

# THE HEBREW STANDARD

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### HOW THE PATRIOTIC JEWS GAVE THEIR LIVES AND MONEY TO AID AMERICA IN THE REVOLUTIONARY WAR.

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

AUTHOR OF "JUSTICE TO THE JEW."

**T**HE Jews in New York were not on a footing of political equality with Christians until the adoption of the first constitution of the state of New York in 1777, New York having been the second state actually granting full religious liberty to the Jews.

Through the influence of Roger Williams, the colony of Rhode Island in 1652 granted to the Jews the same privileges as Englishmen. In Maryland, to which Bancroft has referred as among the first colonies which "adopted religious freedom as the basis of the state," religious freedom was limited to those who believed in Jesus Christ, and accompanied by a proviso which declared that any person who denied the Trinity should be punished with death.

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. These intolerant provisions were not repealed in Maryland until Feb. 26, 1825.

Though subjected to civil disabilities and unreasonable demands in most of the states where they had settled prior to the revolution, yet the colonial cause found among the Jews its staunchest friend. Freely they gave their lives for independence and aided, with their money, to equip and maintain the armies of the revolution.

The nonimportation resolution in 1765, the first organized movement in the agitation for separation from the mother country—a document still preserved in Carpenter's hall, Philadelphia—contains the following Jewish names: Benjamin Levy, Samson Levy, Joseph Jacobs, Hyman Levy Jr., David Franks, Mathias Bush, Michael Gratz, Barnard Gratz, and Moses Mordecai.

In 1769 a corps of volunteer infantry composed chiefly of Jews, under command of Capt. Luehington, was raised in Charleston, S. C. These soldiers afterward fought with great bravery under Gen. Moultrie at Beaufort.

The decision reached in New York in 1770 to make more stringent the nonimportation agreement which the colonists had adopted to bring England to terms on the taxation question, had among its signers Samuel Judah, Hayman Levy, Jacob Moses, Jacob Meyers, Jonas Philip, and Isaac Seixas.

At a time when the sinews of war were essential to success Haym Salomon of Philadelphia, the countryman and intimate associate of Pulaski and Kosciusko, responded to Robert Morris' appeal with \$300,000; and it is variously estimated that he gave, all told over \$600,000, not a penny of which has ever been repaid to the heirs of the philanthropist and patriot.

The late Judge Charles P. Daly ("History of Jews in North America," page 58) summarizes the character of Haym Salomon thus: "He was a man of large private fortune, engaged in commercial pursuits, of great financial resources and ability, and of the highest personal integrity. He espoused the cause of the colonies with great ardor and supplied the government from his own means with a large amount of money at the most critical periods of the struggle. As appeared from documentary evidence afterward submitted to congress, he advanced to the

government altogether \$658,007.13, an enormous sum at that period for a private individual when all commerce and business were prostrated.

"But in addition to this, he supplied delegates to congress and officers of the army and of the government with the means of defraying their ordinary expenses, among whom were Jefferson, Madison, Lee, Steuben, Mifflin, St. Clair, Wilson, Monroe, and Mercer."

After reciting Salomon's unselfish patriotism in refusing all interest or recompense, of his capture by the British, and of his long imprisonment in New York in a jail called the Prevost, Judge Daly says: "He died before he had taken any steps to secure a reimbursement by the government of the large amount he had loaned it, and left a wife and four small children, to use the language of the congressional report, 'to hazard and neglect.'"

"Applications have been made to congress by his heirs for the payment of the amount loaned, or at least for some part of it. These applications led to the most thorough searches in the archives of the government and among the papers of Robert Morris, but nothing was found showing that any portion of the amount had ever been repaid. Madison in 1827 urged that the memorialists might be indemnified and reports in their favor have frequently been made by congressional committees, but down to 1864 not a dollar had been repaid to them—a fact, I regret to say, which affords support to the oft repeated observation of the ingratitude of the republic." Down to 1908 not one dollar has been paid back to Salomon's heirs.

Jared Sparks wrote many years ago that Salomon's associations with Robert Morris "were close and intimate and that a great part of the success that Morris attained in his financial schemes was due to the skill and ability of Haym Salomon."

The late Prof. Herbert H. Adams and Dr. Hollander of Johns Hopkins University have shown that Salomon was the negotiator of the war subsidies obtained from France and Holland, which he indorsed and sold in bills to the merchants of America at a credit of two or three months "on his own personal security," without the loss of a cent to the country and receiving only  $\frac{1}{4}$  of 1 per cent, and that he was appointed by the French government paymaster general of the troops in America, which trust he executed free of charge.

The secret support of Charles III. of Spain is alleged to have been due partly to his efforts. He maintained from his own private purse Don Francisco Rendon, the secret ambassador of the monarch, for nearly two years, or up to

the time of Mr. Salomon's death. On the accession of the Count de la Luzerne to the embassy from France, Mr. Salomon was made the banker of that government. A letter from Count Vergennes, minister of Spain, to De la Luzerne, ambassador to this country, states that in two years 150,000,000 livres were disbursed in this country through Mr. Salomon.

But Haym Salomon was not the only Jew who sacrificed his fortune for independence, for we find that among the signers of the bills of credit for the Continental Congress in 1776 were Benjamin Levy of Philadelphia and Benjamin Jacobs of New York. Samuel Lyons of



From a Painting by Max Stern

PEDDLERS IN THE GHETTO OF AMSTERDAM.

New York was among the signers of similar bills in 1779. Isaac Moses of Philadelphia contributed \$15,000 to the colonial treasury and Herman Levy, another Philadelphian, repeatedly advanced considerable sums for the support of the army in the field.

Manuel Mordecai Noah of South Carolina not only served in the army as officer on Washington's staff and likewise with Gen. Marion, but gave \$100,000 to further the cause in which he was enlisted.

"At the outbreak of the revolutionary war a Mr. Gomez of New York proposed to a member of the Continental Congress that he form a company of soldiers for service. The member of congress remonstrated with Mr. Gomez on the score of age, he then being 68, to which Mr. Gomez replied that he "could stop a bullet as well as a younger man."

Among the patriots of the south none worked more unselfishly than Mordecai Sheftall, "chairman of the rebel parochial committee," organized to regulate the internal affairs of Savannah and composed of patriots, opposed to the royal government, and who, after active hostilities were begun in the south, was appointed commissary general to the troops of Georgia in July, 1777. Soon thereafter he was also appointed commissary to the continental troops; and when the British attacked Savannah in December, 1778, Sheftall's name appears not only foremost among the patriot defenders of the city and as one who advanced considerable money to the cause, but as one who was placed on board the prison ships because of his refusal to flock to the royal standard.

In 1780, when the British authorities passed the disqualifying act, we find the name of Mordecai Sheftall near the head of the list with the most prominent patriot names of Georgia.

Col. Isaac Franks became aid de camp to Washington, holding the rank of colonel on his staff; and this noted Hebrew served with distinction throughout the war.

Maj Benjamin Nones, a native of Bordeaux, France, who came to America in 1777, served on the staffs of both Lafayette and Washington. He entered service under Pulaski as a private, and as he writes: "Fought in almost every action which took place in Carolina, and in the disastrous affair of Savannah shared the hardships of that sanguinary day." He became major of a legion of 400 men attached to Baron de Kalb's command and composed in part of Hebrews. And when the brave De Kalb fell mortally wounded Maj. Nones, Capt. Jacob de la Motta, and Capt. Jacob de Leon carried their chief from the field.

Col. David S. Franks of Montreal openly sympathized with and aided the Americans under Gens. Montgomery and Arnold during their invasion of Canada, and was forced to flee from Canada in 1776 when the American forces abandoned the country. The name of David S. Franks appeared on Gov. Carleton's list of twenty-nine persons sent to the British min-

istry early in 1777, "being the principal persons settled in the province who zealously served the rebels in the winter of 1775-76, and fled upon their leaving it."

Franks who left Canada with the intention of joining the American army, although his course in this matter resulted in heavy pecuniary losses in his business affairs and also alienated him from his father, because aid de camp to Arnold, the intrepid, zealous and able soldier that he was, until jealousy, extravagance, and spite led him to take up the traitor's role. Franks gave testimony to Mrs. Arnold's innocence of all complicity in her husband's treason.

Suspensions were aroused against Franks on account of Arnold's treason; nevertheless, after a searching inquiry into his conduct, he was not only acquitted, but he was sent to Europe with important dispatches to Jay and Franklin, with instructions to await their orders.

Philip Moses Russell, in the spring of 1775, enlisted as a surgeon's mate under command of Gen. Lee. After the British occupation of Philadelphia in September, 1777, he became surgeon's mate to Surgeon Norman of the Second Virginia regiment. Russell went into winter quarters with the army at Valley Forge, 1777-78. Sickness forced him to resign in August, 1780. He received a letter of commendation from Gen. Washington "for his assiduous and faithful attentions to the sick and wounded."

Solomon Bush, Emanuel de la Motta, Benjamin Ezekiel, Jason Sampson, Jacob de la Motta, Ascher Levy, Nathaniel Levy, David Hays, and his son, Jacob, Reuben Etting, Jacob I. Cohen, Maj. Lewis Bush, Aaron Benjamin, Isaac Israel, and Benjamin Moses are the names of a few of the other Jews who distinguished themselves upon the battlefields of the revolution.

The commemoration of the first battlefield of the revolutionary war was made possible through a Jew. Upon learning that Amos Lawrence of Boston had pledged himself to give \$10,000 to complete the Bunker Hill monument, if any other person could be found to give a like amount, Judah Touro of New Orleans, who came to the aid of Andrew Jackson during the memorable defense of that city, immediately sent a check for the amount.

In the history of the Bunker Hill monument, which was published by George Washington Warren, appears the following tribute to Judah Touro: "He was one of that smallest of all classes into which mankind can be divided—of men who accumulate wealth without ever doing a wrong, taking an advantage or making an enemy; who become rich without being avaricious; who deny themselves the comforts of life that they may acquire the means of promoting the comfort and elevating the condition of their fellow men."

At a dinner given in Faneuil Hall on June 17, 1843, to celebrate the completion of the monument, the two great benefactors of the association were remembered by the following toast:

"Amos and Judah, venerated names, Patriarch and prophet press their equal claims,  
Like generous coursers running 'neck and neck,  
Each aids the word by giving it a check.  
Christian and Jew, they carry out one plan  
For though of different faiths, each is in heart,  
A MAN."

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Harry Barnato.

HARRY BARNATO, who died the other day, was one of the multimillionaires of whom the general public knew and saw very little. Some years ago his fortune was computed at £12,000,000 sterling. His savings alone amounted to several hundreds of thousands of pounds a year, for to a great extent he lived frugally, his one luxury being good cigars, which he smoked incessantly.

A good many stories are told of his thrift, but most of them are apocryphal. Still it is probable that in recent years he never spent as much in a year as he received in a month. He seemed to live in a curly brimmed top hat, black frock coat with a large scarf in which he wore a large diamond or pearl. Thus attired he went every morning to the offices of the Diamond Syndicate, where he smoked cigars all the time. After lunch, which he ate in the office, he would go to his own room, still wearing his silk hat, and sleep in his chair for an hour or two.

He went to South Africa to make his living as a wandering juggler. He sent for his younger brother, Barney, to join him in the early days of the diamond fields and the two brothers started as diamond dealers. Barney's genius for finance soon showed itself, and with astonishing rapidity the enormous wealth of Barnato Bros. was built up.

One of Harry Barnato's proudest possessions was a check for over \$5,000,000 bearing Barney's signature, which he kept in a frame. He was fond of explaining that this was the last link in the chain of negotiations for the amalgamation of De Beers with the Kimberley company.

To the last Harry Barnato looked more like a retired showman than a magnate of finance. He raced a little, but not with the keenness or on the scale in his nephews, the Joels. He was a great authority on the music halls, which he attended regularly, although never wearing evening dress.

He was the hero of one of London's most famous freak dinners. After the conclusion of the Russo Japanese war he entertained twelve other millionaires at the New Gaiety. The Duke of Connaught Rooms were got up to represent a scene on the veldt.

The floor was covered with sand; boulders, quartz, veldt carts and bags of gold dust were strewn about, and a miners' tent stood in the middle, with a rough wooden wash hand stand beside it bearing the notice, "Please wash your hands before sitting down to eat." The banquet hall was a representation in little of Port Arthur and the waiters were made up as Boers and Kaffirs.

In the center of the table was a large tank in which floated model Japanese warships overlooked by a miniature Port Arthur. When the guests entered the room it was in semi-darkness, and at the moment of their entry fireworks blazed out from the warships and the forts.

The principal dish was a lamb which had been roasted whole and was brought into the room on the back of a small black pony. The pony walked around the room, while each guest selected a portion of the lamb to his taste.—N. Y. Sun.

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TRUST IN GOD.

THE secret of prosperity, the development and maintenance of manhood or womanhood is trust in God.—Rev. John F. Goucher, Methodist, Baltimore.

SUCCESSFUL WORK.

The man who works with God is sure of success because his work is permanent, and he builds feeling sure his plans will go through.—Rev. Thomas Knox, Presbyterian, Aurora, Ill.

BE FREE OF EVIL.

The persons who are most ready to suspect others of impropriety are the ones who are themselves improper. The freer we are from evil ourselves, the less inclined will we be to think evil of others.—Rev. W. A. Crawford Frost, Episcopalian, Baltimore.

SELF CONFIDENCE.

Faith in himself is a necessity for any young man. He should not pity himself nor allow any one else to do so, but with the knowledge that God is on his side and that he does right he should be able to face all life's battles bravely.—Rev. W. L. Rutledge, Methodist, London, Canada.

KNOWLEDGE.

A little knowledge breeds doubt. An infant knows everything. A youth finding himself deceived is skeptical and knows nothing. Maturity, becoming sober, finds it can know something. Full manhood discovers it can know enough for practical life.—Rev. N. D. Hillis, Congregationalist, Brooklyn.

INSUFFICIENT PROSPERITY.

Mere material prosperity has never been sufficient to secure stability of government. Moral courage, honesty, liberal education and a healthy sense of religion are of greater importance in our national life than big crops, large bank deposits, enormous factories or extensive railways.—Rev. John G. Scott, Episcopalian, Hot Springs, Va.

SURE GROUND FOR PRAYER.

We have here a sure ground for prayer. If God be a Father he will have converse with his sons and daughters. He will cause them to hear His still, small voice. In the murmurs of the forest and sea, in the soul's secret inner chambers, in His holy word, they will have audible speech of Him. And so does He invite us to address Him in the language of faith and petition and love and praise. To the Almighty Spirit we can go with far more confidence than even to an earthly parent, assured that He is the hearer and answerer of prayer.—Rev. Junius B. Remensnyder, Lutheran, New York.

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(For The Hebrew Standard.)  
**JUDAH MACCABAEUS.**  
 BY DAVID DAVIDSON.

**D** ID you hear the wondrous tale  
 Of the Maccabees?  
 Never will their glory pale  
 'Mid the true Judeans.  
 Yea, in sorrow and in strife,  
 And in happy, peaceful life,  
 We their name will hail.

**M** ANY centuries ago  
 Israel's seed seemed dying,  
 For Antiochus the foe  
 Was our God defying.  
 Proudly saying, "I have willed,  
 All the Jews they shall be killed  
 With one mighty blow.

**O** NLY, if they worship me,  
 Will I still endure them.  
 If they do not bend their knee,  
 Then to death I lure them."  
 Lo, though Israel's heart might break;  
 Yet, the enemy cannot shake  
 Judah's loyalty.

**S** EE, the murderous savage throng  
 Israel's God reviling—  
 Torturing, murdering old and young—  
 Sanctuary defiling.  
 O, how long shall Israel's light  
 Shrouded be in darkest night,  
 God, O God, how long?

**B** UT He slumbers not nor sleeps,  
 God the world's creator;  
 Ever He the faithful keeps  
 'Gainst the rage of traitor.  
 See! the messenger of God  
 Rises—an avenging rod—  
 Lion-like he leaps.

**J** UDAH is his glorious name,  
 Son of Mattathias;  
 In his heart the holy flame  
 Of our old Elias.  
 Soon he fillet every land  
 Through the valor of his hand  
 With undying fame.

**L** IKE the eagle's mighty flight  
 Is his onward speeding,  
 Hostile armies left and right  
 Soon lie crushed and bleeding,  
 Zion's daughter, sing aloud!  
 God has hurl'd the wicked, proud  
 Into gloom and night.

**S** HOUT! announce with clarion  
 Temple's Dedication!  
 Kindle light like blazing suns—  
 Deathless is our nation.  
 In 'Hannuccah's Jubilee  
 Praise Jehuda Maccabec,  
 Our immortal champion!

At the Great Synagogue, London, England, on Wednesday, December 2, Mr. Abraham Rosenfeld was presented with his portrait to be hung in the Committee Room together with a smaller portrait of Mrs. Rosenfeld. Both are excellent likenesses, and are splendid examples of the vigorous work of Mr. Solomon J. Solomon, R. A. Mr. Rosenfeld has been the moving spirit in the Great Synagogue since 1863. Lord Rothschild made the presentation speech.

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**Do You Not Desire To Have Enemies?**  
 BY EZEKIEL LEAVITT.

**D** O you desire to have sincere and true friends? If so, be satisfied with only having a few. If, however, you care for people who are only quasi-friends i. e., friends and enemies at the same time, then the best thing is not to seek them, for such so-called "friends" are like *la grippe*, unexpectedly they come and so they disappear.

If, on the other hand, you do not wish to have enemies, not even one, I shall give you some practical advice, which is at least as good a remedy as a "standard patent medicine": become, if you please, deaf and dumb! Deafness itself will not prevent you from having enemies. If you are only slightly deaf, you give the impression (pardon me for telling you the truth) that you are absolutely deaf and cannot hear when a poor man asks alms of you, or seeks any other favor, which is not in accordance with your word.

But when somebody whispers in your ear some slander and gossip, then, oh, then, you will at once hear, no matter how deaf you are. Gossip and slander have such luck—even the deaf hear them and the blind see them, yes, see them, although it is an impossibility to see abstract things. And when some one will bring you in the name of others, some gossip or slander concerning your person or the members of your family, you will surely talk against the others, and when your words reach them they will become your enemies. And in order to avoid such enmity you must become dumb.

If, however, for certain reasons, you cannot afford such a "luxury," then for Heaven's sake and for your own sake, do not become a writer!

Try to get rid of this feeling, if it comes to you; extinguish the divine fire, subdue the affluus, the inspiration, when it burns in your heart; cut off the fingers of both your hands and, besides, pull out also the tongue from your mouth, that you should not be able to dictate your thoughts to others.

If you follow my advice you will not have enemies.

If you cannot resist the temptation of becoming a writer, I shall recommend to you another remedy, which will protect you from having enemies. This remedy, I must admit is not a very honest one, and is of a very compromising character, but what is not done in our days for the sake of bread and butter, etc.? Do we not see mean and contemptible compromises at each and every step? And not merely in the business world, where compromises are a necessity; also not in the political camp alone, where compromises are a daily occurrence, but even in the literary world, in the scientific world, in the world, where sincerity and honesty, principles and intellect ought to reign, oh, even there the evil spirit of compromise reigns supreme, and its victims are numberless.

The remedy which I am going to recommend to you is a very simple one: *Do not write what you wish, but what others desire, or in other words, look, listen and—silence!* If you see, for instance, that some literary mauiacs are inclined to climb to the heights of

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Parnassus and to bring down from its summit a mixture of bad rhymes and decadency, do not dare say that it is not good, but on the contrary make a statement that up-to-date poets should write in this manner. Even in Russia, which is less progressive than in other countries, the old poets, like Pushkin, Lermontoff, etc., are "out of style," and their place is taken by the symbolic—metaphysic—mystic writers like Sologub, Artzibasheff, Brusoff and similar "giants" in the world of letters.

If you see that a certain shoemaker gives up his profession and divides his time between cutting corns and spoiling paper with his "literary" outpourings, you should not say to him: *Shuster, bleib bei deinem lesten!* Get out of the literary field and stop bluffing! But flatter him, praise him and tell him that he deserves a professorship at Yale, or even at Harvard.

If you see that many "critics" are exhibiting their egotism and ignorance, their "chutzpa" and foolishness in each line of their writings, send them letters of congratulations, telling them that you consider their literary work as good as Brandes' and Belinski's; for if you tell them the real truth about their screeds they will become your enemies and they will try to annihilate you and your work.

If you see that some people call themselves leaders and mislead a great number of their fellowmen, do not criticize them and do not awaken enmity in their hearts against you. Oh, the enmity of so-called leaders is terrible!

In short, if you are a writer, utilize the advice of a "wise" Russian judge, before whom one complained of another that the latter called him a fool.

"How do you dare to insult your fellowman?" asked the judge of the man against whom the complaint was brought.

"I called him a fool because he is a fool," replied the latter.

"He may be a fool, but you have no right to say so."

"What then?" he asked.

"You may think it in your heart, for to think and not express your thoughts is allowable even in Russia."

"All right!" he replied to the judge's remark, "from now on I shall not call a fool 'fool,' but I shall only think (to think is permissible?) that the Russian judges are great idiots."

Yes, if fortunately or unfortunately you are writers, do not criticise, do not dare to express an opinion that is not in unison with the common opinion, do not see faults in leaders and in all the "machers" for the "welfare" of the community; do not dare to show the public the real value of many so-called writers' "gems" and of so called public benefactors' deeds. Look, listen, and—not a word! This is not exactly honesty, but it is very good policy.

Think what you want, but do not express your thoughts. You will then be surrounded with friends and well-wishers, and you will have no enemies. Behave yours lives, writers, and you will feel good in this world, and, perhaps, in the future world, also.

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**CALENDAR.**  
 5009 1908-09 1908

\*Rosh Chodesh Tebeth..Friday, December 25 1908  
 Fast of Tebeth.....Sunday, January 5  
 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

\*Also observed the day previous as Rosh Chodesh.

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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.

The new synagogue at Carmel, N. J., has just been completed.

A Union Beth Lodge has been instituted in Hattiesburg, Miss.

A \$25,000 synagogue is to be erected at Ellwood, near Newcastle, Pa.

A Carnegie Library has been opened in the heart of the Jewish section in Brownsville.

The Ahavath Shalom Synagogue, Washington, D. C., is about to be completely remodeled.

The Presbyterian Mission to the Jews of Toronto, Ont., has organized a club for Jewish women.

Mr. H. H. Raphael, M.P., has been appointed a Trustee of the British National Portrait Gallery.

The Worcester, Mass., Independent Republican Society is about to revive its Gemiluth Chesedim branch.

The synagogue at No. 37 Morton street, Newark, N. J., destroyed by fire last Wednesday, will soon be rebuilt.

The net proceeds of the fair of the Associated Hebrew Charities held in Rochester last week were \$3,000.

A fire escape on the "helter-skelter" plan will be a feature of the new Hebrew Infant Asylum building in this city.

The receipts of the Jewish Charity Fair just concluded at St. Louis, Mo., will reach between \$50,000 and \$100,000.

Rabbi Samuel Elkin, formerly of Toronto, Ont., has been elected Rabbi of the Union Abraham Cong., Worcester, Mass.

Among those who signed a protest against the issuance of a Baltimore Sunday afternoon paper is Rabbi Wm. Rosenthal.

Augustus Bacharach, a director of the Jewish Exeter Home, and active in Philadelphia Jewish communal affairs, died on the 14th inst.

The Y. M. H. A. of San Francisco, Cal., has issued an appeal to raise funds to prevent the disbandment of the well-known institution.

Dr. J. L. Magnus, of Temple Emanuel, El. this city, was the guest of honor at a mass meeting of Boston Zionists on the 13th inst.

An appeal has been sent out by the United Jewish Charities, Cincinnati, O., which faces a prospective deficit of \$20,000 on the year.

The Government has finally decided not to re-open the Warsaw popular University, at the closing of which forty Jews were arrested.

Out of a total membership of fifty-four, twenty-five of the members of the Western Reserve University Law School this year are Jews.

Professor Dr. Gustav Wolff, head of one of the Clinics at the Paste University, has been elected Dean of the Faculty of Medicine for 1909.

Arnold Kohn, a prominent Jewish communal worker of Philadelphia, Pa., was fettered a reception last week in honor of his seventieth birthday.

The Royal Israel Cong., Omaha, Neb., have purchased a site at Kildebrand and Chicago streets, upon which a large modern synagogue will be erected.

Announcement has been made of the purchase of a plot by the Congregation Magen David, of New Haven, Conn. A synagogue will be built immediately.

Miss Rosetta Stone, formerly superintendent of the Young Women's Hebrew Association of this city, has been elected secretary of the National Assoc. of A.R.

Garfield A. Baskin will assume the duties of superintendent of the Louisville Jewish Charities, which will be merged into a reorganization on January 3, 1909.

A manifesto addressed to "The Hebrews of all countries" has been issued by the Serbian Jews to protest against the annexation of Bosnia and Herzegovina.

A member of the Diet recently addressed a large meeting of Helsingfors citizens, and a resolution in favor of emancipating the Jews in Finland was adopted.

Miss Ada I. Neuhof, daughter of Rabbi Mordecai H. Neuhof, of Newark, N. J., died in that city last week from pneumonia and consumption. Although blind since her birth, thirty-one years ago, and deaf for the last four years, Miss Neuhof was a pianist, singer and eloquent orator. It was on her influence that a department of books for the blind was installed in the Newark public libraries.

Miss Sophia Berger, formerly of Daughters in Israel of Baltimore, has been appointed superintendent of the Young Women's Hebrew Association of this city.

The Federation of Jewish Organizations of this city is about to make application to Congress for the appointment of Jewish chaplains for the army and navy.

M. A. Holkin, at present presenting Yiddish performances in Chicago, Baltimore, Newark and Boston, has added the Union, Pittsburg, Pa., to his chain of theatres.

Mrs. Rebecca Cohen, of Steelton, Pa., died in her home Monday at the age of 104 years. She was a native of Russia and came to this country more than sixty years ago.

In the whole of the Russian Empire there are 750,000 Jewish children of school age, of whom over 500,000 have not been able to find accommodation in the existing schools.

Samuel and Harry Jacobson, of Elizabeth, N. J., make the startling charge that their brother was fatally hanged at Rutgers College, New Brunswick, N. J., on account of racial prejudice.

The Cong. Russian Brotherhood, of St. Paul, Minn., has sold the property at 282 Texas street, and proposes to erect a new synagogue at 102 Fairfield avenue the edifice to cost about \$15,000.

Land has been purchased by the Beth El Cong. of Philadelphia, Pa., on Haverford avenue and Aspen street. The congregation will build a synagogue 145 feet by 165 feet, to cost about \$30,000.

Fred Aza, aged seventeen, and James O'Donnell, aged sixteen, were sentenced to sixty days each in the county jail by Recorder Lazarus, of Bayonne, N. J., on the 10th inst. The youths were arrested for Jew baiting.

At the request of Dr. Shapira two deputies approached the Secretary of the Duma with a view to obtaining a ticket of admission for him. The Secretary, however, replied that "Jews are not admitted to the Duma."

The Prefect of Moscow has ordered the Jews residing there to notify him of all new business undertakings before opening them. A number of Jewish doctors have lately been prohibited from opening dispensaries.

About January 15, 1909, a contract will be let for a new synagogue for the Cong. Gates of Wisdom, Pittsburg, Pa. The building will cover 75 by 100 feet on Townsend street, near Colwell street and is to cost \$40,000.

Orthodox Jews of Philadelphia, Pa., are up in arms regarding the statement made by Dr. A. F. Schreiber, chief meat inspector of the Bureau of Health, criticizing the kosher methods of slaughter. Of course the inspector says he was misquoted.

Mrs. Henry W. Oliver and Mrs. Henry A. Roa, of Pittsburg, Pa., recently donated \$25,000 for the relief of the Pittsburg poor during the coming winter. Four thousand dollars of this sum has been allotted to the Council of Jewish Women.

Luissa Lady Goldsmid, the widow of the late Sir Francis Goldsmid, whose tragic death in May, 1878, was one of the heaviest losses that the English Jewish community has sustained in modern times, died in London on the 10th inst. in her ninetieth year.

The Tangier community recently suffered two very serious losses by the deaths of Rabbi Eliezer Elmadfa and Mr. Abraham Laredo, two patriarchal Jews of extreme piety, who were held in reverence in Tangier and elsewhere. Mr. Laredo was the Sheikh of the Chevre Kohisha.

Several men had a narrow escape from death last week at Alexandria, La. They were working on the construction of the new synagogue being erected there, when an elevator used to convey material broke and fell to the bottom of the shaft carrying several men with it.

The Russian authorities have despatched to St. Petersburg another report on the state of the Jewish colonies in the south, in which they have represented them in dark colors. The document is in direct contradiction to the opinions of the official who recently conducted an inquiry into the position of the colonies.

The late Mr. Henry Isaac Barnitz leaves to his trustees the sum of \$1,250,000 for the purpose of founding a hospital or other charitable institution, in memory of his late brother, Barnett Barnitz, and of his late nephew, Wolf Joel. The trustees have absolute discretion as to the application of the funds, and the fullest powers as to equipment, endowment and management of the institution.

The American Dramatic Authors' Club gave a dinner on the 21st inst. to Augustus Thomas, the well-known playwright. In the course of post-prandial remarks, Mr. Thomas said: "I succeeded in telepathy in 'The Witching Hour,' and the next big success will be from some author who can write a play upon the Jew—the broad-minded, benevolent American Jew."

The Governor-General of Odessa has tendered his resignation on account of a shooting affray between a policeman and an officer. The Black Hundreds are trying their utmost to retain General Tolmacheff at his post, but the Government is understood to have already nominated the former master of the police at Warsaw, Noldin, in his place.

The appointment of a Jewish Army Officer as Professor at the Faculty of Letters of Paris is a notable event, especially as he happens to be one of the most brilliant officers on the General Staff. Commandant Ernest Picard, Director of the Geographical Service of the Army, succeeded in obtaining the degree of Doctor of Literature for a remarkable essay, and is giving a course of lectures at the Sorbonne on the Franco-German War.

The Russian anti-Semitic organs are full of stories all tending to demonstrate that the Jews are trying to avoid military service. The papers are endeavoring to prove the necessity of new legislation on the matter, with a view to excluding our co-religionists from the army. They all quote emigration as one of the reasons for the large number of missing recruits, but they omit to investigate the causes that compel Jews to leave the country.

As the result of a gift by Charles H. Stonehill, the Chicago Winfield Tuberculosis Sanitarium, under the auspices of a number of prominent Jewish women of Chicago, will be opened about January 1 at Winfield, Ill., thirty miles from Chicago. The estate includes a modern building of thirty-six rooms, well adapted for the outdoor treatment of tuberculosis.

For the first time in the history of the pogrom trials the Tsar, on the advice of the Premier, has rejected a petition of the Kieff Real Russians imploring the pardon of four Cossacks, who distinguished themselves as ringleaders in the 1905 massacres. In reply to their rebuff the Black Hundreds have issued a manifesto demanding the reorganization of the Ministry of the Interior and the replacement of M. Stolypin by a dictator.

The King of Italy recently received in private audience, at San Rossore, the Chief Rabbi of Pisa and members of the Council of the Jewish Congregation of that town. The conversation, which lasted half an hour, was carried on by His Majesty with the utmost courtesy. The King showed remarkable knowledge of Jewish affairs, and once again gave expressions to his admiration of the late Dr. Herzl and of the Zionist cause which he so powerfully advocated.

A new periodical is about to be issued in Berlin under the title Der Juedische Handwerker ("The Jewish Artisan"). The Jewish artisans have their own organization in the Union of Artisans of the Jewish Faith, and it is this society which is starting the periodical. Its chief object is to fight the prejudices against handicrafts, and especially against Jewish handicrafts. Another aim is to induce the various departments to take Jewish artisans into account whenever work is to be distributed.

The Jewish community at Versailles, which owes the greater part of its funds to a bequest of the late Madame Furcado Heine, has elected M. Emile Levy, formerly Grand Rabbi of Bayonne, as its Rabbi, in place of M. Julien Well, now a Rabbi in Paris. It is exactly twenty years since M. Levy was chosen for the post at Versailles, but Madame Furcado Heine overruled the decision of the congregation, and imposed on it a Rabbi of her own selection, M. Bloch, who died in 1901. M. Levy, in addition to other works, has published, in collaboration with Grand Rabbi Bloch, of Nancy, a history of Jewish literature.

It is well known that for many years the Jews in Roumania have strenuously fought for the abolition of the degrading oath more judaica, and for permission to take the oath like other Roumanians according to the formula laid down by the Civil Code. Recently Dr. Niemirower, rabbi of Jassy, having been summoned as a witness, refused to swear more judaica. He was sentenced by the local tribunal to a fine of 30 francs. He appealed against this sentence, which was quashed last week by the Court of Cassation. At the same time this High Court decided that the oath more judaica cannot be imposed on Jews, the customary formula prescribed by the Civil Code being sufficient. Dr. Niemirower had as his counsel M. Disescu, an ex-Minister. The judgment of the Court of Cassation has been hailed with joy by the Jewish population of Roumania, for it removes one of the barriers which the law has imposed on them.

## A Russian-Jewish Philanthropist.

The St. Petersburg correspondent of the Neue Juedische Korrespondenz writes:

"The well-known philanthropist, Herr I. Feinberg, of Irkutsk, who last year made a contribution of 10,000 roubles to the Odessa Palestine Committee for Jewish colonization purposes in Palestine, and several months ago followed it with a sum of 10,000 francs, has now placed 20,000 roubles at the disposal of the committee. It is highly encouraging to note that Jewish philanthropists are beginning to realize that nothing is actually accomplished by the immediate relief of needy Jews, but that it is incumbent upon them to support those Jewish undertakings which seek to supply that primary lack which is the cause of all Jewish distress; that is, a home where the Jew will not be subjected to persecution and oppression."

## Prof. Gabriel Lippman.

Professor Gabriel Lippmann, of Paris, winner of the Nobel prize for physics, Professor of Physics at the Sorbonne, was born at Hollerich, Luxemburg, in 1845. He was educated at the Ecole Normale, and in Germany, and took the degree of D.Sc. in Paris in 1875. When in Germany he devoted himself to electrical studies, and was responsible for a number of important inventions. In 1891 he discovered the process of color-photography, which he amplified in 1892. In 1893 he became professor of physical mathematics at the Sorbonne, and in 1895 professor of experimental physics. In 1897 he was elected a member of the Academies des Sciences. He is the author of works on Thermo-Dynamics, Light and Sound, as well as many articles in the technical press. The degree of Doctor of Science, honoris causa, was recently conferred on Professor Lippmann by Cambridge University in connection with the International Conference on Electrical Units and Standards.

## The Czar and the Black Hundreds.

A cable from Russia to the London press stated a few days ago that an official report of the debate in the Duma held a week ago, Wednesday and in which the Black Hundred designated the Czar and his advisers as criminals, was presented to the Czar, and that in reply he ordered that a thorough investigation be made of that debate.

The debate arose out of an interpellation of the representatives of the Black Hundreds who asked that there be taken up for discussion the question of certain privileges which Premier Stolypin was to extend to Jews who have been living outside of the pale of settlement. The Black Hundreds were greatly chagrined to think that the law governing the residence of Jews will not be strictly enforced and that some consideration will be shown to the Jews. The Government declared that it had more important business on hand, and that the question of the privileges to be extended to Jews could be delayed until later. The leaders of the Black Hundreds became greatly enraged at this, and one of their deputies losing his temper declared that in showing this consideration to Jews the Czar and his advisers are acting like criminals and traitors to the country. The report which was presented to the Czar condemned the Black Hundreds for this utterance.

The report received in London also stated that the declaration in the Duma against the Czar served to arouse considerable feeling against the Black Hundreds throughout the country.

## A Labor Strike in Jerusalem.

A report from Jerusalem states that the Jewish printers there have declared a general strike and the population of that city is greatly excited on that account. The strike resulted from the punishment meted out by Levi & Co., a firm of printers, to a boy apprentice who had stolen something. The organization of the Jewish printers, which is led by the group of workmen who publish the Hapool Hazzor and the Poalo Zion, demanded that the firm of printers pay a fine to the union for having beaten the

boy. The firm refused to grant this demand and the union ordered all the ten men employed there to suspend work. But the incident did not end there. The strike caused a great deal of excitement and the state was divided into two factions.

The majority of the Jewish population under the leadership of the rabbis and Herr Albert Antebi, the representative of the Alliance Israelite Universelle, took his stand against the strikers, contending that it was yet too early to introduce such methods in Jerusalem. That the strike was undertaken on account of a boy who had committed theft, did not help matters. A part of the population, however, sympathized with the strikers and among them is the well known Hebrew writer, A. Ben Jehuda, editor of Hazzovi, the Hebrew paper of Jerusalem.

A meeting of prominent householders including rabbis, teachers and directors of schools was held and it was unanimously decided to request all employers to discharge all laborers who belong to the revolutionary trade unions who are seeking to introduce in Palestine agitations which obtain in Russia. As the result of this meeting, however, the people of the Poalo Zion and of the Hapool Hazzor induced the union of the typesetters to stand firmly by their demand and now this union has for the first time in the history of the city introduced a general strike and all printers have for the time being gone out of work. On learning of this occurrence the Arabs were greatly astonished and displeased.

## The "Fraint" to Appear Again.

A correspondent from St. Petersburg states that the Fraint, the first and best Yiddish daily of Russia, which was recently discontinued owing to insufficient support, will shortly resume publication. It was thought at first that the paper was discontinued for good, but since it stopped much regret was expressed at this in many quarters, and now several persons of means have come forward and offered some financial backing to give the paper a new lease of life. The policy of the paper, its editorship and management will continue the same, and the leading Yiddish writers of Russia will, as heretofore, contribute articles to the Fraint.

## Report of Ito Expedition.

LONDON, Dec. 9.—It is reported that a meeting of the British Sectional Council of the Ito, for the purpose of hearing the report of the recent Expedition, was held at the offices in King's Chambers on Tuesday, December 8. As the report was only sent in by the experts a few days ago, this is the first occasion upon which it has been considered, and all accounts of its nature or of the further programme of the Ito hitherto published are necessarily premature. It was decided to print the report for private circulation among the members of the Council.

Several new members of the Council, elected under the Constitution at the recent election, were welcomed for the first time, namely, Messrs. D. Goodman, P. M. C. Hart, M. S. Nathan and F. Samuel. The resignation of Dr. M. D. Kider, following on the death of his wife, was received with regret.

The resignation of Mr. Lionel Abraham, C. B., as treasurer, owing to the pressure of his work at the India Office, was also received with regret, and a vote of thanks was accorded to him for his long and valued services as treasurer. Mr. Myer S. Nathan, LL. D., has been elected to fill the vacant office.

The Itoist party in Austria has been considerably strengthened by the success of several of its members at the Jewish Communal elections. Dr. J. Samuely, who was elected to high office, in his speech as candidate, drew particular attention to his Itoist sympathies. "For emigration according to the plans of Zangwill," he said, "and I name the name even though it may not be agreeable to many here present, I spent a good deal of my spare time and I am deeply grateful to the Vienna Community for its staunch support in this work."



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**SOCIAL.**

The entertainment and dance of the Hebrew Sisters of Charity will take place Tuesday evening, January 5, at Harlem Casino.

A matinee reception will be given by the Young Folks' Aid Circle for the benefit of the First Austrian Talmud Torah, at Beethoven Hall, 210 East Fifth street, on Sunday afternoon, February 7, 1909. The society will hold an open meeting on Saturday evening, January 2, 1909.

The eighth annual ball of the Young Folks' League will be held on New Year's eve, December 31, 1909, at Palm Garden, East Fifty-eighth street. The league is now an auxiliary to the People's Hospital, and the proceeds this year will be devoted toward helping that institution.

A pleasant Chanukah celebration took place at the residence of Mr. E. Riebstein, of 48 West 115th street, on Sunday last in the form of a banquet given by the members of the uptown branch of the Kalwarier Sons of Israel. Thirty-five couples were in attendance and interesting after-dinner remarks concluded the affair.

Miss Janet E. Silverstone entertained her many friends Thursday afternoon by giving a Japanese tea. The decorations were in consonance with the affair and Japanese waiters attended to the wants of the guests, among whom were: Misses Ruth V. Morris, Tessie Cohen, Rose Stone, Ida and Tessie Sobel, Rae Levy and Estelle Landsberg.

The Verinigt Schwestern of Harlem held a kofee klatch in the Berheimer Building, 116th street and Leroy avenue, on Sunday last. It was the first affair of its kind given by the society, and was thoroughly enjoyed by the one hundred and fifty guests present, who were regaled with an excellent repast by Caterer Rosenbaum.

The friends of Mr. Charles M. Norden gave him a surprise party in honor of his twenty-first birthday on Sunday evening, December 20, 1908. After witnessing an enjoyable performance at the Colonial Theatre, the party proceeded to his home, No. 1225 Madison avenue, where they partook an elegant spread and had a very enjoyable time. The guests of the evening were Misses Florence and Mabel Dittenhoffer, Jennie and Nettie Norden, Lillian H. Sheldon and Elsie Philipps; Misses Charles M. Norden, Sol Sheldon, William B. Chuck, Ira B. Rich, Jesse Glauber and Alexander Bernardik.

After several impromptu remarks in honor of the occasion, the party separated, unanimously agreeing that the affair had been an unqualified social success.

Two brothers, Stephen Francis Joseph and Michael Henry Joseph, members of the Catholic Church, applied to the Philadelphia Court of Common Pleas last week for permission to change their names so that business associates might not think they are Jews. Judge Mayer Sulzberger, before whom the case came decided not to object to the application.

**BAR MITZVAH.**

**HEFTER.**—Mr. and Mrs. Louis Hefter announce the bar mitzvah of their son, Benjamin, on Saturday, December 26, 1908, at Temple Adath Israel, 169th street, near Third avenue. At home Saturday, December 26, after 7 p. m.

**KOLBERT.**—Master Milton Emanuel Kolbert, son of Mr. and Mrs. Edward Kolbert, was bar mitzvah on the 19th inst. at the Cong. Judah Halevi. A reception was held at 2 p. m. at the home of his parents, No. 1070 Morris avenue, which was largely attended. A dinner catered by Rosenbaum was served, after which the usual post-prandial remarks were indulged in.

**KAUFMAN.**—Mr. and Mrs. I. Kaufman, of 417 East Fiftieth street, announce the Bar Mitzvah of their son, Harry, on Saturday, December 13, at the Beth Hamidrash, East Fifty-first street.

**SALINSKY.**—Mr. and Mrs. Henry Salinsky, of 101 Hamilton place, announce the bar mitzvah of their son, Henry, at Congregation Peni-El, 533 West 147th street, Saturday, December 26, 10 a. m.

**ENGAGEMENTS.**

**ALEXANDER-MEIER.**—Mr. and Mrs. Edward Meier announce betrothal of their daughter, Selma, to Mr. Nathaniel Alexander, Sunday, December 27, 3 to 6, 69 East Ninety-third street.

**ANHALT-ASHHEIM.**—Mr. and Mrs. E. Ashheim, of 9 West 102d street, announce the engagement of their daughter, Minnie, to Mr. Sam: Anhalt. At home Sunday, December 27, from 3 to 6.

**APPEL-STRAUSS.**—Mr. and Mrs. William Strauss, of 128 West 121st street, announce the engagement of their daughter, Miriam, to Morris J. Appel. At home Sunday afternoon, December 27, from 3 to 6.

**BLUMBERG-LIBERMANN.**—Mr. and Mrs. Jacob Libermann, of 13 East Ninety-eighth street, announce the engagement of their daughter, Minnie, to Mr. Samuel Blumberg. Reception on Sunday, December 27, at League Hall, 74 West 126th street, from 3 to 6 p. m.

**DUBINSKY-CIERING.**—Mrs. Anna Ciering, of 1370 Fifth avenue, announces the engagement of her daughter, Jeanette, to Mr. Harry Dubinsky. Reception Sunday, December 27, 1908, 3 to 6.

**FISCHEL-BRUMMER.**—Mr. Jacob Fischel, of 62 West 113th street, announces the engagement of his daughter, Bessie Harriet, to Charles Brummer. Reception December 27, 1908, after 7 p. m. No cards.

**FRANK-WINKEL.**—Mr. and Mrs. J. Winkel announce the engagement of their daughter, Lillian, to Mr. Dave Frank. At home Sunday, December 27, 2 to 5 p. m., 445 East Eighty-third street.

**JACOBSON-COHEN.**—Mrs. Adaline Cohen, of Hotel Brunswick, Madison avenue and Eighty-ninth street, announces the engagement of her daughter, Stella, to Mr. Joseph H. Jacobson of Woonsocket, R. I. At home December 27, from 5 to 6. No cards.

**JOSEPH-FRANK.**—Mr. and Mrs. L. M. Stahl, 1708 Seventy-eighth street, Brooklyn, announce the engagement of their sister, Carrie Frank, to Mr. Julius Joseph. Receiving Sunday, December 27, at Westminster Hall, 3 Lenox avenue, from 2 to 5 p. m.

**LESSER-ZIMMERMAN.**—The engagement is announced of Miss Minnie Lesser to Mr. Nathan Zimmerman.

**LEWIN-SINGER.**—Mrs. Rosalie Singer announces the betrothal of her daughter, Juliette, to Mr. Herman Lewin. Reception Sunday, January 3, 1909, at 137 West 131st street, from 3 to 6. No cards.

**LOEB-MAYER.**—Mr. and Mrs. William Mayer, 541 Boulevard, Rockaway Beach, announce the engagement of their daughter, Henrietta, to Mr. Julius Loeb, of Rockaway Beach. Reception at the Assembly, 155 Pierrepont street, Brooklyn, Sunday, December 27, from 3 to 6. No cards.

**MALINO-ROSENBAUM.**—Mr. and Mrs. Ignatz Rosenbaum, of 101 West 113th street, announce the engagement of their daughter, Henrietta, to Mr. Wolf Malino. At home Sunday, December 27, 2 to 6 p. m.

**ROTHEIR-SPITZER.**—Mr. and Mrs. Ignatz Spitzer announce the betrothal of their daughter, Regina, to Mr. Irwin J. Rotheir. Reception on Sunday, January 3, 1909, from 3 to 6 p. m., 1233 Union avenue, Bronx.

**SCHNUR-SILVERSTEIN.**—Mr. and Mrs. Schnur announce the engagement of their daughter, Bertha, to Mr. Meyer Silverstein, at their home, 712 Cauldwell avenue, Bronx, Sunday, January 3, 1909, between 3 and 6 p. m. No cards.

**SHERRICK-DRYER.**—Mr. and Mrs. O. Dryer, of 24 Bay Twenty-third street, announce the engagement of their daughter, Selma, to Max Sherrick, Sunday, December 27, 1908. The Ellsmere, 80 and 82 West 126th street, New York. Reception after 8 p. m.

**WARTELL-WOLFF.**—Mr. and Mrs. A. Wolff, of 2111 Amsterdam avenue, announce the engagement of their daughter, Sadie, to Mr. Morris A. Wartell. At home Sunday, January 3, 1909, after 8 p. m.

**MARRIAGE.**

**ROOS-COHEN.**—Miss Ettie Roos and Mr. Adolph Cohen were united in marriage on Wednesday, December 16, at Savigny Hall, 2034 Fifth avenue. Rev. Dr. Samuel Greenfield, of the Cong. Mt. Zion, officiated. There were about forty guests present, all of whom enjoyed themselves immensely.

**IN THE SYNAGOGUES.**

**Cong. B'nai Jeshurun.**  
Rabbi B. A. Tintner preaches Sabbath morning on "Strength and Courage."

**Cong. Ahawath Chesed Shaar Hashomayim.**  
Sabbath morning Rabbi I. S. Moses preaches in German on "The Victory of the Weak."

**Cong. Shaari Zedek.**  
"A Light Unto Nations" will be Rev. Dr. Adolph Spiegel's pulpit topic this Sabbath.

**East Eighty-Sixth Street Temple.**  
"Constructive, Not Destructive, Reform" is announced by Dr. David Davidson as his text this Sabbath.

**Temple Hand in Hand.**  
"The Beginning of a New Civilization" will be Rev. Dr. I. Reichert's subject this evening. Sabbath morning "The Priesthood Purified."

**Educational Alliance.**  
Rev. Mayer Kopstein will preach the sermon and Rev. H. Newmark will officiate as cantor at the children's services this Sabbath afternoon.

**Cong. Peni El.**  
This evening Rabbi Hugo Heyman will lecture on "Courage and Faith." Sabbath morning, "A Clear Conscience is the Greatest Treasure."

**Congregation Beth-Elohim.**  
This Sabbath Rev. Dr. Samuel Buschler will occupy the pulpit of the Congregation Beth-Elohim (East Seventy-second street, near Second avenue), and preach on the topic "Dream and Reality."

**Congregation Atereth Israel.**  
At a special meeting held last Sunday afternoon, Rev. Dr. M. Krauskopf, who for fifteen consecutive years has ministered to the spiritual wants of this congregation, was again unanimously elected to his office. The cantor, Rev. Joseph Taubenhaus, received the same complimentary vote.

**Cong. Orach Chaim.**  
In the absence of Rev. Dr. Joseph M. Asher, who will take a vacation at Lakewood, N. J., Rev. Dr. H. Pereira Mendes will occupy the pulpit on Saturday, January 2, 1909.

A series of popular lectures will be given by Dr. Asher on alternate Wednesdays in the synagogue at 8.30 u. m. The first to be given on Wednesday, January 13, will be on Hillel, "The Gathering of the Clouds."

**Beth Israel Bikur Cholim.**  
Rev. Aaron Eisenman will preach the sermon this Sabbath morning on the topic: "Is the World Progressing?" The Hebrew congregation of the deaf will hold services on Friday evening at 8 o'clock.

Children's services Sabbath afternoon at 3 o'clock. Rabbi Eisenman will preach a sermonette on the topic: "A New Year's Motto for Children." The Chanuka entertainment for the Sunday school will be held on Sunday morning at 10 o'clock.

**Temple Emanu-El.**  
Sabbath morning Rabbi Magnes preaches on "Chanukah—a Forecast." Sunday morning at 11.15 a. m. Dr. Silverman will lecture on "Our Young Men and Women—Their New Opportunities." To commemorate the fifth anniversary of the organization of the Emanu-El Brotherhood, a special service will be held to-night at 8.30 p. m., at the Hebrew Technical School for Girls, southeast corner Fifteenth street and Second avenue. Rev. Dr. Silverman, Rev. Dr. Magnes and Mr. Louis Marshall will deliver addresses, and a special musical programme will be rendered.

**Temple Anshe Chesed.**  
Dr. Gustav N. Hausmann preaches this evening on "The Element of Symbols in Religion"; Saturday morning, "The Olive in Talmudic Literature." Under Dr. Hausmann's direction, a society of Sabbath school children over twelve years of age has been organized and is called the Juvenile League of Anshe Chesed. The officers are: Johannah Wohlgemuth, president; Rose Jaworower, treasurer, and Miriam Goldstein, secretary. The objects of the society are to induce every member to attend Saturday morning services, to observe the Sabbath, and to secure books for a circulating Jewish library for all the children of the Sabbath school.

**Young Men's Hebrew Association.**  
The Class Committee announces the opening of the new term of the Evening Educational Classes for Monday evening, January 4. Young men desiring to join these classes should enroll their names without delay. The speaker at the Friday evening services this week will be Rabbi A. R. Levy, of Chicago.

**Bialystok Ringleaders Pardoned.**  
ST. PETERSBURG, Dec. 19.—Emperor Nicholas to-day pardoned ten of the participants in the Bialystok massacre of 1905, whose penal sentences had not yet expired. He denied the petition of the League of the Russian People to commute the sentences of two who were convicted of actual murder. Eleven Christians and seventy-three Jews were killed and more than a hundred persons wounded in the Bialystok massacre. The ringleaders in the disorders were found guilty and sentenced last June.

Trenton, N. J.  
An organ recital and concert was given for the benefit of Har Sinai Temple in the synagogue on the 16th inst. The recital was under the direction of Albert F. Rogowski and was largely attended. The programme included:  
Organ, "Pilgrim's Chorus," Miss Florence Westenburger, organist; Temple Quartet, "Rejoice in the Lord," Mrs. Elizabeth Smith Wald, soprano; Miss Mary L. Johnston, alto; Albert S. Rogowski, tenor; Elmer B. Gephart, basso; organ, "Traumerel and Romance," bass solo, "Crossing the Bar," Elmer B. Gephart; quartette, "March Militaire," Miss Marion Bloor, first piano; Miss Florence Westenburger, second piano; Albert T. Stretch, violin; John S. Rubin, cello; soprano solo, "Hear Ye, Israel," Mrs. Elizabeth Smith Wald; organ (a), "The Hymn of the Nuns," (b) "Capriccio," tenor solo, "If With All your Hearts," Albert S. Rogowski; temple quartette (a) "Song of the Hop Pickers," (b) "Absent," alto solo, "His Lullaby," Miss Mary L. Johnston; violin solo, "Son of the Puzla" (Hungarian), Ralph Newton; organ, Fantasie in D Minor," Miss Florence Westenburger.

A well-balanced bill of varied interest will be presented at the Alhambra next week with Jean Marcelle's Living Art Studies, one of the prettiest acts in vaudeville, as the headline feature. Jesse L. Lasky will offer a real novelty in "Ruth Allen, and her London Johnnies," and Jessie Preston, described as the female Harry Lauder, will give her answer to "I Love a Lassie," and also her screaming Salome burlesque. The Exposition Four, singers, dancers and musicians; Carson and Willard, "The Dutch in Egypt"; the Patty Frank Troupe; Fox and Foxies' Circus, and the Vitagraph are also announced.

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(For The Hebrew Standard.)

# Joab at the Battle of Medeba.

By Alexander S. Arnold, Woonsocket, R. I.

Author of "A Dying Soldier of Joshua."

Copyright applied for.

ON Medeba's fair plain and waving meads  
Three mighty armies moved like some deep flood,  
Expecting signal triumph through brave deeds,  
While drenching fields and vales with human blood:  
And flashing spears and crests reflect the light  
But none might tell how many fall ere night

On Israel's right in ranks on ranks, appear  
The boasted Syrian host in purple gay,  
With chariot and horseman, bow and spear,  
Nor doubting issue of the coming fray;  
Their champing steeds, bejoked with trappings bright,  
Necks clothed with thunder, ready for the fight.

And marshalled on the left a countless host  
That seemed to rob all Ammon of her men  
Whose sounding war cries rose in vaunting boast  
To strow the field with Israelites, and when,  
Amid the awful carnage, triumphs shout  
And chase the fleeing Israelites' wild rout.

Yet Joab's men were marshalled on the plain  
With waving banners in the morning sun,  
And nodding plumes were scattered through the train  
O'er veterans well scarred through vict'ries won:  
But right and left confronting hordes so vast  
That even Joab's soldiers well might stand aghast.

But chief among his warriors Joab stood  
All Israel's hope and pride, whose iron will  
Unyielding e'en as when in lustihood  
He led against the Jebusites' strong hill  
His forlorn hope in all his manhood powers,  
And stormed and took Jerusalem's high towers.

He lifted up his head with kingly glance,  
And confident his gaze that all might see;  
While warriors firmer grasped the sword and lance,  
With faith that o'er them hovered victory;  
Their chief, the hero of a hundred fights;  
Aye, but for Joab, where were Isr'el's might?

Then Joab waved his blade and raised his voice:  
"Stand like massive rock 'gainst Syria's host!  
And warriors with Abshai rejoice!  
Let not vain Ammon make one future boast!"  
And as the chieftain spake his voice rang out  
With ringing vigor and exultant shout:—

Trust in the Lord of hosts! Quit ye like men!  
Yea, battle for the cities of our God;  
For he shall give us victory again  
And chariots and horsemen feel his rod;  
Lift up your towering heads, ye lofty gates!  
The Lord of hosts, the King of glory waits.

"Fear not vile worshippers of wood and stone;  
Fear not their numbers tho they seem a deluge;  
But teach these heathen, God is God alone;  
The mighty God of Jacob is our refuge!  
Dread sheol widely yawns for their doomed host;  
For none this day save Israel shall boast!

"Philistia's lords were once in mail attired;  
Yet now are they as tho they had not been;  
O'erthrown the idols which once inspired  
The Jebusites and all their hordes of sin;  
Altho defended by their lofty rock,  
To rise no more they fell 'neath Israel's shock!

"God counts not numbers! Yea, in Samson's day,  
With eyes plucked out by those vile heathen beasts,  
He wrecked their temple and did thousands slay.  
And gave to Israel fifty years of peace:  
Her warrior kings, and nobles 'mong her dead,  
Philistia was left without a head!

"Behold, the fairy forms of Israel's daughters;  
With dance and rolling timbrels soon shall meet us,  
And wives and children join like rippling waters,  
And throngs and clashing cymbal then shall greet us;  
For on our banners victory shall rest,  
And joy and gladness fill each loyal breast!

Then in two bands he marched his men between  
The two vast hordes of twice outnumb'ring foe,  
And faced his bands to foes, with faith serene  
That God would all their enemies o'erthrow,  
Opposing forces would the contest yield,  
And Israel in glory sweep the field.

Then fierce and fast the rush and clash of steel,  
The neighing war-horse, the swift chariot's rattle,  
The javelins, spears, arrows, thousands reel,  
And fall as fall the brave in raging battle;  
The captains and the shoutings! Hark! One shout,  
Exultant, fearless, Joab's voice rings out:—

"Smite for the Lord of hosts! Stand for our King!  
Smite for our children, for our wives and homes!  
Yea, battle for our God! Let triumphs ring!  
Fight on till horse and rider are o'erthrown!  
Smite Isr'el, smite like hurricane's fierce breath  
Until each foe shall flee or sink in death!

"Play ye the warrior! God is on our side!  
He fights for us in battle's fiercest hour;  
And gives the victory! Behold the tide  
Of war and triumph flows from his dread power.  
Wave banners, wave 'gainst gods of wood and stone.  
The battle is the Lord's and His alone!"

Like ocean billows rolling up the shore,  
Assaulting in mad fury wave on wave,  
So Syria and Ammon, 'mid the roar  
Of battling thousands, fronting dangers brave:  
Yet e'en as mountain waves, by massive rock,  
The Israelites repel their fiercest shock,

"The sword of God and Joab!" Isr'el cries;  
"Down with the heathen to the very dust!"  
O'er Medeba's wide plain the war-cry flies,  
And heathens flee as leaves 'fore autumn's gust:  
Like frightened sheep and goats from lion's roar  
The foes of Isr'el flee or sink in gore.

And then the shouts of victory arise;  
Israel's loud rejoicings fill the air;  
The voice of joy and gladness rend the skies  
And drown the sighs and groans of fell despair,  
While Joab, as tho crowned by some bright star,  
Moves in his glory like the god of war.

And yet, shall widows, maidens, children mourn,  
Weep for their husbands, lovers, fathers, slain;  
How many awful burdens must be borne!  
And tears and tears shall fall and fall in vain:  
Ten thousand friends and foes sleep sound together,  
To wake again to deeds of valor never.

O Israel, Israel, ne'er again  
May some, great chieftain thy brave warriors lead,  
To strow with foes some famous battle plain;  
But soon may joy and gladness come indeed!  
Foul persecution tomb with other dead,  
And the Lord God of Jacob lift thy head!

Altho vastly outnumbered at Medeba by Syrians and Ammonites, the Israelites under Joab achieved one of the most signal victories recorded in history.—2 Sam. xi: 9—14. Joab's title was "Prince of the Army" and in his day he was the greatest military chieftain of the world. He should rank with Joshua, Alexander, Hannibal, Julius Caesar, Cromwell, Napoleon and Grant. His faith in God never wavered (2 Sam. xxiv:2-4) and he lost not one of his hundred battles.

## Memorable Dates in December.

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

### DECEMBER 26.

- 1668 Gerson Chefez, Hebrew author, Venice, died.
- 1835 Joseph Perles, rabbi and author, Baya, born.
- 1838 Giuseppe Ottolenghi, Italian Minister of War, Sabinnetta, born.
- 1840 David Segre, Italian diplomat, born.
- 1859 Bar Oppenheim, rabbi, Eibenschitz, died.
- 1873 Isaac Lowi, Reform rabbi, Furth, died.
- 1883 Hirsch B. Fassel, rabbi and author, Gr. Kanisza, died.
- 1885 Julius Glaser, Austrian minister, convert, died.
- 1892 Iomtob Baschanski, rabbi and Talmudic author, Mir, died.

1892 Isaac Meir Dick, Hebrew author, Wilna, died.

1901 Jonas Bergtheil, pioneer in Natal, London, died.

1902 Moritz Scherbel, preacher and author, Hamburg, died.

### DECEMBER 27.

1812 Shneur Zalman of Liady, Chasidic author, died.

1818 Lipman M. Buschenthal, German poet, Berlin, died.

1837 Louis Löwe, German parliamentarian, born.

1861 Jacob Eichenbaum, Hebrew writer in the Jewish Renaissance movement, Kiew, died.

1861 Meir Eisenstadter, rabbi and Talmudic author, Unghwar, died.

1862 Michael Goudchaux, French finance minister.

1889 Edward Bendemann, died.

1893 Moritz Ehrentheil, popular writer, Buda-Pest, died.

1899 Moses Levi Ehrenreich, rabbi, Rome, died.

### DECEMBER 28.

1235 Massacre of Jews at Lauda.

1757 Moses Lwow, chief rabbi, Nikolsburg, died.

1788 Moses J. Landau, writer, Prague, born.

1810 Levi Herzfeld, rabbi at Brunswick, born.

1811 Ludwig Philipson, Jewish publicist, Dessau, born.

1828 Joseph v. Weilen, dramatist, convert, Tetin, born.

1859 Thomas B. Macaulay, champion of Jewish rights, died.

1887 Julius Sachs, composer, Frankfurt-on-Main, died.

1893 Adolph Jellinak, preacher, Vienna, died.

### DECEMBER 29.

1590 Zemach Duran, rabbi and author, Algiers, died.

1817 Aug Abrahamson, philanthropist, Gothenburg, born.

1853 Ferdinand Caspary, mathematician, Berlin, born.

1862 Samuel Mulder, Dutch Jewish writer, Amsterdam, died.

1889 Ludwig Philipson, Bonn, died.

1891 Leopold Kröneckner, Berlin, died.

1896 Jacob Bacharach, Hebrew scientific writer, Bialystock, died.

### DECEMBER 30.

1066 Massacre of Jews in Granada.

1702 Joseph Darshan, rabbinical writer, Berlin, died.

1791 Anton von Rosas, anti-semitic writer, Fünfkirchen, born.

1811 Betty Paoli (Glück), German poetess, convert, born.

1832 Max Hirsch, German politician and political economist, born.

1855 Samuel Bleichröder, founder of banking house, Berlin, died.

1894 Eugenia Fortis, Italian poetess, died.

### DECEMBER 31.

1754 Herzl Levi, in Colmar innocently put to death.

1829 Isaac Artom, Italian senator, born.

1852 Zacharias Wertheim, physician and medical writer.

1871 Samuel Wolf Schreiber, rabbi at Pressburg, son of Moses Sofer, died.

1888 Samuel Raphael Hirsch, leader of neo orthodoxy, Frankfurt-on-Main, died.

1894 David Rosin, teacher at Breslau seminary, died.

1901 B. Spiers, Dajan and Talmudic author, London, died.

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(For The Hebrew Standard.)  
**A JEWISH WAR OF INDEPENDENCE.**

BY RABBI B. H. ROSENGARD, NEWPORT, R. I.

It has been said, and with considerable degree of truth: "Happy are the people that have no history." Now if this adage conveys any moral it needs elaboration, for its significance is self-evident. Nations that are in a stage of infancy are in the most blissful period of their career, inasmuch as the records of weal, pure and unalloyed, form the predominating part of their history, with little or no woe and misgiving to darken their brow. They have scant cause to reproach themselves with sins of omission and commission; nor to cast reproach upon others for malevolence and designs upon their national integrity.

When the stage of infancy, however, has passed, and one merges gradually into adolescence and manhood, with all the vicissitudes and transitions inevitable to such progressive strides, history will record many a gloomy incident, pitfall and misadventure, all placed to the debit side of one's ledger. In that case it will argue an extraordinary degree of credulity in us to assert that happy are they who have made history.

Now, among those who have to deplore the deprivation of such happiness are the Jewish race, who gave to the thinking world a history at once wonderful and awful, tragical and sublime.

Its tragical side is almost too large a topic to dwell upon, for tragedy is stamped on the features and lineaments of every member of the House of Israel. Their sacred music runs in the minor key, their brows are saddened by sombre reflections of the past and present, which lend a pathos to them.

The gruesome and uninviting words of "persecution, expulsion and restriction" and the like were long made familiar to us, not through any lack of merit in us, but due to misunderstanding and misapprehension on the part of our dominant, surrounding neighbors. Happily, the enactments of ancient and medieval days, the prompting of bigotry and fanaticism are, let us trust, hushed forever and consigned to the limbo of the forgotten and oblivious, and henceforward truth, social and political righteousness shall permanently hover over our horizon and sway men's minds and motives, giving effect to the poet's beautiful dream, "The parliament of men, the federation of the world."

The subject of this article is the "Jewish War of Independence" and deals necessarily briefly with the stirring episodes resulting in the national institution of Chanukah.

After the Return from the Babylonian exile, on the expiration of seventy years of service under Nebuchadnezzar, as predicted by the prophet Jeremiah, the Jews returned to Canaan and had a long period of rest and prosperity, enjoying complete and unfettered Home Rule. But though nominally independent, and recog-

nized as such, Palestine was a taxed province of the great and extending Persian empire.

The ancient Hebrews were then fortunate in being placed under the generous and tolerant Cyrus, the Persian monarch, who extended to them the largest measure of protection, closely identified himself with their general interests, and gave every practical encouragement to their national ambition and aspirations.

At his own initiative and with a view of giving most tangible proof of his desire, Cyrus issued a proclamation to the Jews, then at the threshold of their emancipation, to the effect that every one of them who was desirous of returning to the land of their fathers, will be afforded facilities to do so. Royal protection and help were promised them.

It should be added that, on the assumption by Cyrus of the throne, the Babylonian empire with all its might and prestige, had been dissolved, and the Persian empire was built on its smouldering ashes, as foretold by the prophets.

Needless to say the newly-emancipated exiles promptly availed themselves of the royal generosity. The Return was rapid and immediate, and a large colony of men, women and children planted themselves in Canaan.

The rebuilding of the Temple was their most immediate concern, an operation conducted amid indescribable difficulty and embarrassment. For, although they had an excellent leader in Zerubabel, yet trouble was looming ahead.

The Samaritans were making supreme efforts to frustrate the noble activity of Israel, in consequence of their non-admission to participate in the work.

But with great skill and indomitable perseverance the glorious work was accomplished. The Jews were alternately subject to the Macedonian, Egyptian and Syrian rule, with varying fortunes, and with alternate cruelty and leniency according to the temperament and dispositions of the monarchs who governed them; and, let us add, in accordance with the merits of the Jews themselves.

For the hand of God was visible in all history; it manifested itself in all vicissitudes, and the measure of Israel's righteousness or perversity was the measure of their prosperity or poignant failures.

Under the benign rule of Alexander the Great; of Macedonia, the Jews were treated with exceptional generosity, and all their ancient privileges were confirmed and maintained. After the death of Alexander his immense empire collapsed and was divided into a number of minor kingdoms and principalities.

Palestine was soon joined with Syria under the governorship (or Satrapy) of Antigonos. But this settlement was of short duration. For Ptolemy, first governor of Egypt, invaded Palestine and defeated Antigonos in a great and sanguinary battle.

This turn in their fortune proved of immense advantage to them, for, under Ptolemy, 100,000 Jews went to Alexandria in Egypt and flourished, and amassed great wealth, their influence having been powerfully exerted upon the Royal courts of Egypt.

They were treated by most of the Egyptian monarchs with marked consideration and distinction.

The Bible was then, by order of Ptolemy, translated into Greek by seventy noted men of learning and attainments. This version, known as the Septuagint, has attained universal recognition. He further extended to them permission to erect a temple, which, in point of size, architectural beauty and originality of design should rival the holy Temple of Jerusalem.

They had their own appointed chief, denominated *Ethnarch*, who was also invested with the dignity of Supreme Judgship, and was supported by a Jewish Senate or kind of *Sanhedrin*.

Yet, they never severed their connection with their mother country, nor relinquished the ardent hope of an eventual return to their ancestral home, for which they cherished a strong and inalienable affection. They contributed all the taxes and imposts for the due maintenance of the Temple and priesthood of Jerusalem, which they recognized as their religious capital.

Times and events take their irresistible march, and thus, after the flight of years and the passing away of Ptolemy the 2nd and 4th, and other rulers, during which period the fortunes of Israel had been unequal, and had undergone many transitions, they arrived at an acute crisis, at a sudden awakening, that something ominous and disquieting is awaiting them. They had to prepare for a long series of years of impenetrable darkness and gloom.

Their qualities of patience, of endurance and firm resignation were severely tested, and they were to comport themselves in these trying years with the best possible grace.

Antiochus the Terrible, surnamed "Epiphanes," viz., illustrious, or more correctly "Epimanes"—madman; who ascended the throne of Syria. His advent to supreme power brought dismay into the hearts of Israel, on whose heads he poured out the vials of his wrath. Antiochus was an Asiatic despot, clever and subtle, but stubborn, reckless and cruel.

He was a Greek of the Greeks. The Jews he especially singled out for his target, and for whom he conceived an unreasonable and implacable hatred. He elaborated systematic plans for their proselytization and conversion. The greater they resisted his machinations the more resolute his determination at their spiritual subjugation.

A certain man, Joshua, of a priestly family, was desirous of being installed in the dignified position of High Priest, and in order to secure it he offered Antiochus some 440 talents of gold. A talent varies in value; in Greece it is about 53 drachms, and represents \$1,225; among the Hebrews, however, it has an enhanced value—\$1,975.

Joshua requested the King's permission to establish a gymnasium in Jerusalem in obsequious imitation of the Greeks, with whom physical prowess and external comeliness were the be-all and end-all of attainments, and were prized above spiritual strength and moral rectitude. The crafty Joshua obtained the necessary permission, usurped the High Priesthood, and, as a further exhibition of

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folly and vanity, he changed his name into Jason, which has a Greek ring, and which he adopted with the evident desire to flatter Antiochus.

This Hellenized High Priest has immediately demonstrated the anti-Jewish spirit animating him by introducing measures subversive of the cause of Judaism, and fired by an unholy zeal for the propagation of Hellenism and its institutions he contrived by dubious methods, of which he was an adept, to induce his brethren to adopt the pagan mode of worship.

There would seem to be no limit to his headlong and illicit conduct, for he deprived his co-religionists of their indefensible rights and privileges of living in accordance with their national institutions. Grecian habits and worship became general in Jerusalem. The holy Temple and its services were neglected, the Jewish law was proscribed and dire punishment was meted out to those who evinced a predilection for it.

This hapless and appalling situation was solely due to the gross abuses associated with the appointment of a High Priest during the Second Temple. Corruption was rampant, wholesale bribery was resorted to, a degrading, demoralizing and mercenary policy stalked supreme. Treachery and dubious tactics were the order of the day. In the appointment to this

high and dignified office personal worth, character and integrity were disregarded. Learning, religious conviction and piety were discounted, and it resolved itself to the question of the highest bid, the most tempting bargain.

In olden times it was the Almighty Himself who chose the priest as a worthy guide, a true, helpful religious teacher and counsellor; here, however, this power was given to the Greek and Roman emperors, and their choice invariably fell upon weaklings who lacked strength and character and who were subservient to the imperious will of their royal nominator. These unworthy high priests did not scruple to undermine and degrade Judaism, whose interest they vowed to vindicate and uphold.

Jason was the bitterest enemy of his people. His atrocious action in oppressing the Jews in every conceivable way baffles description. Truly, as Isaiah has many centuries ago warned us, *destruentes se et dissipantes a te exibunt*, "thy destroyers, and they that make thee waste shall go forth of thee."

Jason's astounding escapades included a fierce attack upon Jerusalem with an army of mercenaries, who mercilessly cut down the Jewish inhabitants. After this a false account reached Antiochus that the Jews con-

(Continued on page 14.)

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מקץ

MRS. EDITH WHARTON, the writer, tells us we should be proud of what is commonly known as the Jewish nose.

IT IS WORTHY OF NOTE that politically the large majority of un-Jewish Jews in New York are of the "mugwump" persuasion.

CHANUKAH LIGHTS vs Christmas trees. Moses vs Menealus. Judah vs Jason. הלונו איהו אמ לצרינו Art thou for us or for our enemies?

AS A RULE RABBI-EDITORS are generally afraid of their Parnassim and of their own shadows, and the greater fear of losing a few subscribers.

"SKOTSEL KOMMT" (Skotssel comes), as a method of saluting women, is also supposed to be derived from "Esches Kutzin," the salutation to the wife of a prominent citizen.

WE CALL OUR READERS' ATTENTION to the appeal of the Hebrew Immigrant Society which appears in another column in our present issue. This society has done sterling work of very great value and is deserving of the full support of all sections of the community. We trust our readers will not allow this appeal go unanswered.

WE DIRECT OUR READERS' notice to the appeal of the National Child Labor Committee which we print in another column. The "Cry of the Children" has been sung by poets in every age, of every race, and under every clime. The work of the National Child Labor Committee must commend itself to every true lover of the human race.

A HUNGARIAN JEW who purchased wine from the nobility had often to haggle over the price. On such occasions he would say to his assistant after sampling the beverage, "Cos!" The noble seller was curious to know what "Cos" signified, and offered the Jew the wine at his price if he would explain the term. "Cos," replied Maier, "means *Colorum, Odorem et Saporem*: The wine has color, aroma, and strength."

THE CELEBRATED ZOMBORER RABBI SILBERSTEIN had a powerful voice, and every Saturday evening he preached to his congregation on their duties as Jews. This was in 1849. One day he was ordered to appear before the district commissioner on the charge of inciting to revolt. The rabbi answered the charge by pointing out that his preaching behind closed doors dealt only with the principles of the Jewish faith. But the commissioner replied, "Your voice, Rabbi, indeed incites people to revolt!"

"OLD READER" wishes to know if any American Jews have contributed sums of money, etc., to educational institutions in this country. There have been many contributions by American Jews to the endowments of many universities and colleges. To chronicle them would require more space than is occupied by one issue of this journal. Suffice it to say, Columbia, Harvard, the University of Chicago, and many others have reaped the benefits of Jewish bounty. And of course it was the money given by Jews which gave permanence to the Jewish Theological Seminary of America, the Hebrew Union College, and the Dropsie College of Hebrew and Cognate Learning.

THE "Alliance Boys' Club News," is a bright little sheet issued weekly by the director of the boys' club in the Educational Alliance of this city. It is devoted mainly to club reports which are brightly written, and extremely interesting to the members and friends of the various societies meeting in the building. To non members the point of many of the items printed must in the nature of things be *caviare*: but this is only what one must expect to find in a publication of this class. On the whole, then, we are glad to direct our readers' attention to the sprightly publication: undoubtedly in the circle of these clubs it more than fills a want; it creates discussion.

**Different View Points.**

THE *Modern View* which is evidently a mouthpiece of the un-Jewish Jews of St. Louis, in referring to our recent criticism of the indecent conduct of the St. Louis Jews in keeping the Jewish Fair open on the Jewish Sabbath says: "The entire agitation is a tempest in a tea pot." The Editor with remarkable Jewish spirit remarks: "Why the public desecration of the Jewish Sabbath should be considered high treason against Judaism, is entirely beyond our feeble comprehension." That he evidently has a feeble comprehension of the true

spirit of Judaism goes without saying. We are broad minded enough to agree with the astute editor of the *Modern View* "that every one is entitled to his opinion," for each individual Jew is only responsible for his own acts. If an individual Jew desires to eat *chazzer* upon *Yom Kippur*, it is nobody's business but his own, and is a matter entirely with his own conscience but if an aggregation of Jews, supposed to represent Jewish sentiment and Jewish principles, should give a public *chazzer* banquet on the Day of Atonement even "for the sweet cause of charity" that would be an entirely different matter. We again repeat that to fly in the face of public Jewish opinion as represented by the Jewish rabbis of St. Louis upon the question of "Sabbath desecration," demonstrates the low spiritual condition in which their St. Louis brethren have fallen.

The *Jewish Voice*;—*nebbich*—is in a peculiar quandry. The editor knows that we were right in condemning the action of the so-called representatives of Judaism in St. Louis but has not the courage of his convictions.

Brother Spitz says: "Your editorial last week was fire and brimstone and you besmirched the well name of our people. To such an article we cannot give a reply. That was not decent Jewish Journalism. We wish to forget it brother Solomon."

The editor of the *HEBREW STANDARD* when penning his remarks upon outrages against Judaism anywhere does not wear kid gloves, nor does he believe in supplying the Jewish public with literary gum drops, as a spiritual pabulum.

No ink is black enough "to besmirch the well name of our people" with a deeper stain than it already bears and no amount of "charity" can "out the damned spot."

The editor of the *Jewish Voice* may desire us "to forget it" but the Jewish public cannot, nor can they understand how the Israelites of St. Louis have permitted themselves to be led to the trough of spiritual uncleanness by a few un-Jewish Jews whose claim for supremacy rests entirely upon their wealth.

The believers in the New Testament may think that "the greatest of these is Charity," but for our part we claim that the greatest of all things is loyal obedience to the Divine commands of the God of our fathers.

**Where is Mr. Lucas?**

HAS the wine of the dinner to be tendered to Mr. Lucas intoxicated him in advance, or is the state of his health, which we regret to learn is not of the best, the cause of his inactivity?

We are surprised to learn that in several of the schools in the Borough of Brooklyn, the religious celebration of Christmas, was observed yesterday.

We also are surprised to learn that the principals of the public schools have been instructed to prepare a sort of census of the nativity of the children in attendance and that the Jewish children are to be noted, as, English-Hebrew, American-Hebrew, German-Hebrew, etc. What legal authority is there for this and why should they not, if they are preparing a census of this sort, give the religion and the place of birth of the Protestant and Roman Catholic children? We know that hymns and songs containing direct reference to the nativity of the Christian God are being taught to Jewish children. We have kept our hands aloof from this matter, relying upon Mr. Lucas, who seems to be the only person in our great Metropolis who takes the burden of awakening the Israelites of this city to a sense of their duty. But if he fails us, the *HEBREW STANDARD* will not hesitate to bring the matter to the notice of the proper authorities. We shall take it before the State Commissioner of Education at Albany, and endeavor to bring a *proper* public opinion to bear upon the matter.

**A Field for Dr. Drachman.**

A valued correspondent—an Orthodox Rabbi of an out-of-town congregation, be it added—asks us to use our influence with the Rev. Dr. Bernard Drachman, who recently resigned from the teaching staff of the Jewish Theological Seminary of America, in order to have him interest himself in the Yeshibah Rabbi Isaac Elchanan of this city.

Our correspondent wishes to see Dr. Drachman either at the head or actively engaged as one of the teachers of the Yeshibah. Dr. Drachman's Orthodoxy is most undoubted, and his Hebraic learning of no mean order. What the Yeshibah lacks is the power to send forth its graduates as American Orthodox Rabbis, trained in accordance with the modern requirements.

Indeed the Yeshibah is worthy to occupy a distinct place in our Jewish educational system. The Jewish Theological Seminary of America, with the great Dr. Schechter at its head stands for "reasonable" Orthodoxy, while the Hebrew Union College of Cincinnati, over which the learned Dr. Kohler presides, is outspoken for "reform" Judaism.

The uncompromisingly Orthodox congregations require a proper training-place for their future religious leaders. This void the Yeshibah Rabbi Isaac Elchanan can indeed and satisfactorily fill, and the Rev. Dr. Bernard Drachman—a Ph. D. of the University of Heidelberg, in Germany—is the ideal man for such a position. His teaching experience alone is considerable. But enough; Dr. Drachman and the Yeshibah Isaac Elchanan ought to join hands in executing the holy purpose, the divine task, we have thus outlined. Let us hear further from all sides, to the end that this idea may fructify.

**Effect of the Tongue.**

מנה מכתה מנה כשהח  
"And Joseph answered Pharaoh, saying, instead of me God will answer the peace of Pharaoh."—Genes's xli, 16.

THE Midrash relates that Rabbi Simeon had a servant, whose wisdom he wanted to try, and he sent him one day to the shambles to buy what he would think the best, and the servant brought home a tongue. The following day he again sent him to the shambles, telling him to buy the worst thing, and he brought home a tongue again.

"How is this, Tobia," asked the master, "yesterday thou hast brought home a tongue as the best thing, to-day thou bringest the tongue as the worst thing?"

"Pardon me, O Rabbi," explained the servant, "but is there anything better than the tongue? And, again, is there anything worse than the tongue?"

Solomon hath said, "Death and life are in the way of the tongue;" and the rabbis had it, מנה מכתה מנה כשהח "from her cometh the best and from her cometh the worst," and we can all understand into what trouble the tongue can involve us, and again what amount of pleasure we can derive from the use of the tongue.

Yes, the tongue can bring one a great deal of bitterness, and also a great deal of delight. We can see this in the life of Joseph. He suffered untold miseries on account of his tongue, and had also delights and pleasures that his tongue had brought him. He was wont to tell his father of the wrongs his brothers did; this was not bad but indiscreet. It was the truth that he spoke, but it was inadvisable. It did not correct the follies of his brothers, nor did it bring him any credit; on the contrary, it irritated his brothers; the dreams that he had he told his brothers. They interpreted them to their humiliation, and Joseph had to suffer for them.

On the other hand, he found profit and pleasure in his tongue. He is well thought of everywhere, even in prison, where he suffers as a martyr to morality. His tongue gave cheer and comfort to his fellow prisoners, which was at last the means of bringing him out of confinement.

We see him now standing before Pharaoh. His personality, however imposing it might have been, would not have impressed the king as deeply had it not been for his words. Any other man would have made the king feel his importance and make much out of the matter. Joseph, unassumingly, claims nothing for himself, but ascribes his ability to God. "Instead of me," he says, "God will answer the peace of Pharaoh." This shows first his own unselfishness and then his effort to dispel the king's anxiety, which Pharaoh could not help but discover. It was for the peace of Pharaoh that he was to interpret his dreams. He did not know what the dreams were; he had not yet been told of them, and in advance he tells Pharaoh: "Instead of me, God will answer the peace of Pharaoh." In other words, as he sees Pharaoh's troubled countenance, he tells him that all would be peace, nothing terrible and nothing to disturb his mind would the dreams result in.

Joseph is told of the dreams. Now he knew what they were, and as the interpreter he could have told the king to leave the matter in his hands and he would manage it. But no; he was too modest, too upright to seek exaltation for himself, but his tongue and his demeanor tell Pharaoh that which he gives utterance to: "Could we find a man like this in whom is the spirit of God?" Then says Joseph, "As God hath shown thee all this, there is none as discreet and wise as thee," and Pharaoh made him ruler over Egypt.

Old as this story is, happening nearly four thousand years ago, it is as instructive to-day as it was then and throughout all intervening ages. Culture and civilization raise their uncouth heads high with pride, modern enlightenment and education give us different methods of controlling human affairs. But that unselfishness and that uprightness of the Hebrew youth in Egypt merits our emulation. Pharaoh did not believe in Elohim, in the God that Joseph believed in. None in Egypt believed in that God, and that lone boy proclaimed Him, ascribes to Him his knowledge, his qualities of interpreting dreams, so that Pharaoh acknowledged him a wise man by the spirit of God. Joseph could have achieved what he did far easier had he turned to the belief of the Egyptians, but he was too honest and too upright to cast off the dictates of his conscience. He had the command of language and he used it for noble purposes.

How many are there to-day, when it is not necessary to deny one's religion, that hide their identity as Jews, although they too can speak, their tongue is quite glib. They have not the courage of a Joseph to be Hebrews among thousands of non-Hebrews, proclaiming their Elohim. Joseph's tongue had caused him trouble and misery, but his tongue had also brought him salvation and honor. Indeed, מנה מכתה מנה כשהח from the tongue—cometh the best and from her cometh the worst.

THE *Jewish Voice* has evidently lost its voice, for since the *Sabbath Fair* recently held by the St. Louis Jews it has only faintly murmured in deprecatory tones against the public insult offered to Judaism.

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#### A Blot on the Escutcheon.

FROM various sides we learn that the Y. M. H. A. of Hartford, Conn., a Jewish club composed of young men who formerly called their organization the Y. M. Z. A., having Zionist leanings, will hold a dance to-night. Yes, on the Jewish Sabbath, an organization which was originally started for the sake of inspiring Zionism in the younger element of Hartford, and to improve the Jewish youths morally, will hold a dance.

We hope the managers of the dance did not commit this error with malice prepense, as the lawyers say. We trust that it was only a regrettable slip on their part. At all events, we call their attention thus publicly to their mistake, and believe they will shortly see the error of their ways, and thereby remove the blot now on the escutcheon of the Jewry of Hartford.

#### Unnecessary Interference.

WE have profound respect for the part of the excellent local Rabbis of Baltimore, the Rev. Drs. Adolf Guttmacher and William Rosenau. We make this statement by way of preface to our expressions of surprise at their uniting with other ministers of the Monumental City—of all faiths be it noted—who have registered a protest against the threatened publication on Sunday evening of Mr. Frank A. Munsey's News.

To our minds no Jew should stand for the ideal of a Puritan Sunday. The first day of the week is a day of rest but not one of bondage. On that day myriads of people find their only occasion for enjoyment, including the reading of newspapers.

On the continent of Europe they manage their Sunday concerns much better than Englishmen or Americans do. There the Sunday is only a day of rest during the hours of worship; during the rest of the day it is given over to enjoyment, reasonable and innocent.

For such an ideal Jews should stand. Hence no Jewish minister ought to align himself with the defenders of the Puritan Sunday.

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#### Gum Chewing.

ONE of the most surprising things of recent times is the chewing of gum. It has become with many a veritable habit. Do what they will they can't cast it off. The science of chewing this pulpy substance is easily acquired. There seems to be a number of degrees of perfection in the science, however. Some chew with grace, and others twist their mouths in the most horrible contortions.

It is a pity that the labor expended in working the jaws cannot be profitably utilized, for after girls have chewed for several hours, the pulpy product of their work is in most instances cast away. Now, if some enterprising meat-chopper who is utilizing steam power now-a-days would only undertake to furnish enough meat for the working jaws, a most profitable industry could be inaugurated. The hash could be easily collected and readily disposed of. No meat-chopping establishment, with its machinery of sharpened jaws, working up and down, presents nearly as interesting a sight as a balcony of a country hotel or a car fully occupied with young school girls whose jaws are working away upon gum with a regularity and precision remarkable to witness.

I said that the pulpy substance is cast away in many instances; many, after tiring of chewing, take the stuff and stick it up against the wainscoting, arms of chairs, in the country, upon fences, and other convenient places, and when they have rested long enough, replace the gum in their mouths.

In the South, in many places, the girls give the gum a rest by slapping it on their cheeks until they get ready to go to work again.

In at least one place in the country, where the girls are most economical, a board has been invented on the edge of which are the names of the girls, and each girl puts her gum opposite her name, so that it won't get mixed, pending the time that she isn't using it.

One of the latest wrinkles in this epidemic is "gum swapping parties," consisting of six beautiful girls and as many fine looking gentlemen, who meet and distribute the gum. They then begin to chew, and every fifteen

minutes the Chairman of the party, who is duly elected, cries "swap," and each party swaps gum with his neighbor. The game has been patented, in order that it may not become too common.

A gentleman who is given to statistics, has made the calculation that the gum chewed in this country annually by girls alone, if laid side by side, would cover the entire street pavement of the City of New York, and a few streets of Brooklyn; and if the pulp were to be drawn out into the ad it would reach twenty-seven times around the entire mundane globe.

One serious word in conclusion. Supposing gum chewing were not "the thing," and some young lady suffering from indigestion would visit her physician and he would take out his pencil and prescribe "chew gum three hours daily," what a wailing there would be; the doctor would be called a lunatic, and his prescription would be discarded; yet three hours a day is far short of the time given to that pastime now. L'AIGLON.

#### Help the Hebrew Immigrant Aid Society.

THE following appeal has been issued by the Hebrew Immigrant Aid Society of New York:

"We want your help, and we come to ask you for it. Let our appeal be as honest as our strivings are simple. We are free from high flown aims and subtle motives, that would need much explaining. We are not a party; we carry on no propaganda that we need seek justification in the eyes of such as would oppose us. We are in opposition to no one man; to no one set of men. We are at variance with nobody's views. Our field is a primitive one; our dealings are with primitive phases in life. We are what our name is—the HEBREW IMMIGRANT AID SOCIETY. We are here to help the Hebrew immigrant, in his flight from pogroms and massacres, and from slow starvation in the overcrowded Pale of Settlement, where life is insupportable. We are here to prevent the last chapter in the tragedy of the Hebrew refugee from being written, and that is his deportation back to the land of persecution. When we have said that, we need say little more in explanation of this our appeal for your help. Give us what you can, in the name of that brotherly love which you bear our suffering millions beyond the seas. Make it possible for us to help one of their number, in the name of them all. Give us what you think in your wisdom you ought to give us. The work before us is manifold and heavy. Lend us a brother's hand. It is all we have got to look up to. The Immigrant Societies of other nationalities are subsidized by their respective governments; but we are Jews; we have nobody to back us up. We help one another. Please help us.

MAX MEYERSON, President.  
DAVID BLAUSTEIN, Hon. Secretary.  
Treasurer's address: H. LINETSKY,  
234 East Broadway, New York.

[EXTRACT FROM AN EDITORIAL IN "THE REFORM ADVOCATE OF NOV. 14, 1908].

".....And this once more reminds me of the Hebrew Immigrant Aid Society. The spirit which pervades the doings and dealings of that society has cast a spell on me. It is the purest and loftiest interpretation of that otherwise much maligned word "Charity." The Hebrew Immigrant Aid Society of East Broadway is doing wonders; considering how it is neglected and wholly overlooked by the wealthy; and all the time, in their personal dealings with the immigrant whom

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the society takes under its wing for the time being, their endeavor is to create on the immigrant's mind the impression that he is there to patronize them and not to be patronized. That is beautiful."

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THE BROOKLYN HEBREW ORPHAN ASYLUM requires the services of a young Jewish man of good disciplinary ability, to take care of boys; must also be able to teach elementary Hebrew. Apply by letter only, to PAUL LAZARUS, superintendent, corner Ralph avenue and Pacific street, Brooklyn, N. Y.

WANTED, a superintendent for Jewish Maternity Hospital, 270-272 East Broadway; married man, wife to act as matron; no children preferred; communicate by letter to office of hospital.

WANTED—Bookkeeper, first class, desirable 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.

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BOOKKEEPER—Young man, 20, expert, can open, close, disentangle books; good correspondent, executive ability; well educated, desires position in office from 3 p. m. daily; moderate salary. STUDENT, Box 127, care HEBREW STANDARD.

Bookkeeper, correspondent and office man, Hebrew and English education, age 22, long experience, best references, moderate salary, desires employment (no Saturdays). R. Kaufman, 41 Bleeker st.

WANTED—Assistant matron, with thorough knowledge of sewing, in home for Jewish girls. Address C. J. W., Hebrew Standard.



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# CHILDREN'S PAGE.

## JOSEPH.

FROM MOHAMMEDAN LEGENDARY SOURCES

JOSEPH, the son of Jacob, the son of Isaac, the son of Abraham was from his childhood the darling of his father; and as he lived with an aunt at a distance from his home, Jacob's constant longing for him added much to the fervor of his parental love. When he was only six years of age, his aunt became so much attached to him, that, in order to prevent her ever being obliged to part with him, she invented the following expedient. She took the family girdle which she, being the first-born had inherited from Abraham through Isaac (it was the same which Abraham wore on his loins when thrown into the pyre) girded Joseph with it, and accused him of theft, so that according to the laws of those days, he became her slave for life. It was not until after her death that he returned again to the house of his father, and was naturally treated by him with greater care and tenderness than his elder brothers. Moreover, he was the eldest son of Rachel, the only one of his wives whom he truly loved.

One morning Joseph told his father that he had seen in a dream how he and his brothers had each set a twig in the earth, and how those of his brothers withered, while his began to bloom and shaded theirs with its foliage and blossoms. Jacob was so absorbed with the meaning of this dream, that he left a poor man who stood before him holding out his hand for alms unobserved, and allowed him to depart without a gift. It was this transgression that brought on him all those sufferings by which he was soon to be visited. On the following morning Joseph again related to his father: "I have dreamed that the sun, moon and the eleven stars bowed down to me." Jacob could now no longer remain in doubt as to the meaning of these dreams; he perceived in them Joseph's future greatness, but recommended him not to speak of them to his brothers, who had long since envied him for the greater tenderness of his father. But, although Jacob knew the sentiments of his sons towards Joseph, yet was he one day persuaded by them to send him with them to the pasture. Scarcely were they alone in the open field, when they began to beat and to mock him. He would have sunk under their ill treatment if Allah had not filled the heart of his brother Judah with compassion toward him. Judah said, "Do not kill your brother; if we but regain the undivided love of our father, we have attained our object. Let us therefore cast him into a pit till a caravan passes, and then sell him as a slave." Judah's advice was taken, and Joseph stripped of his garments, was cast into a pit, where he must have been drowned had not Allah caused the angel Gabriel to place a large stone under his feet. Gabriel at the same time was instructed to illumine the pit by a jewel, and to cry, "Joseph, the time will come when thou shalt call thy brothers to account, without their suspecting." The brothers then left the pit, but before returning home they slaughtered a

lamb, and besmeared Joseph's upper garment with its blood, which cannot be distinguished from that of man. They then said to their father, "While we were engaged in our occupation there came a wolf and tore Joseph, who had remained with the stores; and on seeking him afterward we found this upper garment which we recognized as his."

"How," said Jacob, "shall I believe that a wolf has devoured my son, while there is not a single rent in this garment?" (for the brothers had forgotten likewise to damage the garment). "Besides," he added, "there has been seen no wolf in these regions for many years."

"We imagined, indeed, that thou wouldst not give credence to our words," said one of his sons; "but let us search for the wolf," he continued, turning to his brothers, "in order to convince our father of the truth of our statement."

They then provided themselves with all kinds of implements of the chase, and scoured the whole region round about, until they at last found a large wolf, which they caught alive, and accused it before Jacob as Joseph's murderer; but Allah opened the mouth of the wolf, and he said,

"Believe not, O son of Isaac! the accusation of thy envious sons. I am a wolf from a foreign country, and have long been wandering about to seek my young one, which one morning I missed on waking. How should I, who am mourning the loss of a wild beast, bereave the prophet of Allah of his son?"

Jacob then delivered the wolf from the hands of his sons and sent them away again, so as not to have their faces before his eyes; only Benjamin his youngest son, he kept with him. The ten brothers thereupon returned to the pit in which they had left Joseph, and arrived at the very moment when he was freed by some Bedouins, who, on their march from Madjan to Egypt, had sought to draw water from this pit, but had brought up Joseph instead, who clung to their bucket. "This youth," said Judah to the leader of the caravan, ere Joseph could utter a word, "is our slave, whom we have confined in this pit on account of his disobedience. If you will take him with you to Egypt, and sell him there, you may buy him from us at a moderate rate." The leader of the caravan was greatly rejoiced at this offer, for he knew well that so beautiful a youth would bring him much gain. He bought him, therefore, for a few drachmas; and Joseph did not break silence, for he feared that his brothers might put him to death if he contradicted them. Trusting in Allah, he journeyed quietly with the Bedouins until he was passing the grave of his mother. There his grief overpowered him, and casting himself on the ground, wept and prayed. The leader of the caravan struck him, and would have dragged him away by force when suddenly a black cloud overspread the sky, so that he started back affrighted, and prayed Joseph so long to forgive him, till the darkness again disappeared. (To be continued).

### "IF WE PROFESS TO BE JEWS LET US BE JEWS."

The above statement was printed in last week's HEBREW STANDARD. Without doubt thousands of people read it, others glanced at it and some probably didn't even consider it worth while reading.

Many people would be astounded if some one came up and asked them the following question, "It is true that you profess to be a Jew, but are you a Jew in the true meaning of the word 'Jew'?" You do not deny that you are a Jew, you are not ashamed of your faith (far from it) but do you really live up to your religion?

By that we mean do you keep the Sabbath holy, do you eat only Kosher food do you go to "shule" for the purpose of spending an hour or so in good earnest prayer or for the purpose

of spending your time having nothing else to do?

If somebody asked you that question you would probably laugh it off with some flippant answer. You probably will say, "Oh well! I'm Jew I don't deny it. Is that not enough?" No certainly it is not! If you profess to be a Jew, be a Jew and not be called a Jew and then go and live like a gentile. Eat Kosher food, keep the Sabbath, go to the synagogue for the purpose of asking for pardon for your sins. Then you will be able to say to any man I profess to be a Jew, I am a Jew.

A short time ago a peculiar incident happened in a town. The incident is humorous as well as peculiar. Among the thirty Jewish families in the town is a petty socialist who believes in nothing relating to the Jewish religion except that he was anxious to

have his chickens killed by the shochet.

The majority of the Jews in the town are united under the name of "Sons of Israel." Recently the congregation passed this rule. "All members of the congregation and all who give towards its support are to pay to the shochet the sum of ten cents to kill a chicken. All others will pay twenty-five." All agreed and the law was passed.

Next day the president of the congregation was stopped on the street by an excited and very angry Jew namely the socialist.

Burning with indignation he asked the president why such a law had been passed, "Do you think," he exclaimed, "that I am going to support your old church? I do not believe in a single thing relating to your old church." (He had in fact gone so far

as to keep his tailor shop open and to work on Yom Kippur).

But still he was so very very anxious to have his chickens killed by a shochet. Why? Ah! because he was foxy. He knew well that if killed by a shochet it would be strictly fresh whereas in a market there is no telling how old the chicken may be.

All these people profess to be Jews. Are they Jews?

BERTHA PHEBE CUTLER, Webster, Mass.

### SAYINGS OF THE RABBIS.

The rose grows among thorns. If the fox is king bow before him. The weakness of thy walls invites the burglar.

The humblest man is ruler in his own house.

Drain not the waters of thy well while other people desire them.

The doctor who prescribes gratuitously gives a worthless prescription.

Tobias committed the sins and his neighbor received the punishment.

The place honors not the man, 'tis the man who gives honor to the place.

Poverty sits as gracefully upon some people as a red saddle upon a white horse.

If a word spoken in its time is worth one piece of money, silence in its time is worth two.

Those who would enjoy good eating should keep good natured, an angry man can't tell whether he is eating boiled cabbage or stewed umbrella.

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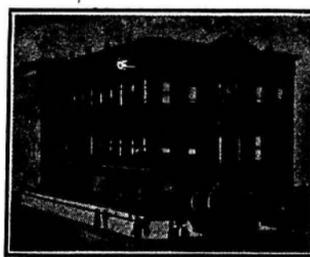
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**CHARACTER LEADS THE WORLD.**

BY RABBI L. WEISS.

"If all the world must see the world  
As the world the world hath seen;  
Then it were better for the world  
That the world had never been."  
—LELAND.

**C**ONFUCIUS, who lived about 500 years before the Christian era, and who probably was ignorant of Jewish lore and the scriptures of Israel, possessed a wisdom in which we can find some gems valuable even at this age of learning, when knowledge flows like water and education like a mighty stream, traversing the human mind and washing away dark superstitions. He tells his constituents in one of his proverbs:

"Far must thy researches go  
Wouldst thou learn the world to know."

How many are there who either think they know it all, or imagine that they can make the world believe that they know it. There are of course, some deceived deceivers, to speak in the language of Lessing, who are under the impression that they know a great deal. So did Owen think at one time, but he was honest to say later.

"All things I thought I knew, but now confess,  
The more I know, I know I know the less."

So will every honest scholar speak, when he will understand that much as he may know he is far from knowing all. Knowledge is as fathomless as the bottomless ocean, as endless as the vacuum—the space above us. But the majority of people are not scholars, and the majority of scholars are not, strictly speaking, honest and conscientious. They are lured away from the proper course by policy of self-interest, sometimes called diplomacy. Some are scared away from the very course they intend to follow and become the tools, the instruments of factions and schemists, lacking the back-bone to stand for right.

History tells us of Disraeli, when making his maiden speech in the house of British Parliament, the members, who did not share his ideas, hissed and jeered him till he stopped, ejaculating with firm resoluteness: "I will stop now! But the time will come when you will hear me." The same Disraeli, when referred to once sneeringly by one of the lords of the House of Commons as "the Jewish gentleman," rose to his feet and retorted: "The Jewish gentleman has the proud satisfaction to be conscious of that, when my ancestors were high priests in the temple of God, the ancestors of the Christian gentlemen were naked heathens in the forests of Europe."

The world's history, written and unwritten, has such characters galore, who dared to stand against all odds and came forth victorious. There are, on the other hand, multitudes of people, insincere and dishonest. I do not mean common thieves, but dishonest in motive and purpose, yet are prosperous and successful. Why? P. T. Baruum expressed his opinion that "the American people loved to be humbugged."

Some politicians would say, "It is the way of the world!" Insincere people are found in all the walks of life, teachers and preachers not excepted, and these latter ones thrive and prosper because the people don't want to be told the truth. They rather listen to platitudes and glittering generalities oratorically told, than to divine truths uttered in plain unvarnished words.

It is not so much the scholar that

is wanted in the pulp't as the orator; verbosity is preferred to learning. Thus many a Hyde masquerades as a Dr. Jekyll, many a wolf is garbed in sheep's skin. It is the way of the world!

But what is the world? Shakespeare calls it "a stage, and all the men and women merely players." Harwood tells us that:

"The world's a theatre, the earth a stage,  
Which God and nature do with actors fill."

Du Bartas, in a dialogue between Heraclitus and Democritus, has it:

"I take the world to be a stage,  
Where net-maskt men play their personage."

Augustus, the great emperor, who reigned over the Roman empire a half century, as he lay on his dying bed, said to his confidential friend: "Tell me, Marcelus, have I acted well my part?"

So this great man had also to act a part. The world is indeed but a stage and we the actors. But, contemplating this from a loftier standpoint, with a view of higher intellect and deeper thought, the world is more than a stage, it is a garden. It is—a world such as we make it, nor can the "we" be regarded by number, but by proficiency and honest energy. Not every man and woman makes the world, the world but sustains every individual, be he good or be he bad, indolent or industrious, faithless or truthful. The one who says, "The world owes me a living," without doing his level best to earn that living, is either a drone or an irrational semi-animal.

The world is made by the minority, not by the majority of men and women. The world is made by the Franklins, the Peabodys, the Girards, the Johns Hopkins, the Touros, the Montefiores, the noble men who have in all they do humanity at heart; and wanting to guide our actions by the ways of the world, it is necessary that we regard the way of the world by the way the makers of the world act and live.

When the world was steeped in ignorance and veiled in superstitious darkness, when might was right and creed and dogma tortured and burned heretics, and heretics were generally those who thought better and were honest to express their thoughts, then the world was a place of dread, a theatre of horrors, but now, when the world is a smiling garden of bliss and blessing, of delightful prosperity, handicapping nobody who dares to be honest and do that which is right, there is no need of duplicity and none to stray from the proper path.

The ways of the world are not the ways we look for having our children educated by. If they were trained and instructed by the ways of the world, they would grow up immoral and corrupt. It is the schools and teachers that we look to in the making of our children; and for the higher knowledge, for the more advanced branches of education, every school will not even do, it takes the rarer high school, the college and university, each fewer and fewer as we step higher. Just so it is with character and principles, with honesty and integrity in the masses and classes. The men and women of purest virtues, or the most sterling character, are always the fewest. This does not argue, however, that the most educated, the most learned, the most instructed and best informed people are the best people.

Perthes in a letter to a friend said: "You insist on respect for a learned man, and I say, amen! But at the same time, don't forget the largeness of mind, depth of thought, appreciation of the lofty experience of the world, delicacy of manner, tact and energy in action, love of truth, honesty and amiability—that all these may be wanting in a man who may yet be very learned."

I believe it was George Herbert who said: "A handful of good life is worth a bushel of learning."

The father of Burns, so says the poet himself, gave him this valuable hint:

"He bade me act a manly part, tho' I had ne'er a farthing;  
For without an honest, manly heart, no man was worth regarding."

Character is far above wealth, I'd rather shake the hand of the honest toiler with his rough and horny touch, than the velvety, soft main of the erudite scholar, whose smile is insincere, whose cordial greetings mingle with self-conceit or commercial policy. Like Southey, to whom Byron says:

"Thy love is lust, thy friendship all a cheat,  
Thy smiles hypocrisy, thy words deceit."

The way of the world is to look at things with an eye to business in all matters. Will it pay to do thus or so? Or would it be better to abstain? Will it pay to raise my voice, or would it be better to keep silent? The question is not honesty, sincerity or truthfulness. The question is not that justice and interests suffer by it. The question is not that prejudice must be dispelled and pure faith instilled in place, but dogma and creed must be propagated even at the detriment of those who do not share the views of these dogmatists.

There must be left no room for freer thought, for liberty of conscience, for privileges of dissenting from bishops and priests. They are right; they must be right; because the way of the world is to look up to these dignitaries, to men of the cloth, as the incarnation of divine truth. Even if they err, it must be accepted as if it were handed down from heaven; but the way of truth gives everyone the right to consult his own conscience, his own understanding, and follow his own convictions.

No one is wrong who conscientiously believes differently from accepted ideas, provided he is not injurious or so erratic that he corrupts instead of makes better; that he retards progress instead of advancing enlightenment and culture.

No, it is not the way of the world to do wrong, to be unjust, intolerant, bigoted, because the world is not the masses and the classes that are unfit to make the world. These are only dragged along in the world, like one little engine pulling a train of many cars. The world is our good and noble men and women—the minds that make it possible for the world to exist and to advance in culture, in industry and in civilization. In these ways let us walk, these examples follow, trying to be ourselves the makers of the ways of the world.

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MUSICAL AND DRAMATIC COMMENT.

Mr. Hammerstein is going to—please consult the daily papers for details. Really, no weekly publication can hope to chronicle the inexhaustible activities or comment upon the potential plans of the greatest American impresario.

When the new opera house is finished, I hope it will have the excellent acoustics and the advantageous dimensions of the present edifice, so that we shall not have to refer regretfully to the "dear old Manhattan."

At the latter house, meanwhile, an unbroken series of successes is the record. Mme. Melba's voice may or may not be as luscious in timbre, or as crystalline in brilliancy as of yore, but the representation of "La Boheme" certainly is marked by a high degree of finish, verve and sparkle. And the same qualities characterize the revival of "Tales of Hoffman," which, on the whole, is better cast than it was last season. Verdi's "Otello," with Melba and Zenatello, is announced for to-night.

What promises to be an unusually fine cast will be that of "Faust," with the diva as Marguerite, Doria as Siebel, Renaud as Mephistopheles and Constantino as Faust.

It was my privilege to be present at the first recital of Mischa Elman, violinist. He plays noble music in a noble manner. Not out of his teens, the word young is constantly applied to him, though the state of artistry into which he has already entered surely has nothing at all to do with his age. In technical achievement he is a remarkable virtuoso, and by virtue of temperament and the ability to penetrate into the very soul of the music which he performs, he is an artist.

The Knelsels are always fine, but sometimes they are finest. Thus I find myself dropping into a Hibernicism, as I recall the superb playing of Mr. Kniesel, Mr. Willeke and Mr. Gabrilowitsch of Schubert's B flat major trio at last week's concert. In the great Schumann quartette, more purity and beauty of tone; more exact intonation and a more complete instrumental balance cannot possibly be attained. The movements from a posthumous quartette of Grieg's were attractive in the matter content, though the working out appeared to me to be rather fragmentary.

At the next concert of the Symphony Society—Sunday afternoon, the 27th—Mr. Walter Damrosch will present a holiday programme of Wagner music, including two new orchestral arrangements made by him. The first of these is a transcription from "Siegfried," including the music descriptive of the young hero's ascent of the mountain, and passing through the flames surrounding the sleeping Brunnhilde. The second transcription is from "Die Meistersinger." Mme. Jomelli, the soloist, will sing the prayer from "Tannhauser" and Isolde's Liebestod.

"Two or three years ago," says the Paris correspondent of the Times, "Ludovic Halevy turned over to Louis Ganderax, editor of La Revue de Paris, a family treasure in the form of a bundle of letters written by Georges Bizet to his parents between 1857 and 1860, while he was a student in the French School at Rome. These letters were to be printed in M. Ganderax's Review, and to appear afterward in a volume for which Halevy was to furnish an introduction. Halevy was able to read the letters as they appeared serially, but he was too ill to write the introduction he had promised, and he did not live to see the publication of the volume. A simpler, sincerer, more natural, and altogether satisfying volume of letters than this one by the unfortunate author of 'Carmen' has not appeared in many a day."

If an epidemic of "Cavalleria Rusticana" melodies breaks out in a few days I would not be at all surprised. The germs have been in the air since last Thursday's grandiose performance at the Metropolitan. Yesterday I was obsessed all morning by the sicilianas, and in the afternoon a man sitting next to me in the subway was humming the intermezzo—and he wasn't an Italian, either. The blame or the praise—the

reader has the choice—must largely be laid at the door of Signor Gatti-Casazza for his superb staging of Signor Toscanini for interpreting the old score with such tremendous vitality as to make it sound almost new, of Signor Caruso, whose Turiddu, vocally and dramatically, has never, to my knowledge, been equalled; of Frl. Destinn, who portrays the passion and the despair of poor Santuzza with convincing tragic power. Earlier in the evening a youthful work by Puccini, "Le Villi," was given. It is to forget!

Mendelssohn centennial celebrations are being prepared everywhere. The first entertainment of the kind in New York will be a stage performance of "A Midsummer Night's Dream"—the play by the Ben Greet Players, and the musical setting by the New York Symphony Orchestra, under Walter Damrosch's direction on Saturday afternoon, January 2. This will be the first opportunity in America to hear a complete presentation of the great Shakespeare-Mendelssohn music-comedy. J. M.

Hauptmann's play, "Hannele's Himmelfahrt," is presented at the new Deutsches Theater as effectively and artistically as is possible with a mystical and fantastic piece of this kind. But the careful and painstaking acting it receives only serves to emphasize the fact that compositions of this kind, whatever their poetical qualities and literary value, are ill adapted for theatrical representation. The mingling of idealistic dreams with gross and repelling realism is not calculated to produce a pleasing or impressive effect on the mind, even when produced by the best actors. The coarseness of the opening scene produces a disagreeable effect, which is hardly counteracted by the later appearance of corpulent angels and the intermingling of real persons and visionary shades. A. T.

The firm of Park & Tilford was established some seventy years ago, and in opening a very small grocery store at No. 35 Carmine street they laid down a policy of buying only the best goods that could be bought, selling them honestly and at full weight, and at all times meeting changes in market prices. Adhering to these business principles, the business has grown from that small beginning till now it is the largest of its kind in this country, and probably in the world.

We have the personal assurance of Mr. Frank Tilford that the same policy is being pursued to-day and most strictly adhered to in all Park & Tilford's stores. With the exception of a very small amount of stock, and after an experience of over thirty years, Mr. Tilford is now the sole owner and director and is giving his time and all his energies to maintaining the good, old-fashioned, honest policies that were instituted seventy years back by his father, Mr. John M. Tilford, and Mr. Joseph Park. Mr. Tilford further states that it is the constant endeavor of his firm to sell the best table supplies at lowest prices and always to give full weight, and that if the quality and prices of their goods are carefully compared with the qualities obtained elsewhere, Park & Tilford's average prices will be found lowest. While the business has grown to be one of vast proportions, Park & Tilford constantly strive to give the smallest customer as much attention as the largest. On these lines Park & Tilford solicit your patronage and have seven conveniently located stores in this city at your disposal.

Jasse Synagogue Saved.

The Jasse Synagogue, of 58-60 Rivington street, which, owing to the disbanding of its congregation, was in danger of being sold for the purposes of a music hall or moving picture place, has now been saved from possible desecration by the purchase of this house of worship by the First Warsaw Congregation, of 155 Rivington street. The First Warsaw Congregation, which is made up of natives of the city of Warsaw, has considerable means, but did not own its own synagogue, having worshipped in hired quarters, and so it took advantage of the present opportunity to purchase this structure. Other congregations made up of natives of Warsaw joined in this purchase and there is to be an amalgamation of several congregations in one large body.

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BROOKLYN NOTES.

Brownsville Relief Auxiliary.

The Brownsville Relief Auxiliary held their informal dance on Saturday evening at Knights of Pythias Temple. The dance, which is the first affair given by the Auxiliary, was a success, both socially and financially, and was attended by about 300 guests. The officers of the organization are: President, Mr. S. Gumelner; vice-president, Mrs. Solomons; treasurer, Mr. A. Brager, and secretary, Miss Daisy Persky.

Hebrew Ladies' Auxiliary of Bath Beach.

The Hebrew Ladies' Auxiliary of Bath Beach held a meeting recently and disposed of considerable business. The election of officers resulted in the following ticket being chosen: Mrs. A. Slomka, president; Mrs. M. Keller, vice-president; Mrs. M. Newman, financial secretary; Mrs. M. Quitman, treasurer. The relief committee consists of Mrs. Nathan Kuhn, Mrs. Wilson, Mrs. Pell, Mrs. R. Gaus, Mrs. Greenburgh, Mrs. Schwartz, Mrs. J. M. Grossman, Mrs. S. Lyons, Mrs. Goodhart, Mrs. Kapan, Mrs. Israel, Mrs. Mazur, Mrs. Newmark.

Hebrew Orphan Asylum Meeting.

The Hebrew Orphan Asylum held its annual meeting Sunday afternoon in the asylum building, at Ralph avenue and Pacific street, Brooklyn. Simon L. Rothschild was elected president, succeeding Abraham Abraham, who had been acting in place of Moses May, who resigned several months ago. Frank Pentlauge was made vice-president, and Moses J. Harris, treasurer. The society cared for 361 children in the last year, a gain of forty-five over the preceding year. There had been a falling off in membership dues, 134 members having withdrawn because of unsettled business. The organization, however, has increased its building fund by \$24,000.50, having on hand \$124,000.50, while it needs \$200,000 for a new wing and enlarging the old building.

Chanukah Entertainment.

The gala event of the season of the Sunday school of Congregation Baith Israel Anshel Emes, Harrison street and Tompkins place, Brooklyn, will be the Chanukah entertainment and reception to be held at the Kings County Democratic Club house (formerly German Hall), 120 Schermerhorn street, Brooklyn, this Sunday evening, December 27. The entertainment will begin promptly at 8 o'clock. An excellent vaudeville show will be presented and will include numbers by well known theatrical performers who have volunteered their services. The main feature of the evening will be a grand musical production by 65 Sunday school children, with elaborate costumes and special scenery, under the direction of Madame Paulet. The other features include Johnnie Carroll, "Brooklyn's Own"; a farce entitled "A Gay Masquerader," presented by the Park Slope Social Club; Clifford Brothers, and Wolfe Brothers and company, in an original comedy sketch entitled "Prince Yama." Dancing will follow the entertainment.

The management of "A Gentleman from Mississippi," which has been in the Bijou Theatre since September, now announces seats as ready so far ahead as April 1, including New Year's Day, Lincoln's Birthday and Washington's Birthday. As April 1 marks the beginning of the final definite period of the theatrical season in this city, it would appear that nothing will take the place of the successful Rhodes-Wise comedy until the season of 1909-10 at least. Author-Actor Wise, as Langdon, and Douglas Fairbanks, as "Bud" Haines, head a cast that is giving satisfaction

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 HOT AND COLD SEA WATER IN ALL BATHS.  
 Amusement Casino. Delightful Solarium.  
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**New Liberty Hotel**  
 STRICTLY KOSHER  
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 Rates on Application. J. Grossman, Proprietor.

**LILLIAN COURT**  
 LAKEWOOD, NEW JERSEY.  
 ACCOMMODATES 150.  
 NEW ADDITION CONTAINING ROOMS, SINGLE AND EN SUITE.  
 MRS. JACOBS, Prop.  
 Also Proprietress of Mountain Summit House, Tannersville N. Y.

**THE BLYTHEWOOD**  
 LAKEWOOD, N. J.  
 Mrs. Lena Frank announces that the new "BLYTHEWOOD," with all modern improvements and spacious sun parlors will open for reception of guests early in October. The hotel is located within one block of the Lakewood Hotel, and is conducted as a first-class Winter resort. The cuisine is unexcelled. For terms address Mrs. Lena Frank, Proprietor, as above (of Blythewood, Catskill Mountains).  
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 Formerly the Arcadia.  
 MAX KEST, MGR.  
 LAKEWOOD, NEW JERSEY.  
 Centrally located between Lake and Pine. Hungarian Kosher Cuisine. Transients accommodated. Same management as "THE HOLLYWOOD," Arverne, L. I.

and which includes two pretty young women in the Misses Ruth Shepley and Lola May. Matinee on Wednesday and Saturday.

Mr. Drew will begin his annual engagement at the Montauk on Monday evening, December 28, presenting "Jack Straw," the comedy by W. Somerset Maugham, in which he has just completed a most successful four months' engagement at the Empire Theatre, Manhattan. "Jack Straw" is a clever satire on snobbishness. Its leading character is an eccentric Pomeranian prince, who is discovered in the first act as a waiter at a swagger London hotel. The title role fits Mr. Drew like a glove and there are other well drawn characters for Miss Rose Coghlan, Miss Mary Boland, Miss Adelaide Prince, Miss Grace Henderson, Edgar L. Davenport, Frank Goldsmith, Nario Majeroni, E. Soldene Powell and Edwin Nicander. Two matinees are announced at the Montauk on Friday (New Year's Day) and Saturday.

A Woman's Appeal

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 348, South Bend, Ind.

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 To Those Suffering with Rheumatism, Gout, Diabetes, Etc.  
 Don't wait for the summer. Mt. Clemens, Mich., is the only place in the world where they absolutely cure these diseases. Reh's Hotel is open the entire year. It is directly opposite the famous Madon Bath House and is supervised in person by Mr. Reh, who is well known in the United States as a first-class hotel man. Strictly Kosher Hungarian cuisine. Rates \$14 and \$16 per week for the winter season. Do not hesitate, but come at once and be cured.

American Plan. European Plan.  
**Benedict House**  
 C. F. BARTLETT, Proprietor.  
 BROAD AND MAIN STREETS,  
 FAULTUCKETT, N. J.  
 Twelve minutes from Providence by railroad.

# CHILD LABOR DAY.

The National Child Labor Committee has designated Sunday, January 24, or Saturday, January 23, 1909, as Child Labor Day, and through the medium of the religious press is appealing to the clergymen throughout the country to devote some part of that day to the interest of the defenseless child workers in factories, mines, mills and sweatshops. The committee invites clergymen to speak on the subject of child labor at a regular service or to have it considered in Sabbath school or Young People's Society. The call is endorsed by a large number of representative New York ministers in a letter addressed to the clergy.

Of the two million working children in this country, many thousands are in forms of labor not only injurious to the body and preventive of education, but which also offer the maximum menace to the moral life. This is sufficient warrant to call upon the churches and synagogues to devote one day to these little unfortunates.

The National Child Labor Committee in its four years of work has witnessed improvements in the child labor laws of thirty-four States, and is making a special effort at this session of Congress to secure the authorization of a Federal

Children's Bureau. In a pamphlet recently issued by the Committee, the purpose and scope of this Bureau are thus described:

"Such a bureau should investigate and report upon all matters pertaining to the welfare of children and child life and would especially investigate questions of infant mortality, the birth rate, physical degeneracy, orphanage, juvenile delinquency and juvenile courts, desertion and illegitimacy, employment, dangerous occupations, accidents and diseases of children of the industrial classes, legislation affecting children in the several States and Territories, and such other facts as have a bearing upon the health, efficiency, character and training of children."

Literature describing this bureau; addresses by the leading experts of the country discussing the relation of child labor to health, education, citizenship, morals and the family life; suggested topics for sermons and selections for use in platform or conference meetings, or in Sabbath schools, will be cheerfully furnished without charge on application to National Child Labor Committee, Owen R. Lovejoy, General Secretary, 105 East Twenty-second street, New York City.

president of the association; Dr. I. S. Moses, Dr. I. Brodth and S. Wilner.

### United Hebrew Charities.

The United Hebrew Charities gratefully acknowledges receipt of the following donations: M. & C. Mayer, 84 ladies' vests; L. M. Hirsch, 50 pairs of children's and misses' shoes; R. Sadowsky, 14 ladies' coats, 3 ladies' suits, 1 ladies' skirt, 1 ladies' eon and 1 ladies' cape; William Reichman, 29 lamb's wool coats, 20 worsted hoods and 226 caps.

### Young Women's Hebrew Association.

Notwithstanding the inclemency of the weather, a large audience greeted Dr. George A. Kohut on Friday evening last to hear him speak on Chanukah and the lesson to be drawn from it.

On Sunday, December 20, Janie Jacobson, author of "For Liberty," produced her play in the auditorium of the association. Under her direction, and following out her own interpretation, the production was a great success. Thirty children took part and showed splendid coaching. Mrs. J. Sobel, chairman of the religious work, delivered an address, in which she called attention to the splendid work done by Mrs. Jacobson. This was received by continued applause from the large and distinguished audience which filled the auditorium. Mrs. Jacobson will continue her work of coaching and preparing the children of the association in Jewish plays, all of which have been written by her.

The regular "At Home" will take place at the rooms on Sunday, January 3, at 3 p. m.

### Mt. Vernon Temple Club.

The members of Sinai Temple of Mt. Vernon, N. Y., of which Dr. Joseph I. Gorfinkle is rabbi, have organized a club and have named it the "Temple Club."

The first regular meeting of the club was held on Monday, December 4, 1908, at 8.15 o'clock p. m., in the vestry rooms of the temple, on Crary avenue. A permanent organization was effected, and the following officers were elected, to serve for one year:

Isaac M. Aron, president; Edgar Ellinger, vice-president; Louis Robinson, treasurer; Lillian Bernstein, secretary.

The next meeting of the club will take place on January 5, 1909, at which time Dr. Richard Gottheil, professor of Semitic languages in Columbia University, New York, will deliver an address, the subject of which has not as yet been decided on, due notice of which, however, will be given. The secretary of the club is Miss Lillian Bernstein, of 45 South Seventh avenue, Mt. Vernon, N. Y., to whom all inquiries and communications may be addressed.

### Borough of Richmond.

Temple Emanu-El was crowded on Sunday last, the occasion being the Chanukah festival. One of the principal features of the celebration was the examination of the Talmud Torah pupils. Their proficiency in Bible reading in the original Hebrew, in Jewish history and their knowledge of the ritual of the synagogue was far above the average. Rev. A. Goldfarb, the efficient minister of the temple, is in charge of the splendid school. Another very impressive feature was the presentation of a beautiful silver loving cup by the children of the Talmud Torah to Captain Phillip Schwartz, chairman of the School Board, who responded to the presentation speech of Rev. Goldfarb with a vigor not usually found in a man of his advanced age, he being 83 years old. Rev. Israel Goldfarb, of Beth Israel, of Brooklyn, delivered a fine address. The Sisterhood of the Temple, Mrs. Annie Mendelson, Chairlady, presented the children with candy.

For the week of the New Year at the Colonial, Percy G. Williams has selected a program of more than ordinary interest. Thos. W. Ross will be seen in Sewell Collins' latest successful skit, "Awake at the Switch," in which Miss Margaret Moffat has the role of the telephone girl. Emmet Corrigan and Company will present "His Last Performance," and Mr. Jos. Hart's newest novelty, "The Bathing Girls," introducing a number of clever young women in dancing and singing numbers is a lively feature of the bill. That Quartette, Jock McKay, Johnny Stanley and Mabel Russell, The Novellos and the Three Leightons filling out the remainder of a fine bill.

# BORDEN'S BULLETIN

A Weekly Presentation of Facts Relating to

## PURE LACTEAL PRODUCTS

NUMBER FORTY-NINE

### CHEAP MILK.

Cheap milk is poor milk. The blame for the dangerous milk of poor quality, which now constitutes the bulk of the supply of this city, is upon the short-sighted, indifferent and stingy customers. There are several milk men delivering in your neighborhood. Competition among them keeps the price down. Yours may be a decent fellow who would like to build a better stable for his cows and hire better help than he now can afford.

Let him suggest a rise of one cent a quart in price and you give him a black look and threaten to change to a man who already undersells him.

If he is intelligent, he will not have his cow housed in a low, dark stable with a mow of dusty, germ-laden hay over them. His yard will not be a mud hole, nor his cows plastered with manure, and you should ask the questions, "Do farm hands milk in the clothes they wear to clean out the stables? Do they clean the cow's udder and flanks and their own hands before milking? Have the cows good feed? Have they good pasture? Do they have plenty of good water? Are they kindly treated? You have a practical life-saving business within your family based on an intelligent co-operation with the milk producers.

The fact that you purchase BORDEN'S milk evidences your intelligent co-operation with a milk producer, whose milk is handled in a perfectly clean manner and cooled immediately after milking and whose reputation is "an ever-abiding certification" that the milk you receive from them is absolutely safe and clean. BORDEN'S MILK stands every test that scientific investigation and medical research can conjure up. Everything that tends to the production of a healthy milk food is recognized by BORDEN'S and carried out to the fullest extent and minutest detail.

(To be continued.)

## BORDEN'S CONDENSED MILK CO.

"LEADERS OF QUALITY"

EST. 1857.

### Bradford, Pa.

The third annual Chanukah celebration in Temple Beth Zion was held last Sunday night, conducted by Rabbi L. Weiss, consummated by the Sunday school pupils, composed of children mostly of orthodox parents. The temple was filled to overflowing with members of both of Bradford's congregations.

The children held regular divine service, singing the Borchu, Shma, Michomocho, etc., combining Judaism with patriotism. The flag of the Stars and Stripes was deposited at the side of the candle stick, where eight children kindled the eight lights. "My Country, 'tis of Thee," was sung before and *Mo-z Tzur*, in English words, after the lights were kindled. The children gave recitations, all religious and Jewish in tone and spirit.

Miss Bertha M. Weiss had charge of the music and the teachers, Misses Helen Weiss, Ruth Greenwald, Gertrude Erty and Leo Greenwald, attended to the other arrangements. Aaron Oppenheimer added to the music his violin accompaniment, and the exercises were greatly enjoyed by all. The children were regaled with candies and other goodies.

### Dedication of Rodeph Sholom Sisterhood Home.

The Rodeph Sholom Sisterhood dedicated its new building, 147 East 103d street, on last Sunday afternoon with appropriate exercises. A very large audience of the friends and workers of the Sisterhood was present. Dr. Rudolph Grossman delivered the dedicatory prayer and addresses were made by Dr. M. Waldman, manager of the United Hebrew Charities; Dr. Rudolph Grossman, and Mr. Benj. Blumenthal, president of the congregation. A musical program was also rendered. As the result of an appeal made for funds for the Sisterhood's work a large sum was donated, among which was a donation of \$1,000 from Mr. Leopold Zimmerman. The Sisterhood has been in existence for over fifteen years, and during that time it has accomplished much excellent work in the lower part of the city. The Sisterhood will in the future, owing to the new arrangement made by the United Hebrew Charities, have charge of the district extending from Ninetieth to Ninety-sixth streets and from Fifth avenue to the East River. It is contemplated to organize some new branches and altogether the Sisterhood is in a flourishing condition and enters into its new home with the determination to accomplish good work for the poor under its charge. Mrs. A. Disches is the president.

Preliminary steps have been taken toward uniting the various Brooklyn charitable institutions.

The sixtieth anniversary of the I. O. F. S. of I. will be observed by a monster celebration at Sulzer's Harlem Casino on January 18.

### Reh's Hotel.

The mineral waters of Mt. Clemens, Mich., and their medicinal virtues have established their reputation upon a firm and lasting foundation, and the many, almost marvelous cures effected in that well-known health resort, are a matter of public record and require no detail at our hands. But one question, however, which presents itself, viz., where to stop, is one of momentous interest to our co-religionists who desire to receive the full benefits of the curative waters of Mt. Clemens and at the same time con-



sistently observe the Jewish dietary laws. This problem is solved by Reh's Hotel, where all food is guaranteed to be served in strict accordance with the most rigid orthodox requirements, and where, in addition, there is maintained a special kitchen for diabetical patients.

We present herewith a portrait of the genial manager of this famous hostelry, Mr. Richard M. Reh, who has had an experience of over twenty years to eminently qualify him for his present occupation. Reh's Hotel accommodates one hundred and fifty guests, is open all the year round, gives the best of service at reasonable rates, and solicits correspondence from those contemplating a visit to Mt. Clemens.

### Zionism in Denver.

Mr. Fromenson, who is now traveling in the interest of the Federation, has spent the past week in Denver, Colo., where he has, besides addressing several meetings, given considerable attention to the promotion of more organization to the promotion of more organization had come to Denver from Kansas City, Mo., where he addressed several large meetings. Since leaving Kansas City Mr. Fromenson has received an invitation to return there shortly to address a meeting in the Reform Temple.

Miss May Simon, a former cloak-maker, but now a great young emotional Yiddish actress, has just returned to this country after a successful tour abroad.

Borough Park's newest organization, the Hebrew Educational Society, has opened its new club house at No. 1217 Forty-first street, Brooklyn.

# The American Jewish Committee.

(Communicated.)

As the result of a number of conferences between representatives of the so-called Clinton Hall Conference and the American Jewish Committee, an attempt is now being made to form an organization of the Jews of New York city that will consider all matters affecting their welfare. This organization will most likely be known as the Jewish Community of New York City. Its purpose will be to unite the varied elements of New York Jewry into a single authoritative and representative body. The contemplated plan of organization provides for the election of delegates by all Jewish organizations of the city to an annual convention that shall elect an Executive Committee to transact the business of the "Jewish Community." This organization will be connected with the American Jewish Committee in that the New York organizations will elect the New York representatives of the

### American Jewish Committee.

Following are the names of those who will sign the call for the constituent convention:

For American Jewish Committee—Nathan Bijur, Joseph H. Cohen, Daniel Guggenheim, Leon Kamalky, Edward Lauterbach, E. W. Lewin-Epstein, Adolph Lewisohn, David H. Lieberman, Morris Loeb, J. L. Magnes, Louis Marshall, H. Periera Mendes, Jacob Schiff, Isidor Straus, Cyrus Sulzberger.

For Clinton Hall Conference—Joseph Barondess, Gedlajah Bublick, Samuel Dorf, Dr. H. G. Epstein, Harry Fischel, Rabbi Jaffe, N. Lampport, Dr. Mosclawitz, Usher Marcus, Rabbi S. Margolles, Rev. H. Masliansky, Mr. S. Mosessohn, Louis Miller, Leon Moisseff, Dr. S. Neuman, David Pinski, Rev. Dr. A. Radin, Judge Otto S. Rosalsky, Prof. S. Schechter, Abraham S. Schomer, Bernard Semel, Dr. P. S. Siegelstein, Rev. Dr. J. Silverman.

### Akiba Eger Lodge Elects.

At a meeting of Akiba Eger Lodge No. 37, I. O. S. B., held Wednesday, December 16, the following officers were elected: Jacob C. Rosenblum, president; T. Gaertner, vice-president; S. Racoby, financial secretary; S. Jacobson, recording secretary; L. Goldstein, treasurer.

After the election the members of the lodge presented a handsome gold watch to ex-President Gaertner as a token of esteem in which this gentleman is held by all the members of the lodge. The presentation speech was made by the president-elect, Jacob C. Rosenblum. Ex-President Gaertner accepted the gift and made a neat little speech which met with hearty commendations from the numerous brethren and friends. At the close of the meeting a collation was spread.

### Spanish and Portuguese Congregation.

The Chanucah celebrations of this congregation and its activities began last Sabbath, when Dr. Mendes preached upon the loyalty and self-sacrifice which the festival means.

On Sunday afternoon the Sunday-school had its children's festival, with recitations and hymns and an address by Dr. Mendes. In the evening the Past Pupils' Association had a happy and well attended gathering of friends to hear Mr. Oliver Bainbridge in one of his entertaining lectures with stereopticon views. The subject was a visit to the South Sea Islands. Mr. Bainbridge was very vappy in his lecture and the views were very beautiful. He held the audience with uninterrupted attention, and it was a very late hour before the meeting was ended.

A word must be said for the excellent music given by Miss Anita Wolff, Mr. Philippe and Miss

The introductory remarks of Dr. Pool were much appreciated.

On the same evening the clubs of the sisterhood had their gathering at 624 East Fifth street, while in the afternoon the Sisterhood Sunday-school held its festival in the Sisterhood rooms, 536 East Fifth street.

On Thursday the neighborhood gathering of the Sisterhood was held in the synagogue vestry rooms, and included a mothers' meeting.

### B'nai Jeshurun Sisterhood Home.

B'nai Jeshurun Sisterhood has arranged to give a European tombola, with prizes, at the Progress Club Wednesday afternoon, February 17, 1909.

This entertainment is under the chairmanship of Mrs. Hyman Cohn, 43 West Eighty-seventh street. Tickets can be obtained from her. The sisterhood has for the past year been doing all its work with its own funds, quite independent of any aid from the United Hebrew Charities.

Two new auxiliaries of the sisterhood have recently been organized. One, composed of young women, calls itself the Tuesday Afternoon Sewing Circle, and is under the leadership of Miss Jessie Hein. The other is a Young Folks' League, and is recruited from the older girls of B'nai Jeshurun Sunday-school. Miss Rose Schlesinger is at its head.

### The Ohele Shem Association.

The regular monthly meeting was held on the 15th inst. The lecture of the evening was delivered by Counselor Morris Salem. His subject was "Comparative Studies in Jewish and un-Jewish Law." The lecturer presented an interesting comparison between the two systems of jurisprudence, and pointed out many methods in which the Jewish law is decidedly superior. The lecture was followed by discussion, participated in by Rev. Dr. Bernhard Drachman,

**A Jewish War of Independence.**  
(Continued from page 7.)

templated rebellion, and he hastened back from Egypt, where he was at the moment engaged in a great battle against Ptolemy 6th Philometor, and made fearful slaughter in the land of Judah. He entered the Temple, polluted the holy vessels and implements and carried away with him 18,000 talents of silver.

The Jews raised bitter cries of anguish and despair. Soon afterwards he sent his trusted General Apollonius with a formidable army into Judea, giving him strict orders to kill all those who have the temerity to oppose him.

This intrepid general suddenly attacked the defenceless Jews on a Sabbath day, when resistance was improbable, and slew large numbers of them.

And now followed, in quick succession, religious persecution, horror and carnage, that were unknown and unparalleled in all previous ages.

It was the avowed object of Antiochus to compel the Jews to renounce their ancestral faith. The books of the Law were burnt and torn. The Temple of Jerusalem had the doubtful distinction of being called the temple of Jupiter of Olympus. The entrances of the Temple were polluted by unholy and reprehensible acts and sports, the altar was defiled by revolting methods by the licentious Greek populace and soldiery, aided and abetted by their cynical leaders. The rites and ceremonies of the Temple were proscribed, and mothers who contravened this decree were summarily dealt with by being hurled down a high wall, with their infants tied round their necks, while their houses were plundered.

The people received imperative orders not to observe the Sabbath nor any national religious festivals; they were even warned not to call themselves Jews. On the other hand, they were forced to participate in the pagan sacrifices, and to accompany the tumultuous processions in honor of Bacchus (the God of wine). But the instability of character of many and the influence of environment, which in a measure is irresistible, resulted in submission on the part of the Jews to the Greek decrees.

Idols were industriously distributed in many towns of Palestine, and pagan worship and doctrine supplanted the pure and ennobling Faith of Israel. The discovery of a copy of the Law led to the massacre of the inmates. These repressive measures were far-reaching and inexorable, and death and desolation followed the adherents of the Mosaic code.

Loud was the cry of despair which rang through the towns and provinces of Judah. Yet this oppression sustained their courage, and strengthened their determination to cling with greater tenacity to their cherished Faith.

History records many examples of laudable bravery of some of our leaders. Eliezar for instance, a famous scribe, and an aged man submitted to torture rather than violate a canon of the Law, and he died with these memorable words: 'I now endure sore pains in body by being beaten, but in soul, I am well content to suffer these things because I fear God.'

Even more remarkable and thrilling is the account of the mother Hannah and her seven sons, who, their youth notwithstanding, resolutely withstood the allurements of Antiochus and his proffered promotions in the event of their apostasy. But, "Frustra au-

tem jacitur rete ante oculos pennatorum." "For in vain is the net spread in the eyes of any bird."

החם נשבר ואנחנו נמלטנו  
"the snare is broken, and we are escaped." These seven martyr youths met death under gruesome circumstances, encouraged by their lion-hearted mother, who laughed the tyrannous king to scorn, and thus admonishing her youngest son:—"Fear not this tormentor, but be worthy of thy brothers, take thy death, that I may receive thee again in mercy."

The youth needed no such appealing words, he needed no such admonition. Predicting a fearful fate for the wicked king, the child died pure and undefiled, unshaken in his perfect and undiminished trust in God.

The mother in her overwhelming grief, ended her own life. In this darkest hour of national peril, help and enlargement were at hand.

The instruments and agencies by means of which the shattered fabric of the Jewish national life, was reconstructed and their power restored, were the sainted Mattathias and his five renowned sons. These true priests and zealous servants of the Lord, Hasmoneans; or scions of nobility, were fired by a noble zeal to re-instate the Temple worship, to vindicate the honor of their people, and to effectually purge Palestine from the pollution of pagan worship.

A task so colossal, called for consummate statesmanship, unerring inspiration, unfailing resource, a true grasp at the situation, but above all, skillful generalship.

All these prime requisites were possessed in an ample degree by Judas Maccabaeus, the recognized leader in the struggle for independence.

A series of sanguinary battles between the exponents of Monotheism and the Syrians, were waged, with varying degrees of success. But the triumphant victories gained by the Jewish arms over the formidable and disciplined forces of Syria, is a proof—if such proof be needed, that God is not always on the side of big battalions.

It is evident that two sets of ideals

AGES are buried in thy sere leaves and thy coat;  
A host of battles and a world of loves' sublime:  
A strong voice lifts from out thy flattened throat  
With peace to mankind for eternal time.  
Pictures there are, of ancient ways and deeds  
Of sacred hill-tops and of olive-laden trees;  
Of hope and peace and all that one life needs  
To make it sweet, with what a short span sees.

What if each page, like some prone soul of day, lie dead  
A printed emblem, spurring from the fevered press?  
Thy cheer sweeps onward with each sentence said;  
Thy monarchy for Right: supreme in time of stress.  
Clasped in a dying arm or raised to God  
By firm, strong hands, thy mission still the same;  
A deathless epic, born of Faith and charity and sod  
To keep triumphant, still, His law and name.

Varied thy resting place and shorn of show,  
Crumpled of cover, with pages sadly dim.  
Still, pure as to speech, will thy sweet words go  
Age unto age, lauding the sacred rule of Him.  
Here' in the twilight, when a day has found its close,  
Thine is my comfort, for, upon each happy page  
Hope speaks aloud, and all my poor self knows  
The better path—the better life and age.

Ages are buried in thy sere leaves—yea, and Kings  
Cry from out thy pages, Monarchs call.  
Each sheaf of plain white paper of thy volume rings  
With blessings that means more than Hope—means All.  
Endless the text, endless the themes for living here,  
Endless the story, tho' read from now 'till end of time;  
Book of all books. Pregnant with smile and tear,  
Each line a sermon, each sermon one sublime.

were striving for supremacy viz. spiritual forces and the desire of founding of a kingdom of righteousness on the one hand, and the perpetuation of brute force on the other fostered and nurtured by a spirit of licentiousness and disdainful of a Higher Power.

Good, honest, self-sacrificing labor had its deserved reward. Judas and his meagre army were now masters of the land.

They entered Jerusalem, which was deserted, and lay partly in ruins. They found the Sanctuary and the Holy of Holies desolate, the Altar profaned, the gates burnt up, and shrubs growing in the sacred Courts as on a mountain, while the chambers of the priests were pulled down.

But Judas, with great zeal and untiring effort, restored the desecrated Temple, purified it from all idols, and put the holy vessels in their appointed places. The Sanctuary itself was adorned with all possible splendor, and once again, as in the days of David and Solomon, the great porch of the Temple glittered with crowns of gold and burnished shields.

The man whose presence and divine afflatus wrought so wondrous a transformation, was found possessed of the spirit of wisdom and understanding, of counsel, chivalrous bravery and fear of the Lord. The immortal Maccabees turned wailing into joy and threatened extinction into the dance of victory. Judas knew full-well his tremendous responsibilities. With a bravery that wrung grudging homage from foes, and formed the subject of envy and admiration of the world, he scorned all obstacles and barriers, which to the stout-hearted, only exist to be overcome.

The truth must dawn upon us, that both Judaism and its votaries would have dismembered, and no trace or glimpse of the Law divine and the Jewish commonwealth, would have remained, but for the Maccabees, who with alacrity and devotion, responded to the call of heaven, and sustained and vindicated the cause of righteousness.

The reflection which this stirring

(For The Hebrew Standard.)  
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episode rouses in us, is the all-hallowed duty to cling with unslacking firmness to Judaism, whose value is above rubies. The cynic may demur to this; the self-constituted philosopher may demonstrate, to his own satisfaction, the waning power of religion, and the introduction of a new order of things which invalidates the authority of Judaism which is our pride and inspiration. But whereas the sceptics are standing upon shifty grounds and insecure premises, our cause stands triumphant, the cause of Judaism representative, of spiritual truths, moral order, and Divine governance, will remain. These eternal principles were enunciated by the Maccabees, and for these, they fought with such signal success. Shall we, ignoble materialists, weak-kneed descendants of those illustrious servants of the Most High not perpetuate their glorious work, and prove in word and deed our title as sons of the Covenant?

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ZADEK, CLARA.—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 Clara Zadek, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber, at his place of transacting business, No. 37 Wall street, in the City of New York, on or before the first day of July next. Dated New York, the 11th day of December, 1908. MOSES WEINMAN, Executor. EIDT, JACOB, JR.—In pursuance of an order of Hon. Charles H. Beckett, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Jacob Eidt, Jr., late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, No. 120 Broadway, in the City of New York, on or before the 20th day of January next. Dated New York, the 6th day of July, 1908. JOHN C. EIDT, MARGARET EIDT, JAMES A. SINSABAUGH, Executors. HIERONYMUS BRUNICH, Attorney for Executors, 120 Broadway, Borough of Manhattan, New York City. WIESSNER, MARGARETA.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Margareta Wiessner, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, care of Huth & Baker, No. 85 Nassau street, in the City of New York, on or before the 21st day of February next. Dated New York, the 19th day of August, 1908. ANNA HENRIETTA MULLER, Administratrix C. T. A. SUPREME COURT OF THE STATE OF NEW YORK. CONSTANT J. SPERCO, Plaintiff, vs. HARRY STEINBERG, SAMUEL STEINBERG, MAURICE FRANKEL, EDWARD GOLDMAN, THOMAS CALLAHAN and BRONX BOROUGH BANK, Defendants. Action No. 2. Trial Desired in New York County. To the above-named defendants and each of them: You are hereby summoned to answer the complaint in this action and to serve a copy of your answer upon the attorney for the plaintiff within twenty days, exclusive of the day of the service hereof, after the service upon you of this summons; and in case of your failure to appear or answer herein within the said time judgment will be taken against you by default for the relief demanded in the said complaint. Dated September 14th, 1908. JAMES A. ALLEN, Attorney for the plaintiff Postoffice address and office, 35 Wall Street, New York. To the defendants, Samuel Steinberg, Maurice Frankel and Sadie Goldman: The foregoing summons is served upon you by publication, pursuant to an order of Hon. Charles H. Truax, a Justice of the Supreme Court of the State of New York, dated the 8th day of November, 1908, and filed in the office of the Clerk of New York County at the New York County court-house in New York County, in the City of New York, on the 9th day of November, 1908; the complaint having been filed in the said office on the 16th day of September, 1908. Dated November 9th, 1908. JAMES A. ALLEN, Attorney for the plaintiff Postoffice address and office, 35 Wall Street, City of New York. SUPREME COURT OF THE STATE OF NEW YORK. CONSTANT J. SPERCO, Plaintiff, vs. HARRY STEINBERG, SAMUEL STEINBERG, MAURICE FRANKEL, EDWARD GOLDMAN, THOMAS CALLAHAN and BRONX BOROUGH BANK, Defendants. Action No. 1. Trial Desired in New York County. To the above-named defendants and each of them: You are hereby summoned to answer the complaint in this action and to serve a copy of your answer upon the attorney for the plaintiff within twenty days, exclusive of the day of the service hereof, after the service upon you of this summons; and in case of your failure to appear or answer herein within the said time judgment will be taken against you by default for the relief demanded in the said complaint. Dated September 14th, 1908. JAMES A. ALLEN, Attorney for the plaintiff Postoffice address and office, 35 Wall Street, City of New York. To the defendants, Samuel Steinberg, Maurice Frankel and Sadie Goldman: The foregoing summons is served upon you by publication, pursuant to an order of Hon. Charles H. Truax, a Justice of the Supreme Court of the State of New York, dated the 9th day of November, 1908, and filed in the office of the Clerk of New York County at the New York County court-house in New York County, in the City of New York, on the 9th day of November, 1908; the complaint having been filed in the said office on the 16th day of September, 1908. Dated November 9th, 1908. JAMES A. ALLEN, Attorney for the plaintiff Postoffice address and office, 35 Wall Street, City of New York. HILDENBRAND, WILHELM.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Wilhelm Hildenbrand, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business at the office of Nicholas Aleinikoff, Nos. 93-99 Nassau street, in the Borough of Manhattan, in the City of New York, on or before the 15th day of May next. Dated New York, the 29th day of October, 1908. FLORENCE HILDENBRAND and JEANIE SCHOENMAKER, Executrices. NICHOLAS ALEINIKOFF, Attorney for Executors, 93-99 Nassau street, Borough of Manhattan, New York City. NEW YORK SUPREME COURT. Albert L. Lowenstein, Plaintiff, against John A. Boyajan and Susan Boyajan, his wife; J. Harold McLaine and Mary McLaine, his wife; George M. Beerber and Ellen Beerber, his wife (the given names of the defendants Susan Boyajan, Mary McLaine and Ellen Beerber being fictitious, their true given names being unknown to plaintiff), Augustine Constantian and Estelle Constantian, his wife; James J. Publishing & Engraving Company, Alexander Blau, George F. McCoy, the City of New York, Fidelity & Deposit Company of Maryland and Frederick F. Searling, Harry M. George and Frank L. Phillips, co-partners doing business under the firm name and style of Searling & 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, the 6th day of November, 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. Boyajan and Susan Boyajan, his wife (the given names of the defendants Mary McLaine and Susan Boyajan 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 M. 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.

KUHNE, ELLEN JOSEPHINE.—In pursuance of an order of Hon. Charles H. Beckett, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Ellen Josephine Kuhne, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, at the office of their attorneys, Bergen & Prendergast, No. 25 Broad Street, in the City of New York, on or before the 7th day of January next. Dated New York, the 31st day of June, 1908. PERCIVAL KUHN, FREDERIC T. HUME, Executors. BERGEN & PRENDERGAST, Attorneys for Executors, 25 Broad Street, Borough of Manhattan, New York City. AUSPITZ, MARTIN W.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Martin W. Auspitz, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business at the office of Morris Cukor, of No. 63 Park Row, Manhattan Borough, in the City of New York, on or before the 25th day of February next. Dated New York, the 10th day of August, 1908. ROSIE AUSPITZ, Administratrix. MORRIS CUKOR, Attorney for Administratrix, No. 63 Park Row, Manhattan Borough, New York City. STICH, CHARLES.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Charles Stich, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, care of Henry & Meyers, No. 62 William street, Borough of Manhattan, in the City of New York, on or before the 15th day of January next. Dated New York, the 6th day of July, 1908. EVA STICH, Executrix. WEED, HENRY & MEYERS, Attorneys for Executrix, 62 William street, Borough of Manhattan, City of New York. SILBERSTEIN, DAVID.—In pursuance of an order of Hon. Charles H. Beckett, a Surrogate of the County of New York, notice is hereby given to all persons having claims against David Silberstein, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Joseph Rosenzweig, No. 99 Nassau Street, Borough of Manhattan, in the City of New York, on or before the 4th day of January next. Dated New York, the 29th day of June, 1908. ISAAC J. SILBERSTEIN, ABRAHAM SILBERSTEIN, SOLOMON D. SILBERSTEIN, Executors. JOSEPH ROSENZWEIG, Attorney for Executors, 99 Nassau Street, Manhattan, New York City. LESSER, SIMON.—In pursuance of an order of Hon. Charles H. Beckett, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Simon Lesser, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business at the office of their attorney, Samuel J. Cohen, No. 280 Broadway, in the City of New York, on or before the 25th day of April next. Dated New York, the 23rd day of October, 1908. TOBIAS LESSER, EDWARD JAIS, Executors. SAMUEL J. COHEN, Attorney for Executors, No. 280 Broadway, New York City. FRANKEL, HENRIETTA VAN BELL.—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 Henrietta Van Bell Frankel, also and otherwise known as Henrietta Frankel, 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 Morris Cooper, No. 29 Vesey street, in the City of New York, on or before the 1st day of July next. Dated New York, the 10th day of December, 1908. ALBERT H. FRANKEL, MORRIS COOPER, Executors. JULIUS B. BAER, Attorney for Executors, No. 29 Vesey street, Borough of Manhattan, New York City. LAWALL, EDMUND D.—In pursuance of an order of Hon. Charles H. Beckett, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Edmund D. Lawall, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber at her place of doing business at the office of her attorney, Samuel J. Cohen, No. 280 Broadway, in the City of New York, on or before the 25th day of April next. Dated New York, the 6th day of October, 1908. ELIZABETH K. GUTH, Executrix. SAMUEL J. COHEN, Attorney for Executrix, No. 280 Broadway, New York City. FRANK, JOSEPH.—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 Joseph Frank, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business at the office of Jacob Levy, Esq., Nos. 302-304 Broadway, in the Borough of Manhattan, in the City of New York, on or before the 15th day of July next. Dated New York, the 7th day of October, 1908. CHARLES FRANK, Executor. JACOB LEVY, Attorney for Executor, 302-304 Broadway, Borough of Manhattan, City of New York. HAMMERSLOUGH, JULIUS.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Julius Hammerslough, late of North Long Branch, New Jersey, deceased, to present the same, with vouchers thereof to the subscribers at their place of transacting business, at the office of DAVID J. FOX, No. 248 Broadway, Borough of Manhattan, City of New York, on or before the 10th day of February next. Dated New York, the 25th day of July, 1908. COSMOND R. HAMMERSLOUGH, SAMUEL FLEISCHMAN, Executors. DAVID J. FOX, Attorney for Executors, 248 Broadway, City of New York, Borough of Manhattan. 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 transacting business, at the office 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. FRANK SOPHIA.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Sophia Frank, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Arthur K. Kuhn, No. 42 Broadway, Manhattan Borough, New York City, on or before the 1st day of February next. Dated New York, July 23d, 1908. HENRIETTA STEIN, ISAAC L. ZINK, Executors. A. U. SINKER, Attorneys for Executors, 248 Broadway, Borough of Manhattan, New York City.

BAUER, MARGARETHA.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Margaretha Bauer, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, No. 2 Rector street, in the City of New York, on or before the 25th day of April, 1909, next. 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. WHITE, SELDA.—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 Selda White, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, No. 87 Nassau street, in the City of New York, on or before the first day of May next. Dated New York, the 9th day of October, 1908. SAMUEL WHITE, Administrator. MOSES COWEN, Attorney for Administrator, No. 87 Nassau Street, New York City. REUTLINGER, MAX.—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 Max Reutlinger, 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 Arthur G. Frank, No. 309 Broadway, in the City of New York, on or before the 25th day of May next. Dated New York, the 17th day of November, 1908. Jonas Reutlinger, Sigmund Reutlinger, Administrators. ARTHUR G. FRANK, Attorney for Administrators, 309 Broadway, Borough of Manhattan, New York City. GOLDBERG, MOSES.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Moses Goldberg, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, at the office of Jacob M. Guedalia, No. 123 Nassau Street, in the City of New York, on or before the 10th day of January next. Dated New York, the 26th day of July, 1908. LOUIS GOLDBERG, Executor. JACOB M. GUEDALIA, Attorney for Executor, 123 Nassau Street, Manhattan, N. Y. WOLF, LOUIS.—In pursuance of an order of Hon. Charles H. Beckett, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Louis Wolf, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber at his place of doing business, at the office of Herman Herst, Jr., No. 229 Broadway, in the City of New York, on or before the 15th day of April next. Dated New York, the 23d day of September, 1908. MAX EISENBERG, Executor. HERMAN HERST, JR., Attorney for Executor, No. 229 Broadway, New York City. LASKI, KAROLINA.—In pursuance of an order of Hon. Charles H. Beckett, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Karolina Laski, otherwise known as Caroline Laski, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, Nos. 12-21 Park Row, Manhattan, in the City of New York, on or before the 25th day of April next. Dated New York, the 2nd day of October, 1908. LEON LASKI, Administrator. ROCHE, ELLEN.—In pursuance of an order of Hon. Charles H. Beckett, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Ellen Roche, 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 offices of his attorneys, Messrs. Arnstein & Levy, No. 128 Broadway, in Borough of Manhattan, the City of New York, on or before the 5th day of June next. Dated New York, the 27th day of November, 1908. DAVID J. ROCHE, Executor. ARNSTEIN & LEVY, Attorneys for Executor, 128 Broadway, Borough of Manhattan, New York City. SAREL, SASSE.—In pursuance of an order of Hon. Charles H. Beckett, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Sassee Sarel, 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 Herman Herst, Jr., at St. Paul Bldg., No. 220 Broadway, in the Borough of Manhattan, City of New York, on or before the 22d day of January next. Dated New York, the 14th day of July, 1908. ABRAHAM SCHNITZLER, Executor. HERMAN HERST, JR., Attorney for Executor, St. Paul Bldg., 220 Broadway, Borough of Manhattan, New York City. SCHIEBER.—In pursuance of an order of Hon. Charles H. Beckett, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Leopold Schieber, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business at the office of Davis & Kaufmann, Nos. 49 and 51 Chambers street, in the City of New York, on or before the 1st day of April, 1909, next. Dated New York, the 15th day of September, 1908. DAVID FRY, THERESA SCHIEBER, JACOB GOLDSCHMIDT, Executors. DAVIS & KAUFMANN, Attorneys for Executors, 49 and 51 Chambers street, New York City. ROSENTHAL, HENRY B.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Henry B. Rosenthal, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, at the office of Henry V. Rothchild, No. 250 Broadway, Borough of Manhattan, in the City of New York, on or before the 1st day of February next. Dated New York, the 18th day of July, 1908. ROTHCHILD, HENRY V., Administrator. HENRY V. ROTHCHILD, Attorney for Administrator, 250 Broadway, Borough of Manhattan, New York City. RICKELHAUPT.—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 George Rickelhaupt, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber, at his place of transacting business, at the office of Louis Wendel, Jr., No. 277 Broadway, Borough of Manhattan, in the City of New York, on or before the 15th day of May, 1909, next. Dated New York, the 10th day of November, 1908. GEORGE RICKELHAUPT, JR., Administrator. LOUIS WENDEL, JR., Attorney for Administrator, 277 Broadway, Borough of Manhattan, New York City.

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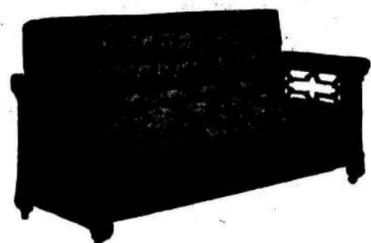
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