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DR. DAVID EINHORN'S INAUGURAL SERMON.

DELIVERED BEFORE

HAR SINAI VEREIN, BALTIMORE, MD., SEPT. 29TH, 1855.

PRAISE be unto Thee, O Lord; on high Thou makest the dumb to speak Thou revealest to truth when banished from one place a haven of refuge in another. Thanks and praise unto Thee! From afar Thou hast led me safely to these my brethren, deeming me worthy to make known unto them the Word of Life. It is no small thing to be Thy servant, to labor at the completion of that vast edifice of which Thy hand, thousands of years ago, laid the corner-stone on Sinai. I heard the surging waves and billows thunder in awful majesty, but "many waters cannot quench love." Beside Thy mighty voice which called me hither it all sounded like a soft sigh, like a gentle murmur. And now, O my Shepherd and Redeemer, "here am I" to lay down in thy sanctuary my pilgrim staff on a festal day which is so eloquent of the priestly mission of wandering Israel. Let this staff of mine be like unto a priest's staff and like Aaron's rod, quicken and blossom in token of my coming in Thy name for the welfare of this congregation which recognizes with me the full solemnity of this hour and invokes Thy blessing on the covenant which we have made before Thee and now seek to consecrate and seal with Thy word.

"And Moses said unto God, Who am I; that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt? And he said, Certainly I will be with thee; and this shall be a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain. And Moses said unto God, when I come unto the children of Israel and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them? And God said unto Moses, I AM THAT I AM: And he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you."

My dear friends, it is natural for every one who is about to take a vital step to show more or less hesitation, to be more or less fearful of the future when he realizes that the closed portals are about to open that enclose all his aspirations. On the one hand the mysterious haze which stimulated his imagination is lifted; on the other, the light just breaking upon him is yet altogether too dim to permit a clear, comprehensive

view. He is on unknown ground; at every corner an enemy may lurk, at every step he may stumble against a serious obstacle. The very checks and impediments inseparable from a new career and especially from the pursuit of higher aims—how far less real they seem at a distance, under the dazzling plumage of hope which glorifies the bitterest struggle as the rosy dawn colors the

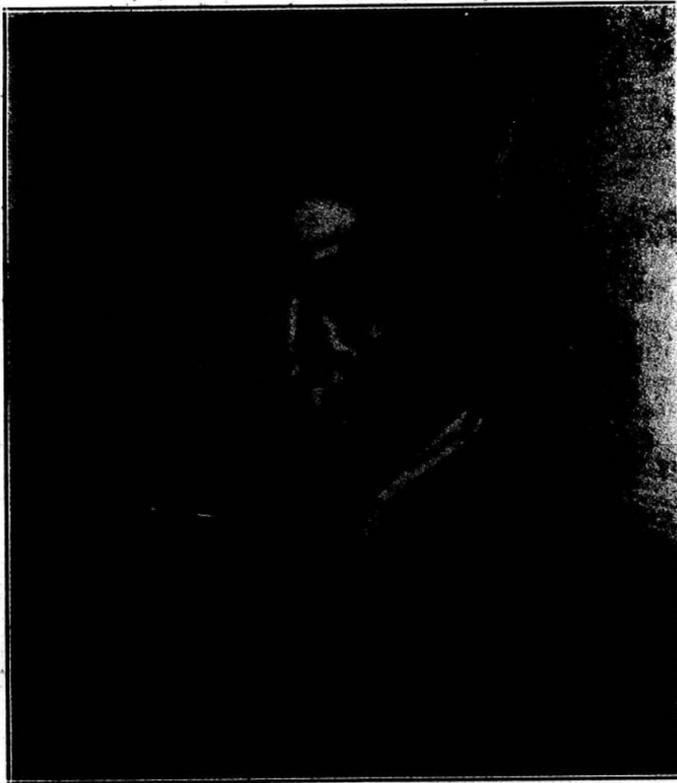
clouds into a golden hue, than they appear at closer range!

According to our text, Moses found himself in just such a situation when he was about to carry out the plan which for years had taken undisputed possession of his great soul; to return to the Egyptian court and there to effect the physical and spiritual freedom of his people. Stupendous plans

like his are not conceived in a day. With a deep sympathy born in his earliest youth for the sad lot of his brethren matching his great indignation against their inexorable task-masters; with his enthusiasm kindled for the treasured religious belief which had come down from the patriarchs, he was driven to flight by enthroned falsehood like a rebel and though reared in royal state by the daughter of a king, became a shepherd for a pagan priest in Midjan. And here—so marvelously does God choose his instruments—precisely here the thought of his sublime work gradually ripened. The longing he felt for those of his own tribe, the solitariness of a shepherd's life, especially in the Arabian desert where he was surrounded by the wild sublimity of nature—all this must have continually fanned the secret flame in his breast until it finally blazed forth. And yet we see him tremble as the fateful hour strikes and the divine voice falls from the burning bush: "Now is the time. Arise! Be a shepherd to my flock. Lead them and guide them to be a possession unto me." Even then we hear him ask doubtfully: "Am I the right man for such a great task? Am I strong enough to wrest the victim from Pharaoh, to infuse strength into the faint?"

What is it that is so awe-inspiring about this name? What is there about Sinai to make it a shrine for all civilized peoples, holding pilgrims transfixed with reverential awe? What potent charm dwells in its very sound to make the Jewish heart swell with joy and pride? It is the Decalogue revealed there which shook heathendom to its foundation, through which Israel took the first momentous step toward the moral uplifting of mankind in the midst of a world that erected vice and corruption into a cult and sought to drown its consciousness of guilt in reeking human blood. In a few strokes the religion of the Jew is here delineated in all its immeasurable depth and spotless purity. We see clearly defined the relation of man to God, to his neighbor, and even to brute creation; we see the ground firmly established for the happiness and salvation of the individual, the family and society at large; in a word, we have here a frame-work which, in spite of its small dimensions, embraces the whole range of the priceless teachings of the Bible in faith and morals, and, in spite of its great age, may measure to the glorious picture of the Messianic time.

(Continued on page 10.)



REV. DR. DAVID EINHORN.

The Rev. Dr. David Einhorn, whose centenary the Central Conference of American Rabbis observed this week with appropriate ceremonies, was born on November 10, 1809, and died on November 2, 1879. A native of South Germany, he came to the United States in the fifties of the last century and for several years was the Rabbi of the Har Sinai (Reform) Congregation of Baltimore. Here he first worked out those principles of the Reform Jewish theology with which his name has come to be indissolubly associated. Here, too, he edited "Sinai," a valuable German Jewish journal, and was active in his opposition to the cause of slavery. In 1866 he came to New York and from that time until his death was the rabbi of the congregation now known as Temple Beth-El. In this pulpit his successor [was his son-in-law, Rev. Dr. K. Kohler.

POINTS of ORDER.

THE SANCTION OF THE Goy.

A GAIN, and yet again, must I ask, why we need have the Goy to sanction and sanctify Jewish gatherings with his presence? Why can there be no Jewish undertaking launched, no institutions opened without addresses from one or more Gentiles? Why must we on various public occasions ask Gentiles to tell us of our past, present and future, to imbue us with pride of race, to call us to our duty? Why must we have Gentiles to instruct us in Jewishness and to expound Jewishness for us?

Whether the Gentiles mean well or not, they are in any case courteous and kind, but they know nothing or very little whereof they speak, and there is something very offensive in the manner in which we are formally notified that we, too, are human beings, and that if we will behave well, we will get along all right in this country. There is something very humiliating and insulting in the way in which the Goy, even with the best of intentions, approves of us and sanctions our activities. To ask the Gentiles to instruct us in our history and our religion, is to stultify ourselves and to declare our bankruptcy insofar as educational and religious leadership is concerned. It is one thing to invite on certain occasions, representatives of the Government to lend appropriate official sanction to new Jewish undertakings or to ask Gentile representatives of educational institutions to come to gatherings, the objects of which are related to these institutions—but to invite any old or young Goyim for all possible occasions, —that is quite another matter and it brooks of no excuse. Why can we not speak for ourselves, why can we not do our own preaching and teaching in such matters in which not ignorant Goyim, but only learned Jews are capable of imparting knowledge and inspiration? Have we really fallen so low that we must publicly admit either our lack of leadership, or our failure to recognize our own men of quality?

I know that this question has been often discussed and that the evil has been repeatedly denounced, but the degraded attitude of our people still prevails, and no important meeting takes place without having to listen to the sickening platitudes of the public Goy. These are not the only platitudes, we must sadly admit; they are delivered plentifully also by the Jewish orators, and if it is chiefly light entertainment and frivolity and flattery which we are seeking, we can get it also from Jewish sources. There are even rabbis who do all sorts of interesting and theatrical stunts. So we can get all these

things at home, and when the long winded and barren rabbinical phrase-mongers hold forth, we can, at least, have the satisfaction of knowing that we are suffering for our own sins. At the same time, the Jewish platitudes are not offensive, at least not so sickening as those of the Goyim. We can really get along without the public Goy, and why, oh, why should we not dispense with him? There was a time when the Goy would come to our house on the Sabbath, to light and extinguish the candles and lamps, to make the fires and adjust the stoves, milk the cows and feed the horses. But now, the Goy comes to us every day as well as on the Sabbath to tell us about our race and religion, to expound Judaism to us. How the Gentile has risen in importance and how we ourselves have fallen in our own estimation!

If the Widowed Mothers' Fund wishes to explain to us the intricacies of the Jewish charitable situation of this city, it must ask Mr. Brisbane and Congressman Bennet and Congressman Sulzer to do it, and if the Young Men's Hebrew Association of the Bronx has to open its new building, it must ask a Gentile minister to entertain the audience with numerous remarks about the domination of the Jews and the exact extent of criminality among them (with special reference to recent statistics about arson, burglary, and other crimes.) If a Jewish society wishes to secure funds for either a Hebrew school or library, it must get some big Goy to be present at the meeting, so as to arouse among the Jews a feeling of generosity. And so the comedy goes on from one end of the metropolis to the other. As a resident of the Bronx, I am especially interested in the new Young Men's Hebrew Association of that section, which is promoted by good men and promises to become a genuine Jewish centre. But why have these men begun by committing the usual folly of inviting Gentiles to sanction their work? Why did they have to spoil the impressive opening exercises by the introduction of the Gentile's nauseating frivolity about either Jewish crime or crimelessness? Personally, if I had to choose between Bingham's original charges and the preacher's "defense" of our people, I would choose the article in the *North American Review*.

I am told that well-known Gentiles, especially those known as orators, are frequently invited to Jewish affairs, in order to attract

good attendances. The excuse is its own condemnation. The employment of such means of attracting attention to Jewish work is low and contemptible. Jews whose presence at meetings can only be secured through offering the attraction of the presence of eminent Goyim, are not worth while having. Jews who would only come to a Jewish meeting to hear the stunt of a sensational Gentile speaker, will never do anything of value to the cause that is involved. The Jews who go only to hear Goyim, are themselves worse than Goyim, and no movement should so stultify itself, as to cater to them. There are enough respectable men and women among the Jews in this city, whose interest can be aroused in Jewish work and Jewish needs, and there are enough leaders of quality and ability to awaken this interest, if they only will.

I ask again, when shall we become so self-sufficient, as to begin work on our own accord by our own strength and ability, and without the sanction of the public Goy?

AS IT HAPPENS IN BOSTON.

And whether it is Bronx or Boston we find everywhere the same catering to and cringing and crawling before the Gentile. To attract the attention and win the approval of the Goy—how can the voice of conscience or the call of Jewish duty compare with that? Thus must our people in Boston, where the Young Men's Hebrew Association is closed for lack of funds, where the Jewish People's Institute goes unsuccessfully begging for support and where the Federated Jewish Charities cannot meet the demands made upon it by the poor—thus must Boston Jews organize a movement to raise funds for the Young Men's Christian Association. The Goy comes first, a few Jewish young men are permitted to attend classes and to pay the membership dues at the Y. M. C. A., and so Jewish institutions must be deserted and neglected for an effort to help the goody-goody and pious Christians of Boston to carry on the work. Of course, all the Jewish snobs of the Hub and the assimilationists and the cheap imitators dancing to the tune of Charlie Fleischer will be on the side of the Christian-Jewish undertaking. But one cannot, after all, believe that such lack of self-respect and such rank disregard of Jewish interests will prevail. It will in any case not go unrebuked. Boston also has its Jewish Jews, and if, for the moment, the faddists and crowlers go their own senseless way, honest men and women of our faith will, at least, not fail to raise a vigorous protest.

B. G. R.

Wine has drowned more than the sea.—*Publius Syrus*.
Zeal is the fire of love, active for duty—burning as it flies.—*Williams*

Spanish and Portuguese Congregation.

THE following Pastoral Letter has been sent to members of the above congregation:—

"NEW YORK, Heshvan, 5670.

"Dear Friend:

"It is right that the anniversaries of the death of a near and dear one should be consecrated by meeting for prayer in synagogue or in the home of one of the family, with or without Minyan.

"If without Minyan, only the Kaddish need be omitted.

"Such family meetings preserve union, promote filial reverence and foster religious sentiment. We shall always be glad to attend.

"The last rites to our beloved dead should be attended to, or at least should be supervised, by near ones in sympathy with the bereaved. Will you be willing to co-operate in this act of love for those who are dear to you?

"The custom of visiting synagogue for private prayer, for thanksgiving after severe illness or confinement, or to name a girl-child, or for strength in trial or adversity, needs revival. Though such prayer can be offered in the home, yet often the environment of the place of worship helps devotion. In cases of special prayer where the minister's presence is desired, we shall always esteem it a privilege to attend at any hour convenient to you and your friends.

"We ask that you join in congregational singing when you attend worship. The choir is only to lead, to keep us in time and tune. Our traditional Sephardic melodies are melodies in which all can join. We must sing, or else we become listeners and not worshippers. Devotion then decays, the service becomes wearisome, and our young men and women lose interest and absent themselves.

"We know the difficulties alleged by some to prevent their attendance on Sabbaths. Do they exist for you? Must you be absent every Sabbath in the year? It is not for us to judge. It is a matter between you and your God. Your presence in synagogue encourages the young. Your absence in many cases discourages them, for it means for them that religion is not a very real thing.

"The custom of lighting the Sabbath lights, Friday evening, should be conscientiously continued. It means the strengthening of home ties. Are not Love, Divine Blessing and Sabbath peace worth having and worth cherishing?

"We would most earnestly urge also the continuance of the traditions of this congregation with regard to sanctification of the Sabbath; i. e., not to attend, on Sabbath, receptions, matinees, or places of entertainment or recreation, where the environment is not in harmony with the spiritual refinement which Sabbath ought to mean; and not to allow children to take lessons of any kind, even "accomplishments," on that day.

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And, most earnestly do we ask that in the presence of young people, all criticism of religious matters be strictly avoided. It kills all their religious sentiment. The particular religious abuse criticised is itself soon lost sight of. All religion is thus gradually poisoned in the young mind. We at tribute much of the religious apathy of our young people to this indiscretion of their elders.

"We know that there are very many observances and duties which fall into disuse through want of information as to their spiritual meaning, and there must be many points concerning Judaism which require elucidation. We shall always be glad to receive you in the Study or to meet you to explain anything in our power.

"In submitting these thoughts to you, we are actuated only by the desire to make our religion an actual power for good for you and for all members of your household.

"H. PEREIRA MENDES,
Minister,

"D. DE SOLA POOL,
Associate Minister."

Wishing—the constant hectic of the fool.—*Young*.

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Jewish Immigration.

Announcement that Jacob Schiff and other Hebrew philanthropists have given great sums of money to aid in deflecting the tide of Hebrew immigration to the South is a matter of unusual interest to our people.

The city of New York contains hundreds of thousands of Jews. The most of these who have come in recent years have brought with them practically nothing in the way of worldly goods. They are exiles from Russia interspersed with a considerable number of German and English Jewish immigrants. These people have proven almost invaluable as an industrial element in New York. Many have settled in Baltimore as well. New York's supremacy in the clothing business is the result of their energy and skill. They have done well in New York and have added a mighty element to the hold which the metropolis has on the business of the nation. They are as a rule peaceful, law-abiding, very economical and industrious. They assimilate readily with other elements of the American population. While we do not speak by the book, it is probable that New York contains half of the Jewish population of America. Mr. Schiff and other leading Jews are anxious that this tide of Jewish immigration be turned to other sections of the country.

As a rule the Jews have done particularly well in the South. Here is a country which needs merchants, traders and business men, as well as a considerable addition to its industrial element. The only trouble with the South to-day is that it manufactures too little of what it needs. The Jews make a good industrial population and are prominent in many other lines of manufacture besides the clothing business in New York and Baltimore.

Another thing favoring their coming here is that originally they come from a warm climate. The blond people of the North of Europe prefer a cold climate and when they come to our country settle as a rule in Northern sections. On the other hand, it is natural that the Southern cities should obtain a great part of their immigration from those sections of Europe which are similar to the climate of our own section of the country.

The Italians thrive in Louisiana and along the Gulf Coast. We should draw here a considerable portion of our immigration from Spain, Southern France, Italy, Greece and Austria. There is one thing, however, that must be borne in mind, the tide of immigration from certain sections of Europe has almost stopped and will not be resumed. Ours is going to become a land of somewhat limited agricultural opportunity. The industrial centers of the Old World are prospering. The English, German and French artisans enjoy fairly comfortable and satisfactory living conditions.

France has not been a source of immigration for some generations. The French are not increasing in numbers and, as a whole, they are rich, very frugal, home-loving, and intelligently governed, and very well satisfied. Germany and England have colonies of their own. Russia has more undeveloped territory and more undeveloped opportunity than has the United States, so the tide of immigration from the Old World is going to ebb and another generation in America will probably see very little European immigration.

The South has suffered because its railroads and business interests, large and small, have not seen the necessity

for immigration and have not worked intelligently to secure it. Nothing that the present population of New Orleans can do will ever make this city vie with New York. To make it compete with New York, or Chicago, or St. Louis, Baltimore, Philadelphia, or Boston it must have two or three times its present population, and it can only get this population from immigration. It is people of this kind who make a city, and no people add more to the wealth of a city, none constitute a more valuable factor in its institution than do the Jewish people.

Political and religious persecution, a foolish class hatred, is driving this valuable industrial element from Russia and Germany. Jewish philanthropists are trying to direct them to the South. New Orleans needs their industry and their enterprise. At present it is suggested that they enter America through the Texas ports. It would be well if they entered America through this port as well as the Texas ports.

New Orleans Item.

Editor, HEBREW STANDARD.

In reference to the editorial on "Jewish Immigration," from the *Item*, of New Orleans, printed above, I will say, having lived in New York City the greater part of my life, and now making my home in New Orleans, that this question of bringing our persecuted brethren to the Sunny South appeals to me very forcibly. My wish would be for the HEBREW STANDARD and other influential Jewish publications to try to divert some of this Jewish immigration from New York to the port of New Orleans.

Think of the glorious State of Louisiana, with an area as large as the Empire State, with a climate that is almost ideal. Yet, according to the "American Jewish Year Book," there are but 12,000 Jews in our State, and only 8,000 in the city of New Orleans. Our city and State are in need of citizens of the ability and determination which are the main characteristics of the Russian Jewish immigrants. In our community the Russian Jew quickly assimilates with the American and soon becomes a real American citizen. The reason for this is, that the Jew, being in the minority, has to mingle freely with his Gentile neighbors; in the city of New

York, if he is so inclined, his entire life can be as foreign as if he were still in Darkest Russia.

My sympathies are with our persecuted brethren, and surely their chances of living rightly and getting on in life are greater in the Sunny South than in the Ghetto of New York.

Soon there will be held in New York the Conference of Jewish Rabbis of the Reformed Congregations of the United States, and I believe in this our esteemed and beloved Rabbi, Dr. Heller, will participate. If this matter is brought to the attention of the Conference, I believe Dr. Heller's support could be enlisted in this noble movement to divert our brethren to the port of New Orleans and to the entire State of Louisiana.

BERNARD S. PHELPS.

The New Hebrew Infant Asylum.

The new Hebrew Infant Asylum is at last becoming an actual fact. With clear weather during the next two weeks it is hoped that the builders will be enabled to have the main building under cover. The new buildings are located at the junction of Kingsbridge and Aqueduct avenues, one block west of Jerome avenue, and are reached by the following routes: Broadway subway to 181st street station, thence green suburban car (Aqueduct avenue line) to door. Third Avenue Elevated R. R. to Pelham avenue station, thence green suburban car (Botanical Gardens line) to door. The fare is eight cents over either route.

The main building of the asylum, which is approximately 200x125 feet, is built of Harvard brick with limestone trimmings, the lower portion being of solid limestone. Including the basement there are six floors. In the general detail of construction every feature has been very carefully considered. The directors of the institution have been tireless in their observations of prevailing conditions at other child-caring institutions throughout the country, and in the new buildings every known improvement for the betterment of these conditions has been provided for. Details of construction will be given out later, but the general plan, as at present outlined, shows that particular pains are being taken to produce the most practical heating, lighting, ventilating and sanitary conditions known to science. Some idea of the magnitude of this special feature may be obtained from the fact that over 35,000 linear feet of 4-inch pipe alone has already been installed.

A very important feature of the construction is the system of isolation, which has been provided for throughout

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the entire building. By this system it will be possible in case of sickness to completely isolate one portion of the building from another.

While it is through the untiring efforts of the Board of Directors that the commencement of actual work on the new home was made possible these same gentlemen are somewhat disheartened by the meagre support which their efforts are receiving. They have endeavored to stimulate the giving of large donations by themselves contributing nearly \$20,000. It is also true that the need of a larger Hebrew infant asylum; in the ever growing community of New York, has been appreciated by a few public spirited philanthropists who have also contributed \$100,000 needed to complete new buildings.

The Hebrew Infant Asylum, at 161st street and Eagle avenue, is the only institution of its kind in the city that cares for orphans, half-orphans and destitute children of Jewish faith from the date of their birth. The present home of the asylum, at 161st street and Eagle avenue, has been repeatedly quarantined, owing to conditions which would not exist if there were more room.

There are to-day 151 Jewish children in the Hebrew Infant Asylum under five years of age, thirty are under two years, sixteen are bottle babies. There are over 300 children on the waiting list who are at present being cared for in non-Jewish institutions. The directors of this worthy charity are endeavoring to raise sufficient funds to complete these much required buildings, for which the sum of \$100,000 is still needed, and it is hoped that the publication of these features of their activities will induce some public spirited philanthropists to come forward with substantial amounts.

Lombroso a Zionist.

Obituation of the late Prof. Ceasar Lombroso, a great criminologist and scientist, who recently passed away at his home in Naples, Italy, published in the Jewish press throughout the world, recall the fact that this noted representative of our race was an ardent Zionist, and had on several occasions expressed his sympathy with the movement for restoring Palestine to the Jewish people. At one of the Congresses in Basel, Lombroso sent a cordial message of cheer and encouragement, and he expressed also on other occasions his warm sympathy with the work of the Zionist leaders. The descendant of a long line of rabbis and Hebrewists, Prof. Lombroso knew and greatly appreciated his knowledge of the Hebrew language.

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Items of Interest in the Jewish World.

The Hartford, Conn., Y. M. H. A. has moved into new quarters.

Dr. Edward Brandes is the Minister of Finance in the new Danish Cabinet.

The establishment of a congregation of baptized Jews is reported from Odessa.

The Tsar recently received Jewish deputations at Warsaw and Brest-litovsk.

Rabbi Leon Harrison is advocating making Temple Israel of St. Louis, Mo., free to all.

The new building of the Hebrew Day Nursery in this city will be dedicated this Sunday.

The Philadelphia Y. M. H. A. has taken up the "Big Brother Movement" among Jewish boys.

The Minister of Justice has written to the Finnish Court declining to deliver M. Dubrovnik into its hands.

The Black Hundreds have requested M. Stolypnin not to allow the Jews to reside in the Kieff summer resorts in future.

Mr. Joseph Goetz has been elected president of the Newark, N. J., Hebrew Orphan Asylum, vice Simon Scheuer deceased.

M. Seligmann-Lul, Chief of Squadron of the French Territorial Artillery, has been promoted to the rank of lieutenant-colonel.

Hebrews of East St. Louis, Mo., have incorporated and will soon purchase an old church and convert it into a synagogue.

A new synagogue will be built for Temple Israel, Terra Haute, Ind. A plot of ground was purchased last week for \$7,500.

The Los Angeles, Cal., Section, Council of Jewish Women, contemplate re-establishing the Mendelssohn House Settlement.

Rev. Louis Sprinz, formerly of Utica, N. Y., has been installed as rabbi of the Cong. Lineth Hazedek, East Boston, Mass.

Isaac M. Kapper has been elected to the Supreme Court for the district embracing Kings (Brooklyn), Queens and Richmond Boroughs.

At the opening of the Duma session the Government announced the withdrawal of the Freedom of Conscience Bill in its present form.

Mr. Lucien Wolf has withdrawn his resignation from the Ito, having reconsidered his determination to resign his Jewish honorary offices.

The Female Hebrew Benevolent Society of Philadelphia, Pa., the oldest of its kind in America, held its ninety-ninth annual meeting last week.

M. Henry Deutsch de la Meurthe presented 50,000 francs to the Aero Club of France on the occasion of the fine aerial exploit of Comte de Lambert.

A plot of ground has been purchased at Fifty-fifth and Chestnut streets, Philadelphia, Pa., on which a \$50,000 synagogue is about to be erected.

A benefit for the Jewish Consumptive Home, at Eagleton, Pa., will be given at Thoshevsky's Arch Street Theatre, Philadelphia, Pa., on November 22.

M. Worms de Romilly, retired Inspector-General of Mines, has been appointed member of a technical commission instituted at the Ministry of Public Works to investigate certain matters connected with the manufacture of railway rolling stock in France and the principal foreign countries.

Rabbi Leo Manheim, of Paterson, N. J., is arranging for a Union Thanksgiving service, to be given by several religious denominations in his city.

More than 100 delegates were present at Newark, N. J., last Sunday at the first convention of the Young Men's Hebrew Associations of New Jersey.

Rabbi Arthur Ginzler, minister of High Street Temple, of Elmira, has recently been appointed chaplain to the New York State Reformatory in that city.

Stephen Phillips has been commissioned by the Shuberts to write for William Faversham a drama with Judith and Holofernes as the central characters.

On the 6th inst. Mrs. Bertha Strauss Arnold died in Pittsburg, Pa., aged 74. The deceased was an active participant in many Pittsburg Jewish philanthropies.

The Emperor has conferred the title of Ordinary Professor on Dr. Leo Strisower, Extraordinary Professor of International Private Law at the University of Vienna.

Miss Olivia Leventritt, daughter of former Supreme Court Justice Leventritt, has been appointed by Mayor McClellan as Commissioner of Education for New York City.

One hundred Jewish artisans and their families have been exiled from Voronez, in Russia. Their position is described as desperate, and petitions on their behalf have been dispatched to the capital.

A commodious four-story structure is to be erected on the present site of the Philadelphia, Pa., Central Talmud Torah, and a number of Hebrew Free Schools united into a central organization.

Mrs. Rev. Dr. Isidore Meyers, of Los Angeles, has been appointed interstate representative of the Jewish Consumptives' Relief Association of Denver, with jurisdiction over eleven Western States.

Mr. Siegfried Hirschfeld, of Long Branch, N. J., was returned a councilman at the recent elections, leading his ticket by a comfortable majority, and receiving four times the votes of his opponent.

The centenary of Rabbi David Einhorn was observed in Baltimore, Md., last week by the erection of a memorial tablet in Har Sinai Congregation, over which Rabbi Einhorn at one time presided.

Senator Paul Strauss, president of the Superior Council of Public Relief, has been appointed president of a committee to superintend a lottery of 77,750,000 francs authorized by the French Government.

The Emanuel Mandel Memorial, the handsome domestic science building added to the Jewish Training School of Chicago, by Mrs. Emanuel Mandel, in memory of her late husband, was dedicated last Sunday.

Jewish residents of Greenfield, N. Y., are moving to establish a mutual protective association for defense against the depredations of horse thieves, from which they have suffered heavily for the past two years.

With the election of Nathan Bijur as a Supreme Court Justice for New York County last week, the local bench now has six Jewish representatives, namely, Justices Greenbaum, Erlanger, Platzek, Newberger, Lehman and Bijur.

M. Alphonse Levy, a well known French painter, who is also a sculptor, has just completed a bas relief representing a chazan chanting while in the act of elevating the Torah. The work is described as a piece of high art.

The Warsaw University has at the present time over 600 vacancies for students. Nevertheless, 400 Jewish applicants have received a definite refusal from the Ministry of Education, against whose decision there is no appeal.

A representative Jewish deputation of the wardens of the largest synagogues and the two oldest rabbis of the city were received by the Tsar during his visit to Odessa. The ecclesiastical chiefs presented to his Majesty a Scroll of the Law.

There seems to be a possibility of the Hilsner case being reopened. Recently Dr. Auredniczek, Hilsner's counsel, was staying at Pisek (the Bohemian town where Hilsner's second trial took place) to study there the judicial documents referring to the trial.

The Jews of Switzerland have lost a generous champion by the death of Prof. Hilty, the eminent jurist and author. Sixteen years ago when the prohibition of Shechita was mooted he took up a stand in Parliament and the press on behalf of the Jews.

The former editor of the Voschod, M. Sirkin, was sentenced to 100 roubles fine, or a month's imprisonment, and the editor of the Birzevia Viedomosti was imprisoned for five days for accusing the Russian Government and troops of complicity in the Bielostok massacre.

The consular report of the Russian representative in the Argentine Republic speaks very favorably of the Jewish colonists there, and advocates the support of the emigration to South America as a means of establishing Russian influence.

Dr. Eugene Mittwoch, private lecturer in Semitic languages at the University of Berlin, and lecturer in Abyssinian at the Oriental Seminary in the same city, has received the title of professor. This young scholar has distinguished himself by his many-sided labors in the interests of Judaism and Jewish institutions.

Imperial Councillor Dr. Ludwig Pollak, the well-known archaeologist, who for some years past has lived at Rome, has recently received an additional distinction. The German Emperor has conferred upon him the Order of the Red Eagle, third class. Dr. Pollak is a native of Prague, and a loyal Jew.

It appears that the Russian Government has found the Polish Local Government Bill too democratic in its nature. A new Commission, consisting of Poles and Russians, is now endeavoring to amend some of its clauses. The large Jewish communities of Poland have applied for permission to participate in the meetings of the Commissioners.

The Jews in Narva (a suburb of St. Petersburg) experienced great difficulty in obtaining permission to open a temporary synagogue during the holidays, and when their request was agreed to they were surprised to find themselves surrounded by police during one service and were compelled to spend a few hours under arrest. The other services were held in secret.

At the last meeting of the City Council of Lemberg Dr. Tobias Aschkenase tendered his resignation as vice-president on account of a bitter attack made on him by the "All Poles" for having taken part in the inauguration of the Jewish Academicians' Home, established by the Rigopasanten Union, of which he is honorary president, and which has neither political nor nationalist tendencies.

The persistent representations of the U. S. Government with reference to the treatment of the American Jews in Russia have finally borne fruit. The Retch announces that the Russian Cabinet has already expressed its willingness to permit all American Jewish subjects who reside in the country for definite business periods. The Russian Government stipulated, however, that for all political crimes those American Jews should be punished in accordance with the Russian law.

Chevevi Ivris.
This society meets fortnightly at the Harlem Talmud Torah Building, East 111th street, and its proceedings are conducted in the sacred tongue, and its members are required to converse with one another in that language whenever they may happen to meet. Its membership is composed of male and female college graduates, who evince a deep interest in Hebrew scholarship. Mr. Joseph Reider read an essay last Saturday evening on the life and writings of the Cabbalist and poet, Moses Chala Luzato, before a very appreciative audience.

Amelia Relief Society.
The annual meeting of the Amelia Relief Society was held at the Sisterhood House, 115 East 101st street, on Monday last, and resulted in the election of the following officers: Mrs. S. Elkeles, president; Mrs. R. Levere, first vice-president; Mrs. J. Newberger, second vice-president; Mrs. S. Purstch, treasurer; Mrs. S. Arnholz, recording secretary; Mrs. E. Meyers, honorary guide; Mrs. K. Solomon, guide; Miss S. Seckles, financial secretary; Mrs. A. Peyser, secretary Building Fund; Miss Ela Dreyfuss, corresponding secretary, and Misses Irma Mann and Ada Rosenberg, assistants. Life directors—Mmes. S. Elkeles, S. Bachrach, J. T. Asch, B. S. Klee, M. Nathan, and C. Falkenberg.

Rodeph Sholom Sisterhood to Hold Fair.
All the energies of the Rodeph Sholom Sisterhood are centered in its coming fair, to be held at the Tuxedo, corner of Fifty-ninth street and Madison avenue, from December 4 to 9, inclusive.

The Sisterhood, which operates as a branch of the United Hebrew Charities, hopes by means of this fair to replenish its treasury for the carrying on of its work throughout the coming winter.

The district assigned to the care of the Sisterhood extends from Ninetieth street to Ninety-sixth street, and from Fifth avenue to the East River. While the extreme westerly end of the district makes no call for charitable aid, the needs of those at the easterly end are sufficiently great to tax all the Sisterhood's resources and to make necessary the devising of all sorts of ways and means for the raising of funds to carry on their work.

Young Women's Hebrew Association.
The speaker this evening will be Mrs. Minnie D. Lewis. The children's service will be conducted by Mr. Max D. Klein.

The Sesame Circle will give a performance of scenes of Tennyson's "The Princess" on Saturday, November 13.

A millinery class that will meet every Tuesday and Thursday morning has been started under the supervision of Miss Helen Koppel. Registration for this class as well as for the dressmaking classes is still going on.

The children's sewing classes are conducted by Miss Selma Swartz, who is now in charge of the entire dressmaking and sewing department.

Orphan Home Commission Here

A proposition was made to the directors of the Marks Nathan Jewish Orphan Home, of Chicago, Ill., to adopt the placing-out plan in preference to the congregate plan. A special commission was appointed by the directors to make a thorough study and investigation of both the placing-out and congregate plans, and report results. The commission consists of Mr. Jacob Levy, the president of the home; Mr. Saul Drucker, the superintendent, and Mr. Bernard Horwich, Dr. Herman L. Frankel, and Mr. Peter Sissman, of the directorate. The commission left Chicago Monday night, spent Tuesday in Cleveland, and arrived Wednesday in New York, where it will spend a week investigating both systems, and consulting with the authorities of child-caring institutions. The commission will stop at the Prince George Hotel.

The New Bronx Theatre will have Jesse Lasky's big musical production, "At the Waldorf," with Knute Erickson and a company of twenty-five players as the headline attraction for the coming week. Harry Tate's company of comedians will be seen in their humorous satire on automobiling called "Motoring," and "The Bandit," offered by E. Frederick Hawley and company. The Avon Comedy Four, in "The New School Teacher"; Foy and Clark; "The Spring of Youth"; Evans and Lee, and several other feature acts are on the programme.

Horeb Lodge, No. 25, I. O. B. B., of New Haven, Initiates 82 Candidates.

The members of Horeb Lodge, No. 25, I. O. B. B., will long recollect the class initiation of eighty-two candidates which took place on Sunday night, November 7, at their lodge rooms, and was followed by a banquet at which upwards of 300 members of the lodge participated.

President Harry Cutler was the principal speaker of the evening, and in an enthusiastic speech, expressive of the ideals and the practical good accomplished by the order as a promoter of Jewish ideals, he made a strong protest against a certain class of anti-Jewish literature published and circulated by certain Greek Catholic interests in the city of New York, behind which he said one could "recognize those responsible for the Jewish massacres and persecutions in Russia, the Cossack that rendered asunder the bodies of their children and laid waste their homes," etc. One statement made by President Cutler which was received with great enthusiasm and applause, was an allusion to the possibility of Horeb Lodge, the "banner lodge," if she add but a few to its number, and a little to her already ample funds, soon having its own lodge building. A suggestion, made by the same speaker, of interesting the women relatives of the members of the lodge to form a ladies' auxiliary also was received enthusiastically.

Past President of the District Charles Hartman, Treasurer Sol Sulzberger, and Secretary Samuel Berliner paid glowing tribute to the work of the lodge, and particularly to the work of Brother Joseph H. Ullman, the second vice-president of the district.

A pair of gold links were presented to Mr. Max J. Ratner for bringing in the largest number of new members. Mr. Max Adler, of New Haven, acted as toastmaster.

New Tuberculosis Institute Endowed by Nathan Straus.

With gifts aggregating \$700,000 an absolutely unique institution, a Tuberculosis Preventorium for Children, was formally organized Tuesday afternoon at a meeting held at the residence of Henry Phipps, Fifth avenue and Eighty-seventh street. Its purpose is to take from the tenements children who have been infected with tuberculosis and restore them to normal health before it is too late. Among all the institutions for the care of the victims of the great white plague there is none that offers escape from the disease to the child who is in the first stages and who can be cured.

This radical step in the fight against tuberculosis had its inception last May, and the Preventorium actually began its work on July 2, when the first child was received, but no inkling of the fact was given to the public until Tuesday afternoon, when Marcus M. Marks, the president, made the announcement that the institution was actually in successful operation.

He said the Preventorium had been founded to cope with the alarming condition revealed by the reporting of 23,325 new cases of tuberculosis in New York City in 1908, and by Dr. Herman M. Biggs' estimate that there were 40,000 children in the tenements who had been infected with the disease, most of whom could be saved by open air life, pure food and wise supervision.

Mr. Marks said: "The Tuberculosis Preventorium for Children is the first institution of its kind in this country. The work has been inspired and made possible by the far-sighted liberality of Mr. Nathan Straus, whose active efforts to reduce infant mortality have already made him known the world over. Mr. Straus has presented to us the Cleveland cottage and surrounding eight acres of pine woods at Lakewood, N. J., and a majority of stock in the Lakewood hotel property, in which his investment amounts to \$500,000. There is no encumbrance or condition to this gift. We may either arrange to use the hotel property or to sell it and use the proceeds in constructing around the Cleveland cottage such buildings as we may require.

"Occupation of mind and body will second the good effects of the fresh, fragrant air of Lakewood, which, with its dry, porous soil, offers an ideal location for a Tuberculosis Preventorium. Practical instruction will be given in carpentering, cobbling, basketry, weaving, stencil work, metal work, etc. Miss Dorothy Whitney has munificently endowed this department by a gift of \$100,000, the interest of which will pay for instructors, tools and materials.

"We have had substantial voluntary cash donations toward our running expenses from Mr. Henry Phipps, Mr. Isaac N. Seligman, Mr. Jacob Wertheim, Mrs. Walter B. James and Mr. Jacob H. Schiff in advance of our first appeal for funds.



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BAR MITZVAH.

ADLER—Mr. and Mrs. Sigmund Adler, of 127 West Tremont avenue, announce the Bar Mitzvah of their son Leonard at Synagogue Gates of Mercy, Masonic Temple, Washington avenue, near Tremont, Saturday, November 13. At home Sunday, November 14. No cards.

KOHNER—Mr. and Mrs. M. Kohner, 571 Forty-seventh street, Brooklyn, announce the Bar Mitzvah of their son Mortimer H. on Saturday, November 13, at Temple Beth Elohim, Garfield place and Eighth avenue. At home Sunday, November 14, from 3 to 6 p. m.

LEVY—Mr. and Mrs. Abraham Levy, of No. 557 Fifth street, Brooklyn, announce the Bar Mitzvah of their son Harold, on Saturday, November 13, at 9 a. m., at Synagogue Kehilath Jeshurun, 117-121 East Eighty-fifth street, Manhattan.

RAPHAEL—Mr. and Mrs. J. I. Raphael, of 24 East 103d street, announce the Bar Mitzvah of their son Louis, on Saturday, November 13, at Synagogue Shearith B'nai Israel, 22 East 113th street.

WEINSTEIN—Mr. and Mrs. Julius Weinstein, of 1990 Seventh avenue, announce the Bar Mitzvah of their son Jacob on Saturday morning, November 20, at Temple Beth Israel Bikur Cholim, Lexington avenue and Seventy-second street, New York.

SOCIAL.

Mrs. Harry Fischel was one of the patronesses of the Barnard Sophomore Show last week.

A coffee klatch and concert will be given by the Ladies' Auxiliary for the benefit of the Har Mariah Hospital, on November 17, 1909, at Progress Assembly Rooms. Those who have kindly volunteered to sing are: Miss Rose M. Gettner, Mrs. Dora Weissman and Miss Baroness. The public is cordially invited to attend and help contribute towards the fund of the hospital.

On Sunday evening last Mr. and Mrs. Henry W. Unger dedicated their new home, 139 West 130th street, by a Chinak Ha Bayeth service, according to the ancient rite, which was conducted by Rev. Gabriel Hirsch, of the Communitant's Israelite Francals. Besides members of the Unger, Peyser, Moss and Blogg families the following were present: Mr. and Mrs. Max B. Borg, Mr. and Mrs. Joseph L. Buttenwieser, Mrs. L. Buttenwieser, Mr. and Mrs. Mark Cowen, Mrs. Louis Cowen, Rev. and Mrs. G. Hirsch, Mr. and Mrs. Abraham Levy, Mr. and Mrs. Samuel Wilder, and Mr. and Mrs. Martin Wechsler.

ENGAGEMENTS.

FRIEDLAND—SNITKIN.—Justice Leonard A. Snitkin announces the betrothal of his sister Reva T. Snitkin to Mr. Walter M. Friedland. At home Sunday, November 21. No cards.

GREENSTEIN—KAUFMAN.—Mr. Abraham Kaufman, of 459 East 139th street, announces the engagement of his daughter Sadie to Mr. Jacob H. Greenstein. Reception Sunday, November 14, at the Elmsere, 80 West 126th street, after 8 p. m.

HYMES—SOLOMON.—Mr. and Mrs. Herman Solomon, of 128 East Eighty-sixth street, beg to announce engagement of their daughter Helen to Maurice J. Hymes. Reception at Hotel Savoy Sunday, November 21, from 3 to 6.

LENT—FRIEDMAN.—Mr. and Mrs. S. Friedman, 186 Second avenue, announce betrothal of their daughter Sophia to Mr. Milton Lent. Reception Sunday, November 14, 2 to 5, at the Vienna, 133 East Fifty-eighth street. No cards.

LEWIS—WOLFSON.—Mr. and Mrs. Charles Wolfson, of 244 West 102d street, announce the engagement of their daughter Minnie to Mr. Arthur Lewis. At home Sunday, November 14, from 3 to 6. No cards.

MARX—POLLACK.—Mr. and Mrs. A. Pollack, 305 West 111th street, announce the engagement of their niece, Fernande to Mr. Max Marx. At home Sunday, November 14, from 3 to 6.

MINTUS—RAPPEPORT.—Mr. and Mrs. Rappeport announce the engagement of their daughter Anna to Mr. Bernard D. Mintus. At home Sunday, November 14, 3 to 6, 79 East 121st street.

MORRIS—KRESNER.—Mr. and Mrs. J. Kresner, of 1559 Fifty-third street (Borough Park), announce the engagement of their daughter Dorothy to Mr. Melville Morris, of New York. Reception November 21 at the Savigny, 2034 Fifth avenue, from 3 to 6. No cards.

MUNDEL—BAER.—Mrs. Sarah E. Baer, of 102 East Ninety-sixth street, announces the engagement of her daughter Aimee to Mr. Maxwell H. Mundel. Reception Sunday, November 21, after 7 p. m. No cards.

OSORIO—FULD.—Mr. and Mrs. Julius Fuld, of 218 West 112th street, announce the engagement of their daughter Hattie to Mr. J. Newton Osorio. Reception Sunday, November 28, from 3 to 6 p. m., Hotel Savoy.

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SCHULTZ—EPSTEIN.—Mr. and Mrs. A. Schultz, of 374 Metropolitan avenue, Brooklyn, announce the engagement of their daughter Lillian to Mr. Max V. Epstein, of Brooklyn, on November 7, 1909.

SKLOWER—RAPHAEL.—Mr. and Mrs. S. Raphael, of 64 Edgcombe avenue, announce the engagement of their daughter Hattie to Mr. Joseph Sklower. At home Sunday evening, November 21, after 7.30. No cards.

SOMMERFELD—SCHOEN.—Mr. and Mrs. Sigmund Schoen, 546 East Eighty-sixth street, announce the engagement of their daughter Mary to Wm. C. Sommerfeld. Reception November 14 at the Savigny, 2034 Fifth avenue, from 3 until 6.

STERN—STERN.—Mr. and Mrs. Louis Stern, 335 East Sixty-eighth street, announce the engagement of their niece, Bertha Stern, to Mr. Max Stern. At home Sunday, November 21, from 3 to 6 p. m. No cards.

TOBIAS—VOLLMAN.—Mr. and Mrs. Isidor Vollman, of 2363 Seventh avenue, announce the betrothal of their daughter Cora to Benno Tobias. At home on Sunday, November 14, 1909, after 7 p. m. No cards.

WEINTRAUB—SPERLING.—Mr. Morris Sperling announces the engagement of his daughter Lillian R. to Bernhard B. Weintraub. At home Sunday, November 14, 3 to 6 p. m., 153 Lenox avenue.

Mr. and Mrs. Samuel Rosenmond, of 71 Lenox avenue, wish to announce the annulment of the engagement of their daughter Edith Miriam, to Mr. Joseph A. Epstein.

MARRIAGES.

SHASKAN—ZLINKOFF.—Miss Fannie Shaskan, daughter of Mr. and Mrs. Samuel Shaskan, and Dr. Joseph N. Zlinkoff, were married at the Vienna on Sunday, November 7, by the Rev. Dr. Henry S. Morais, in the presence of about 200 assembled guests. After the marriage ceremony a wedding supper was served by Turkel. Among those present were: Miss Estelle Cassel, Mr. Geo. Shaskan, Mr. Adolph Zlinkoff, Miss Bertha Paloka, Miss Frances Glanty, Dr. Notkins, of New Haven; Mr. and Mrs. Sam. Notkins, Mr. and Mrs. Samuel Aronson, and Mrs. R. Cassel.

IN THE SYNAGOGUES.

B'nai Jeshurun Synagogue.
Rev. Henry Cohen, of Galveston, Tex., will occupy the pulpit this Sabbath.

Temple Israel of New Rochelle.
Rev. Dr. J. D. Spear will preach this evening on "Reform and Reformers."

Cong. Shaari Zedek of Harlem.
Rev. Dr. Adolph Spiegel preaches Sabbath morning on "Sara and Rebecca."

East Eighty-sixth Street Temple.
Rabbi Wm. H. Greenberg, of Dallas, Tex., will preach this Sabbath morning.

West End Synagogue.
Sabbath morning Rabbi M. Friedlander, of Oakland, Cal., will occupy the pulpit.

Temple Rodeph Shalom.
Rabbi Louis Grossman, brother of Rabbi Rudolph Grossman, will preach this Sabbath.

Temple Beth El.
Dr. Kaufman Kohler, former rabbi of the congregation, will occupy the pulpit Sabbath morning.

Congregation Mt. Zion.
Rabbi C. A. Rubenstein, of Har Sinai Congregation, of Baltimore, Md., preaches this Sabbath morning.

Temple Beth-El, Jersey City.
This evening at 8 o'clock, Rabbi L. J. Goetz will preach on "Control of Passions." Sabbath morning, "Devotion."

The Educational Alliance.
Rabbi Louis Woolsey, of Cleveland, O., will preach, and Rev. H. Newmark will act as Cantor at the Sabbath afternoon children's service.

Emanuel-Brotherhood.
Sunday evening service at Fifteenth street and Second avenue, at 8.30 o'clock. Sermon by Rev. Dr. Max Raisin, of Meridian, Miss.

Congregation Ahawath Chesed-Shaar HoShomayim.
Rabbis Dr. Adolph Guttmacher, of timore, and Dr. Joseph Stalz, of Chicago, will occupy the pulpit of Dr. I. S. Moses this Sabbath morning.

Temple Israel of Harlem.
This Friday evening Rabbi Chas. S. Levy, of Peoria, Ill., will lecture. Sabbath morning the pulpit will be occupied by Rabbi Abram Simon, of Washington, D. C.

Temple Es Chaim.

Rabbi D. Lowenthal will preach Sabbath morning on "Mother Rebecca." The Sisterhood of the Temple will hold a fair from December 4 to December 9, for the benefit of the Temple.

Temple Hand in Hand of the Bronx.
Rev. Dr. Isidore Reichert lectures this evening on "Is Happiness Attainable Without Religion." Sabbath morning Rabbi Ephraim Frish, of Pine Bluff, Ark., will occupy the pulpit.

Temple Anshe-Chesed.

This evening at 8 o'clock Rev. Dr. Abram Simon, of Washington, D. C., will preach. Sabbath morning Rev. David Lefkowitz, of Dayton, O., will deliver a sermon.

Congregation Beth Israel Bikur Cholim.

Rev. George Zepin, of Fort Worth, Tex., a delegate to the Conference of American Rabbis, will occupy the pulpit this Sabbath morning. Mr. Samuel Cohen preaches this evening at the services of the Hebrew Congregation of the Deaf.

Temple Emanu-El.

Friday evening, November 12, at 8 o'clock, special services of the Central Conference of American Rabbis. Conference sermon by Dr. H. G. Enelow. Address on the centennial birthday anniversary of the late Rabbi Samuel Adler, by Dr. Joseph Silverman.

Saturday morning service at 10.30. Sermon by Rev. Dr. Wm. Rosenau, of Baltimore.

Sunday morning service at 11.15. Lecture on "Jewish Life," by Dr. Louis Woolsey, of Cleveland. All are welcome at all services.

Cong. Ohab Zedek.

Rev. Dr. Bernard Drachman will preach this Sabbath with reference to the present convention of reform rabbis, taking as his subject, "Orthodoxy—Reform—Americanism."

Mon. Otto A. Rosalsky, who has been elected an honorary member of the congregation, will be tendered a reception and introduced to the members on Saturday evening at 8 o'clock. Among those who will attend are Hon. Samuel S. Koenig, Secretary of State.

On the same evening there will be held an election of officers for the ensuing term.

On Wednesday evening last a largely attended meeting of the Ladies' Society took place. A committee has been appointed to draw up some plan for social advancement.

Free Synagogue.

Sunday morning, November 14, under the auspices of the Free Synagogue, special exercises will be held at the Hudson Theatre, Forty-fourth street, near Broadway, at 11 o'clock. "The Jewish Reformation" will be the subject of a symposium, including brief addresses by Rabbi L. M. Franklin, Detroit; Rabbi W. S. Friedman, Denver; Rabbi M. J. Gries, Cleveland, and Dr. J. Leonard Levy, Pittsburg.

This (Friday) evening Dr. Emil G. Hirsch, Rabbi of Sinai Congregation, Chicago, will give the address at Clinton Hall, Clinton and Grand streets, the downtown branch of the synagogue. The address will deal with the services of the leaders of the Jewish reform movement, David Einhorn and Samuel Adler, whose centenaries are being celebrated at this time.

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NEWS FROM ENGLAND.

(Special and exclusive to the Hebrew Standard. From our Correspondent.)

The Maccabaeans—Their Dinners, Their History and Their Views—Dr. Cowen on British Music—Herman Klein on American and the Maccabaeans—Alfred Kallisch the Great Jewish Musical Critic—Israel Gollancz and the Lyre of David—Dr. Levy's Strenuous Work in London—Further Jewish Religious Union Developments—New Zionist Hall Opened in London—Jewish Women Prominent at National Union of Women Workers' Convention.

Although there are two views as to whether the Maccabaeans are really as encouraging toward co-religionists to whom some official recognition would be useful while they are on their way up the ladder of fame, there is no doubt a Maccabaean "dinner" is an interesting function.

The society really dates from about 1885, when a number of the young intellectuals in the community formed a kind of informal organization with the late Asher I. Myers as their centre. Calling themselves the "Wandering Jews" they met for several years at one another's houses for the discussion of Jewish topics. In the end they grew into the Maccabaeans, which society was formally instituted at a conference called by Mr. Herman Cohen in September, 1891.

Solomon Joseph Solomon, R. A., from whose brush has come a long series of beautiful paintings, starting with a "Cassandra" in 1886 and including portraits of Mrs. Patrick Campbell and Israel Zangwill, became its first president, and Mr. Cohen, the honorary secretary. Another founder was Oswald John Simon, still a great communal worker and author of the novel called "The World and the Cloister," and a collection of essays entitled "Faith and Experience," and who, by the way, has belatedly followed the lead of Spielmann, Jessel and Felix Davis in resigning from the Committee of the Jewish Religious Union. Associated with him in the formation of the Maccabaeans is Israel Zangwill, Elkan Adler, Dr. Abrahams and Benjamin Kisch.

Originally there was no restriction as to membership, but it was soon found desirable to limit the society to members of the professions. Many philanthropic institutions owe their existence to the Maccabaeans, and among them may be mentioned the Jewish Lads' Brigade, the Jewish Athletic Association, and the Education Aid Society.

After holding the presidency for ten years Mr. Solomon J. Solomon was succeeded by the late Colonel Goldsmid, who retained the position until he died in 1904.

The dinner to the musical profession given on October 24 was very properly under the chairmanship of Dr. Frederick H. Cowen, whose name is a great one in British music and an honor to the community. He delivered a very interesting speech. Immense strides, he said, had been made in the art of music in Great Britain in recent years. Personally, he was only a baby among many of

those present, but he could remember being picked up and kissed by Madame Piccolomini, a pleasure which had never been given him since by any other prima donna. We had every right to consider ourselves as musical a nation as any other, and as regards activity, productivity, and the frequency of performances, perhaps we were more musical than some nations. The younger generation of composers swarmed like bees producing honey, if modern music could be described as honey.

While he recognized the great gifts of the masters of the modern school, it seemed to him that that path was so dense with tangled undergrowth that there was very little light ahead. In following that path there was danger of losing oneself. Who could tell whether that path, if safe and successfully trod, would lead to a heaven of harmony or to a hades of cacophony. He was a little old-fashioned, and could not help feeling that real art must possess three essential qualities—form, beauty and clearness of expression.

He had a little anecdote. Two little children had a grandmother. She died, and they thought they would like to write to the angels about her, and this was what they wrote: "Dear Angels—We send you grandmama. Please give her a harp to play on, for she is too short-winded to blow a trumpet." Perhaps if there were a few grandmothers in modern orchestras there would be fewer trumpets, which might not prove a disadvantage. At present we were in a transitory stage. The caterpillar of complexity had to crawl along yet a little while, and then it might develop into pure, harmony and melodiousness of expression. He could almost imagine a new Mozart or Schubert.

Sir A. C. Mackenzie, in replying, said the establishment of a national English opera house was an imperative and absolute necessity for the future of English music.

Mr. Herman Klein wanted the Maccabaeans to know that their society was recognized, not only in England, but in that large and hospitable land—America—where the people took a great interest in the work of the Maccabaeans. He remembered what America said when the Maccabaeans gave their hospitality to the Honorable Oscar Strauss, and he especially recollected the occasion in December, 1906, when the largest gathering of scientists that were ever assembled to dinner in this country were entertained by them. "Every fifth person you meet in New York," said Mr. Klein, "is a Jew, and so is every second person you meet in the opera houses."

He paid a tribute to the genius of Cowen and said that he still remembered the delight he felt upon hearing, as it were, a new musical tongue in such works as that composer's "Scandinavian Symphony."

Mr. Alfred Kallisch, who is a leading musical critic here and writes regularly for the World, the State (over the pen-name "Crescendo"), the Morning Leader ("Staccato"), the Manchester Guardian, and for many German papers in the vernacular, also referred to the great share Dr. Cowen had taken in the renaissance of British music during the last thirty years. Dr. Cowen would be shortly celebrating the jubilee of his first appearance as a musician.

Another interesting speaker was Professor Israel Gollancz, who is preacher and minister at the Bayswater Synagogue, had the honor of being the first Jew Litt. D. at the University of London, and besides having won high honors in many learned directions, edited the Anglican Version of the Bible for use in Jewish Houses, and translated for the first time into English many Syriac and other works.

Declared he, "We Jews, no matter whether we are entered in any of the executive departments or merely as an element in the general public, all love music. It is heritage from distant times. We know when we go back that the lyre of David is typical of the highest achievement of the Hebrew race in the musical art." Dropping into a lighter vein he spoke of the mystery of music. An examiner once asked a student, "What is electricity?" The student thought for a moment and then said he had forgotten. "That is unfortunate,"

said the examiner, "because only two people have ever known—one is the Almighty and the other has forgotten."

Upon all hands it is agreed that the visit of Dr. J. Leonard Levy, of Pittsburgh, has happened most fortunately. As the representative of American Reformed Judaism he arrives in this country when from certain points of view it may almost be said that "reform" has taken the bit between its teeth and is raving away.

Dr. Levy is full of hope for reform, and he does not see why a vigorous reform movement should not lead to a vigorous awakening and revival in the orthodox movement. In America he tells us the success of the Sunday services has not prevented an increase in the number of members attending his Sabbath services. Many people here of course argue that orthodox Judaism treated with a vehemence and vigor that Dr. Levy throws into his reform work would regain all its lost power over the Jewish mind. They prefer to argue that these movements are more personal in their character than anything else. Dr. Levy has altered his plans and is remaining in London, especially in order to give another address at the service of the Jewish Religious Union. This will be given therefore on October 30 when Mr. Claude Montefiore will read the service.

It might be mentioned in passing that the latter gentleman has resigned his vice-presidency of the Jewish Religious Education Board. In a warm-hearted and friendly letter he tenders his resignation. "In part," he says, "I am very sorry to sever my connection with the institution, in the value of which I so warmly believe, and in which I am so deeply interested. To my own mind the great object of the board is to instill into the hearts and brains of Jewish children the supreme doctrine that there is a Divine Power, external to themselves, which is the source of righteousness and of truth, and that this Divine Power, which we call God, loves goodness and wishes to help them to be good. The board attempts to make thousands of Jewish children reverence and love God, and enter into some sort of living communion with Him. It seeks to make them value prayer. It seeks to make them keen and strong in truth and honor and chastity through a living faith in their Divine Father. Some other doctrines which are also taught to the children by the board, with which I happen myself to disagree, are, to my mind, of such secondary importance for children, in comparison with these primary ones as to which we are all agreed, that I personally never felt my position upon the board, uncomfortable or untenable. But I can quite realize that to many persons there are good reasons why my resignation may be desirable. In leaving the board, I can only express the fervent hope that the blessing of God may rest upon its work. And may you and all my late colleagues be given strength and courage in its service."

A new Workers' Hall has been opened in the East End of London, and in performing the ceremony Sir Francis Montefiore declared that the secret of the Jews' success was organization. It was this which helped to remove civil and religious disabilities. He was afraid that latterly the community had lost the secret, for otherwise such infamous measures as the Aliens' Act would never have been passed. The outlook for Judaism was good.

The Rev. J. R. Goldbloom presented Sir Francis with a large portrait of Dr. Herzl, which had been drawn by Herman Struck.

In connection with the annual conference of the National Union of Women Workers addresses were given by members of the Union of Jewish Women who were attending the conference. Mrs. N. L. Cohen spoke on the difficulties of Jewish women, especially with reference to education.

The chief duty that fell to the mothers in Israel was to strive to rear children worthy of their great heritage, capable of trying to live up to it, and, above all, deeply conscious of it. It was for them to foster in the children a reverent pride in that Divine message of which their race was the destined messenger to the world. It was above all things necessary to begin almost with the beginning of childhood. Familiarity with

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some of the domestic ceremonial observances should be begun at a very early age. As babyhood developed into childhood, the habit of morning and evening prayer and of grace at meals should be started. A child's evening prayer should be very simple and soothing. The little word of thanksgiving at meals, which, as one of the rabbis said, provided that mind and soul should be fed as well as the body, also helped children to realize, without conscious reasoning, the Jewish conception of God as the spirit of goodness.

Miss Hyam spoke on the importance of Jewish managers on London County Council schools. She said, as a manager of a large East End school, she could emphasize the necessity for Jewish ladies undertaking the work of managers of schools, especially those where Jewish children attended. The foreign Jewish children found themselves in novel and strange atmosphere in the Council schools, and sometimes none too much sympathy was extended towards them. Special arrangements were made at schools with over 50 per cent. of Jewish children, but in schools where the Jews were few it required no small courage for a child to ask for leave of absence for what some head teachers were inclined to call "religious prejudices." In such cases the Jewish managers acted as an intermediary between the teachers and parents.

The English press generally has paid special attention to the death of Naphthal Herz Imber, and the community press has given especially full importance to his life and works.

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שר וגדול נפל בישראל

"A prince and a great man is fallen in Israel."—(2 Sam. 3:38.)

IT is with an overwhelming sense of grief that we record the death of the Rev. Prof. Joseph Mayor Asher, the brilliant rabbi of Congregation Orach Chaim and a Hebrew and Talmudic scholar of extraordinary talents and attainments. Professor Asher was one of the most powerful and considerable forces for good in our community, and consistently and loyally faithful to the tenets and practices of traditional Judaism.

He is gone—yet his life-record remains and we shall derive only good from it. We indeed are all the better for his having been a part of us.

The passing away of Professor Asher is a heavy and sad blow for American Judaism. He was a prince among Hebrew scholars, and a man great of mind and heart. His Talmudical learning would have been considered remarkable in a man so young, even had he no other accomplishments, but for a man who had taken degrees at England's famous Universities, it was simply marvelous.

Professor Asher carried high the banner of the Jew. He suffered much physically: his weak, frail body seemed to be latterly literally breaking under the burden of his gigantic brain. Still he labored unceasingly and unselfishly for his people's welfare.

"Denn er war unser"—these words of the greatest German poet epitomize the lesson of his life for us. A loyal son, faithful and considerate husband, a loving friend, a minister of mark and worth—he died as he had lived. It is a pity that he passed so soon from earth. He was young; he had accomplished much; still there was much left for him to do, for we had and have dire need for such as he.

To those that directly mourn his loss we extend the consolation which is as old as the *Golus*: "May He who sendeth comfort into Zion comfort the mourners!"

וכר צדיק לברכה

THOSE MISSOURI ANTI-SEMITIC blockheads who started an agitation against the election of Jacob Lampert to a high office in the Masonic Grand Lodge on account of his being a Jew have been "shown" of what poor stuff their brains are made of. Lampert was elected by the largest vote ever cast by the Grand Lodge of Missouri in 89 years of its existence. *Square* men will always give a *square* deal to a *square* Jew.

WE SINCERELY HOPE that the spirited plea made by Rabbi Harry Weiss in behalf of providing a pension for old and worn-out Rabbis, which we published in our last issue, will have the desired effect. Few indeed, can remain cold and impassive when a Rabbi, grown gray in the service of Judaism, and bent down with age cries out: אל תשליכיני לעת וקנה ככלוח כד אל תעובני Cast me not off in the time of old age; forsake me not when my strength faileth (Ps. 71: 9).

"THE TEMPORARY CULT of decadent writers in an un-literary jargon" is the description Laurie Magnus of London furnishes of the modern efflorescence of the Yiddish literature. This statement is hardly just when we consider how much the Yiddish authors and translators have done for Western culture, literature, philosophy, and art in Jewish Russia. Yet, some of the "stuff" which Shalom Asch for example (to name no others at this time) has issued and called "literature with a capital L" give force to Mr. Magnus' criticism.

THAT FAMILIAR Talmudical maxim למלאכי לא ניתנה תורה לאלהי השרת "the Torah was not given to angels," may be amplified by adding that neither was it given to make angels out of its heroes. Hence it did not hesitate to record, as is done in this week's Sedrah, the underhanded way, or to call it more properly the *skin-game*, by which the patriarch Jacob obtained the coveted blessing from his father Isaac. This little episode in Jacob's early career does not in the least dim the glory of his subsequent life, full of heroic magnanimity and self-sacrifice.

MR. LAURIE MAGNUS' stricture on modern Zionism as an expression of the Jewish ideal are so attenuated that it will take a person of his own habits of thought and mind to fully comprehend them. And, what Mr. Magnus recently said of Zionism at Birmingham is strikingly Jewish. If Zionism ever is realized, that is to say, if Zion is ever restored to us, then for the Jews that will be a dire calamity. Why? Because then we shall have no Zion left to dream of and pray for! Is not this paradoxical reasoning? We fear that Mr. Magnus must have drawn his "pre-Raphaelite Zionist" inspiration from the same well of hope as that used by Lord Swaythling.

הלא אצלת לי ברכה

"And he said: Has thou not reserved a blessing for me?"—(Gen. 27: 36.)

WE are in the habit of regarding Esau as the Fiend incarnate. He is, according to our pious conception, the very type of wickedness. Even were this true, we should give him his due, to which he is all the more entitled because of his devilish character.

A FATHER'S BLESSING.

We must say, therefore, that for a devil in human form, he has too tender a filial heart. When he finds that he has been cheated out of his father's blessing by his "pious" brother, he is heartbroken. In a cry of real despair, whose sincerity I, for one, am not inclined to doubt, he asks Isaac: "Hast thou reserved no blessing for me, Father?"

A father's blessing was always considered of great value. Even in our own days it is the custom, in less "enlightened" countries than America, that Jewish fathers bless their children on Friday night when coming home from Synagogue. There is doubt that it is a good custom. In after years, when the father is no more, and the trembling hand that had so fondly rested upon the curly-headed boy or girl, is withered, and the lips that had so fervently pronounced the traditional benediction, are silenced, his children would remember the father's blessing and feel the touch of true religious inspiration.

This privilege of blessing his children, the Jewish father shares with the priests of old. The formula he uses is practically the same as the one prescribed in Numbers for the priests who were to bless the people of Israel. This places the Jewish conception of Fatherhood and its sacred responsibilities in a very favorable light. According to Anglo-Saxon conception, the head of the household is the "Lord"; that is to say, the BREAD-GIVER. He is the one whose task is to provide his charges with food for their bodies. Higher than this even the Anglo-Saxon mind, with all its regard for family-life, did not rise. Compare with this the Jewish conception. The Jewish father is the ministering priest in this holiest of all sanctuaries: the Home! His task is to provide his charges with spiritual food. His privilege, as well as his duty, to bless his children, just like the priest at the altar of God. And just like the priest of old, the Jewish father is to be the representative of Heaven standing between his wards and God.

For, this is the function of the benediction, both priestly and paternal. The benediction is the highest form of prayer which makes of the human hand a divine agent to bring down upon the human head the choicest of spiritual influences from Heaven. The Rabbis say most poetically and tenderly, with reference to the verse: "He looketh forth at the windows, and peepeth through the lattice (Cant. 2: 9)", that the outspread fingers are the lattice-work through which God looks whenever a hand rests upon a head to bless it. Just as a loving woman sitteth at a window at dusk, anxiously peering into the gloaming in order to spy the coming of her beloved, so does God, in his infinite love, anxiously await the opportunity to bless His children.

This tender thought was brought home by the old-fashioned Jewish father to his children. Thus he became to them the living and loving symbol of the Divine—a real and lasting blessing, indeed. No wonder that the old-fashioned Jewish child was reverent toward his father-priest; no wonder that in all his ways, the child emulated the pious parent. What shall be said of the Jewish child of to-day? The less, the better. Jewish parents complain often about the irreverence of their children, forgetting that they themselves are to blame—because they fail to act as priests in their homes. They do not provide their children with the required spiritual food, and the necessary spiritual influence.

The day will come when the young generation itself will awaken to the fact that it had been shamefully cheated; yes, robbed of its heritage. The day will come when it will crave the sweet blessings of which it has been deprived. And on that day, the old generation will be ashamed of its purblindness, when from the starving soul of millions of Jewish boys and girls, there will ring forth the desperate reproach, the heart-rending wail:

"HAST THOU RESERVED NO BLESSING FOR ME?"

RABBI JOEL BLAU.

WE ARE ASKED by the secretary of the *Kehilla* to print a defense of the charges brought against that organization by "Halitvack." We do so in another column, and think that a careful perusal of the same will not seriously damage Halitvack's claims. Mud-slinging never was a good defense.

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Friday, November 12th, 1909 : : Cheshvan 29th, 5670 חולדה

TO-MORROW IS ROSH-CHODESH BENSHEH. Next Sunday will be the first day of Kislev.

RABID RANTING, Radical Reformers, retard reasonable, reverential, religious reforms.

WHEN THE REFORM RABBIS will be the guests of the Judeans they will, we hope, be Judeans.

THE LONDON *Jewish World* tells of Imber "writing for THE HEBREW STANDARD now defunct". Well, we're fairly active for a "dead-one."

In announcing the program for the Rabbinical Conference a contemporary states "a prayer will given by—". Given?! Offered is the right word.

CONGRATULATIONS WITH A STRING tied to them are no congratulations at all. It were better not to congratulate than to extend one's best wishes in one word and to withhold them in the next.

AT LAST WE ARE TO HAVE an orthodox Jewish hymnal. May we not hope that this book will result in greater participation in general singing in those congregations where this is still to seek?

THE *Hayom*, the only Hebrew daily published in this country, died last Friday at the tender age of four months. Cause—poor circulation. Where is that love for the Hebrew language so loudly professed by various societies?

WOULD OUR READERS BEHOLD a veritable love-feast? Let them journey to Philadelphia next Sunday. Rabbi Hirsch preaches from Rabbi Krauskopf's pulpit. We should hate to set forth the opinions these gentlemen had of each other, once upon a time.

WE PUBLISH in another column excerpts from the inaugural sermon preached by Rabbi Einhorn, before the Baltimore Har Sinai Congregation. We would ask some modern reformers to thoroughly digest the true Jewish thoughts expressed by the "father of American Reform."

BUT FOR THE TIMELY interference of the *Kehillah* in settling the Kasher butcher strike, the visiting Rabbis might have been deprived of their accustomed meat diet and been obliged to subsist on fish, oysters, lobsters, etc. A special vote of thanks to the *Kehillah* would be meet and proper.

COMMENTING ON THE PROPOSAL of a Harvard professor to change the Third Commandment into: "Thou shalt not drink to excess" our contemporary *Der Amerikaner* (Yiddish) finely observes that there would be no change at all necessary in the first two Hebrew words of the commandment, since לא תשכר may also mean: thou shalt not carry a load, in other words, a "jag."

A MANUFACTURER of printing press sends out the following tit-bit:

"If your competitor talks about you, put him on your payroll. Never mind what he says so long as he talks."

Perhaps here is the explanation of why THE HEBREW STANDARD continues to prosper, despite the slanderous tactics of some of its competitors.

THE RELIGIOUS SCHOOL of Temple Emanu-El is to be commended upon its progressiveness in issuing a neat descriptive pamphlet of its work and curriculum. Jewish religious schools need much both in precept and example before their efficiency will have been in the main demonstrated. The outline-courses of instruction as set forth in the present pamphlet strike us as adequate and evenly balanced, and for that and the foregoing reasons they ought to be widely copied and improved upon, if possible. The Emanu-El school does its work with much thoroughness, witness the rather difficult and satisfying sample examination-tests printed in the booklet before us.

THE announcement that the Conference of American Rabbis, now in session in this city, will pay its respects to the East Side, has so far failed to cause even the slightest ripple of excitement in that famous section of the city. The East Side still pursues the even tenor of its way. It has become habituated to be stared at, sympathized with, laughed at, and written about in every conceivable manner. It is to be hoped, however, that the visiting Rabbis will differ from the common "slumming" parties in this that they will feel that the East Side is "bone of their bones and flesh of their flesh." However much they may differ from their East Side brethren in wealth and culture, they are after all bound to them by the indissoluble, eternal ties of a common race and religion. Not as curiosity seekers but as friends and brothers the members of the Conference ought to visit the East Side, keeping in mind that whatever benefits one part of the body benefits the whole, and, furthermore, that the chain is no stronger than its weakest link.

**THE CONFERENCE
AND
THE EAST SIDE.**

NOW that the election is over and the leaders of the great political parties are about to put their houses in order for the future it is well that some conditions which took shape immediately before the election period should be reverted to, and borne in mind by those who may control the political organizations in this Metropolis. We have seen prior to the assemblage of Conventions for the nomination of candidates for public office in the campaign just closed, as we have seen the same practice in previous campaigns, of men flocking to the leaders of these political organizations urging and often demanding nominations to high offices, because they are "Grand Masters," or high officials by any other name, in Jewish fraternal Orders, leading the "powers that be" to believe that by virtue of holding these places they are able to corral or control the "Jewish vote"—the vote of their organizations.

LET THE LEADERS

BEWARE.

Rabbis of congregations have gone forward in behalf of these candidates for office, and committees and others of the Jewish faith, likewise with the sole aim of trying to impress upon the leaders who control or are enabled to have their say in the selection of candidates that the Jewish vote of their congregations will be cast in favor of their political division of the parties in this City. Jewish Republican Clubs, Jewish Democratic Clubs are started prior to each campaign. It is well to say here that no Grand Master of any Jewish Order can control the vote of the members of the lodge to which he may belong, that no Rabbi has any influence over the vote of his congregation.

The Jewish population of this City cannot be herded like sheep or cattle, and be led into any particular pasture or fold; they select pastures of their own. Neither can the Rabbi of a congregation deliver the vote of his congregation. It has happened that many of these candidates for official places have blinded the leaders to these facts—they never possessed any such influence, and those who have observed conditions amongst our people know that any such claim is a slander upon them as a people. The organization of JEWISH political clubs for election purposes, we have condemned in these columns for many years, and have done so during the recent canvass. These are mere organizations for graft, and strike purposes, formed by the interested grafters before and dissolved immediately after election. They are absolutely without any influence so far as affecting voters of the Jewish faith. The heads of political parties should receive with caution the claims of those who are at the head of Jewish organizations, and who seek these offices with the intention of using them for their personal advantage. No man can carry the Jewish vote in his pocket—because there is no such thing as a "Jewish Vote."

THE SCROLLS OF THE LAW, which were burnt, trampled upon, and otherwise outraged in the pogrom at Ekaterinoslav in Russia, in 1905, have now been laid in consecrated earth. And their "grave" is marked by a suitable monument, of some artistic value, be it noted.

The death of Leopold Sonnemann, founder and proprietor of the great *Frankfurter Zeitung*, deserves to be noticed. For one thing, Sonnemann was a Jew and a successful man in his chosen field. For another, his journal was and is one of the most prominent and powerful in its class in Germany and had and has an influence of considerable force quite over the world. In German politics the *Frankfurter Zeitung* has always been on the side of the Liberals, and in questions affecting the weal and woe of Jewry at home and abroad it stands for and speaks the best Jewish sentiment. The Jews, moreover, have been always intimately associated with its management and conduct.

The anonymous author of "A Message to the Church of Christ, to the Jews and All Who Are Out of the Visible Church" expects that part of his pamphlet which relates to our community to be taken seriously, when, as a matter of fact, it simply repeats all the old arguments of the conversionists. Well-worn as these no doubt are, we are by this writer urged to believe that Jesus was the Messiah whom various Old Testament prophets referred to in veiled allusions, and that if we continue to be stiff-necked there is no hope for us from eternal damnations. A fresh argument might be listened to with patience—the Jews are well accustomed to be preached at: ancient instances, long past the refutation stage, are quite beneath our reputation for sanity and opposition to buncombe.

Einhorn's Prayerbook.

RABBI Emil G. Hirsch's sermon on the *Olath Tamid*, the title of the prayerbook, of his father-in-law, Dr. David Einhorn, before the Har Sinai Congregation of Baltimore, makes very good and profitable reading. The place and the occasion were worthy of the effort—and of the man who made it. Har Sinai was Einhorn's first charge in our land: for Har Sinai this prayerbook was compiled.

It is a pity that Dr. Hirsch's diction on this occasion was, as is usual with him, marked by a turgidity of statement and a Teutonic form of expressing his thoughts which baffle the ordinary reader's—and editor's—comprehension. The subject was probably the best that a reformer can employ to sound a clear-cut message to his orthodox brethren. Einhorn's prayerbook is probably Reform's greatest contribution to Jewish literature. It is scientifically conceived and executed, and Jewish above all: it is not an eviscerated concoction and conglomeration of prayers loosely united, called Jewish, such as mark the contents of the Union Prayerbook. These stand at quite the other end of the line from Einhorn's.

If the Einhorn centenary does no more than to direct attention anew to Einhorn's ritual it will not have been celebrated in vain.

Secret Divorce.

SOME years ago a great scandal was caused by the discovery that a certain wealthy party was divorced from his wife, and the so-called judicial proceedings leading to the decree of divorce were carried on with such secrecy, as was also the entry of the decree—that the discovery and publication of the same in the press shocked the community.

Some few changes in the code of civil procedure were made by the legislature, seeking to prevent the repetition of such offenses. And for a time the perversion of justice in this particular was less pronounced, though not altogether stopped.

The public has been lulled into a sense of forgetfulness of the secret divorces until recently, when quite a number of these secret divorces were again obtained. During the past month rumors of a divorce of "one of the richest men in the world" were being bruited about, and it has actually been procured without any publicity.

The practice of any judicial tribunal which becomes a party to such a proceeding should be promptly and firmly checked by the legislature, and if the courts have any discretion in this direction, this privilege should be taken away from them.

It is a law or exercise of a discretion which discriminates in favor of the rich, for no poor person could get any such favor. A law which permits divorces to be obtained by secrecy offers a premium

Woman and Beauty.
Beauty is a powerful weapon, with which every woman should go armed. No matter in what station in life a woman may be, she needs neatness. If she goes in society she must have beauty or her tact and suit will be robbed of most of their effectiveness. If she is a quiet, home-loving body, caring just to please home folk, neatness will still have power to gain for her the desires of her heart. If she is a wife ordinary wisdom dictates that she shall strive to make her husband proud of her. If she is engaged in business neatness will make her pathway smooth and greatly enhance the effort of her ability. The greatest element in beauty is a fine complexion. Regular features are very well, but they will do a woman little good if she has a growth of hair on her face. On the other hand, the most irregular features become attractive when the complexion is fresh, clean and free from hair. It is in your power to have your face free from any trace of hair. You may have refrained from using so-called depilatories on account of the poisonous ingredients they contain. Do not forget that Dr. Bellin's Wonderstone is the only preparation guaranteed to be free from sulphides, arsenic or any other poison. The Wonderstone is positively harmless and odorless. You rub the Wonderstone a few seconds and the hair disappears as if by magic, causing no injury, burning or inflammation to the skin. The Wonderstone lasts for years; temperatures of climate do not affect it. The Wonderstone is sent, post free, to any address, on receipt of a dollar. Money refunded if not as represented. Correspondence treated strictly private. A lady in attendance. Call and we will gladly demonstrate to you the wonderful effects of the Wonderstone.
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upon the disruption of the marriage ties. It operates against the institution of marriage, permitting through collusion, connivance or agreement of the parties, and convenient referees, the dissolution of the bond of matrimony.

The worst feature of these proceedings is, that only the rich can procure a divorce in this manner, and any law which permits such a course is a blot upon the statute books of the State and should be quickly wiped out.

It is simply abominable to think of such a thing in this advanced age of civilization, that a millionaire can apply to a court and get a divorce in a quiet, secret way, whereas the common citizen has to go through the forms of trial in a court of law and before the eyes of the public.

If the very rich husband and wife agree to part, the method is made very simple for them, without publicity, the State aiding in the institution of a scandalous free-love condition.

L'AIGLON.
A public monument to Moshe Rebbenu stands, of all places in the world, in the approach to a little railroad station in Germany. How came it here? The sculptor who fashioned the statue was a native of the town in which the station is, and having exhibited it at one of the universal expositions held in the nineteenth century, could not raise the money to pay the freight-charges for its return to him. Accordingly, the railroad company was compelled to seize the statue for its own unpaid bill, and, as this was never liquidated, to finally make use of it for its own artistic purposes.

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DR. DAVID EINHORN'S INAUGURAL SERMON.

Continued from page 1.)

Rightly have our sages compared the Ten Commandments at Sinai with the ten words uttered at the creation. The former laid the foundation of the moral order of the world precisely as the latter established the natural order. Throughout the domain of history no event is recorded that has proved of such supreme moment, of such vast compass as the divine promulgation of the Ten Words. Indeed, the height where the heavenly Majesty appeared in effulgent splendor to deliver this Law to the people assembled at its base and seal a covenant with them well deserves to be called the cradle of human salvation, temporal as well as spiritual, until the end of time. We can well understand, therefore, the distinctive character attaching to the Decalogue. It is marked off from other laws not only because it is the source of other laws, having the revelation on Sinai as its background, but also because it was hewn into the tablets of the Law and served, in the holy ark, as unimpeachable testimony, as an everlasting covenant between God and Israel.

Above all, our faith must be thoroughly Jewish—based on divine revelation. In our day we cannot lay too much stress on this point. The more mere ceremonialism loses in significance and observance the more is it necessary for us to seize upon the essential character of the Jewish faith, upon that which, divested even of the whole ceremonial law, would still stand out in sharp contrast to all other faiths. Here we see the real source of our strength, the real cause of our wonderful endurance, the real glory of our historic strength, the belief in one only God eternal, invisible, and incorporeal, who has revealed Himself to man in His marvelous works, but chiefly in man himself, whose Presence pervades the whole universe, the earth as well as the heavens, what is transitory as well as what is everlasting, the body as well as the soul; the belief in the original goodness and purity of all created things, especially of those beings who, fashioned in the image of God, are gifted with reason and, with no native bar to a state of holiness, need no other mediation than their own efforts to obtain divine grace and their eternal salvation; the belief in a humanity of which all members possess one and the same natural and spiritual origin, the same native nobility, the same rights, the same laws, the same claims to blessedness—a blessedness of which they may partake even on earth when, according to the prophetic utterances, also non-Jews "will be chosen as Levites and priests," and, acknowledging God alone as the Ruler of all, will put away forever selfishness and falsehood and hatred, together with the purple of human rulership incarnadined with the blood of men. These and similar teachings which had first to appear behind the veil of Judaism in order that the eyes of the world might not be dazzled by their brilliancy, these are yet to this day Israel's heritage. The possession of these teachings is their sole pride; the recognition of them their only hope. Every one of these teachings spells universal salvation. It is our most sacred duty to bring to the light of day these treasures imbedded in our literature, to exhibit them in their full splendor and to enrich with them heart and soul by making them applicable to the life of our present day.

Thoroughly Jewish, inspired by divine revelation, should our conduct be. Our whole life should breathe a reverence for the Holy

One, an ardent zeal for the welfare of our fellow-man, compassion and respect even for creatures and plants, seeing that these, too, are divine manifestations—thus, I say, should we attest to our reverence for the Sinaic Law. Our whole demeanor should become instinct with the idea of God; with a humanity unconfined by difference of creed; with unabatable ardor for enlightenment, for justice, for truth; with indomitable courage in our battle against the forces of darkness, falsehood, and superstition; with glowing fervor for the glory of Israel and its mission.

Thoroughly Jewish and instinct with the spirit of the Sinaic teaching, finally, should be the religious training of our children. This is a task of supreme importance, a task to which we should bend every effort. Here no obstacle should block our path. The most indifferent and thoughtless must see that here we have to do with a vital Jewish question. There are dangers threatening which call for more vigorous action than merely the expression of pious wishes and imprecations. Far be it from us to entertain the slightest doubt as to whether Judaism, the religion of freedom, having survived centuries of persecution, will continue to exist with Jews enjoying a full measure of freedom. To harbor such a doubt would be to pronounce its death sentence.

May the hour that marks our union be a blessing unto us and those who come after us! Even as the mighty waves could not prevent our coming together, so may this; our Har Sinai, be like unto a rock standing firm in the midst of the sea; firm, not through our power or our strength, but through the spirit of the Lord which dwells in it, that spirit which "shall establish the house of the Lord on the top of the mountain that all nations shall flow to it and say, Come and let us go up to the mountain of the Lord and to the house of the God of Jacob, and he will teach us of His ways, and we will walk in his paths; for the law shall go forth from Zion and the word of the Lord from Jerusalem." Amen.

Comparative Criminality of Natives and Foreign-Born in New York.

BY MARK J. KATZ.

WHILE the native-born population of the City of New York, as shown by the latest Federal Census reports, is considerably smaller than the foreign-born population, official figures show that the proportion of criminals among the native-born exceeds greatly that of the foreign-born, in spite of the fact that the latter reach here unacquainted with the customs, the laws and the system of administration of the country, and, in a great number of cases, unable even to speak the language that is used in this country.

The figures of convictions for the entire city are not readily available, but out of a total of 14,072 convictions for serious crimes in the County of New York (comprising the Boroughs of Manhattan and the Bronx, the most populous parts of the city), during the past five years (1904-1908 inclusive), 9,026 or 64.2 per cent., were of criminals born in the United States, leaving but 5,046, or 35.8 per cent., for the foreign-born.

Those who believe that the larger percentage of criminals in the large cities are foreign-born, therefore, are mistaken. New York, being the gateway, has more foreign-born residents than any other large city in the country, but even though criminal aliens usually remain there for some time after their arrival, the natives furnish the majority of convictions for serious crimes,

JEREMIAH'S MESSAGE.

BY ARCHIBALD ROSS.

ברוך ה' אשר יבטח בו

"Blessed is the man that trusteth in the Lord.—Jeremiah 17:7.

*Shy and retiring, but with native grace
And modesty—the keystone of strong men—
With melancholy, grief and tears, to color
Much of the pathway of his daily life,
Good Jeremiah never shirks his duty.
God sanctified him for the sovereign work
Of censuring the people for their sins,
And pointing out the dawn of holier times.
With awe and diffidence the seer cries out:
"I cannot speak, for I am but a child."
"Say not 'I am a child'—the Voice Divine
Keeps ringing in his soul, "For thou shalt
go
Where'er I send thee—I am by thy side."*

*There is a lesson here that we may take
Right to our heart in our brief pilgrimage.
With faculties from Nature for the right,
How oft we shirk our duty at her call,
From fear of custom and her lawdry schemes.
As proper fitness for this earth school life
God must be reckoned with. Look deep
within.*

*The wide environment takes highest grace
From introspection. Not a day need pass
Without new views in our kaleidoscope,
Distancing in the garniture of hues
And the embroidery of circumstance
The best we ever knew. What though the
schools
Should chain us to their dicta, if they dare!*

*What though the peers of proud philosophy
Drive stakes to bind the limits of the will,
That the unthinking crowd may stand and
halt,
And there forever halt right to their shame—
This were no argument for prescient minds,
Or Nature's well-beloved. Like the hart
Bounding the mountain gorge, they over-
leap
The wall that false ambition rears to rule.
They grasp their right like the fierce northern
wind,
Welds water into ice—and know no law
But rigid duty—Nature's clear demand.
We dare not bar the mind more than the
sea
Its tidal flow; its being bears an essence
Divine, eternal, that at filling times,
Oft at long intervals, throws out new buds
That blossom into fruit to meet the ages.
Commune with God. You soon will find
the peace
That Jeremiah found—the promptings too
In your activities, that will upbuild
The social fabric. Heed not those who urge
The argument that man must work alone.
Your argument is Duty. Spiritual law
Thus stamps upon our being what is best.
All great reforms and blessings spring from
God.
And in Him, the Eternal, we are safe.*

at least as far as the County of New York is concerned, as will be seen from the following table, compiled from official records of the Courts of General Sessions in the County of New York, showing the nativity of persons convicted and the percentages of American and foreign-born convicts?

Country of nativity.	Convictions					Five years' total.	Total per cent.
	1904.	1905.	1906.	1907.	1908.		
United States	1,607	1,635	1,641	1,807	2,336	9,026	64.2
Italy	174	172	217	310	366	1,239	8.8
Russia	161	183	177	208	273	1,002	7.1
Austria	61	64	68	93	126	412	2.9
Roumania	17	12	25	13	16	83	0.6
England	62	56	45	54	68	285	2.0
Ireland	96	97	101	105	128	527	3.8
Germany	180	128	133	128	175	744	5.3
Scotland	12	16	11	13	13	65	0.5
Sweden	15	11	11	14	12	63	0.5
France	15	9	14	13	24	75	0.5
Other countries	66	107	100	90	188	551	3.9
Totals	2,466	2,490	2,543	2,848	3,725	14,072	100.0

While the immigration from Russia during the last five years includes Lithuanians and White Russians, it must be admitted that the Jews vastly predominate. We may, therefore, assume that the natives of Russia are Jews. Out of the 14,072 total convictions for serious crimes during the past five years in the County of New York, the Russian Jews contributed about 1,002, or 7.1 per cent., a surprisingly small percentage, when we take into consideration the fact that the natives of Russia come from a despotic country, and land here wholly unacquainted with the laws and customs of this country. Italians during the same period show 1,239 convictions, or 8.8 per cent. Considering that the natives of Italy outnumber all other immigrants, and that half of them come from provinces where assassination is regarded by some as one of the useful arts, their showing in the criminal statistics is also surprisingly small.

Together, the Russian Jews and the Italians contribute but 15.9 per cent. to the convictions for serious offences as against 19.9 per cent. for the other inhabitants of exotic origin, figures totally at variance with the statement which emanated last year from high police circles, and was quoted throughout the country, that fifty per cent. of the crimes committed in the City of New York are perpetrated by Rus-

sian Jews, twenty per cent. by Italians, and the remaining thirty per cent. "is pretty well divided up among representatives of other alien races, and native Americans."

Additional proof that the percentage of criminality in New York County is independent of nativity is given by the following table of male white prisoners (native and foreign-born), in the penitentiary and workhouse of New York County on June 30, 1904, collated with the percentage distribution of the whole population between the same classes, the figures being compiled from the Special Report of the Bureau of Census on Prisoners and Juvenile Delinquents, which was published in 1907:

	Number in penitentiary and workhouse.	Per cent.	Population New York county, 1900. per cent.
Male white prisoners.			
Native	816	58.1	57.8
Foreign-born	587	41.9	42.2
Totals	1,403	100.0	100.0

These figures clearly indicate that it is foolish, narrow and unjust to pick out the Italians or Russian Jews, or any other people, and make a general charge against them. There are good and bad men and women among all peoples. The proportion of the latter, making due allowance for difference in education and environment, is probably not much greater in one race or in one nationality than it is in another.—*Federation Review.*

In an interesting paper on "The Immigrant Girl in Chicago," recently printed in *The Survey*, Elias Tobenkin points out how these unfortunate women turn to slaving in sweat-shop and restaurant-kitchen rather than to domestic service as a means of gaining a livelihood. The Jewish girl indeed is practically absent from among those who go into domestic service: she dreads the long hours, the Sunday work, and the impossibility of carrying on her social pleasures and aspirations in these circumstances. As a worker in factory and shop, we learn that the Jewish girl surpasses all the others in her fondness for unionism and trade-organization.

MUSICAL GOSSIP.

Yolanda Mero. "Phoebus, what a name!" And the bearer of the euphonious cognomen is pretty plump and plays the piano. At her debut last week she attempted Chopin's F minor concerto. And it was, alas, another case of a pretty girl rushing in where a mature artist fears to tread.

There was, to be sure, much enthusiasm. Up in a box the gray and great Joseffy applauded furiously, and his pupil, the scholarly Goldmark, clapped his



Yolanda Mero.

hands moderato. But the three most critical scribes of the morning papers applauded not, neither did they wait to hear Mlle. Mero play Liszt's A major concerto, which piece of glittering clatter she interpreted with imposing power, much technical facility, and considerable dynamic shading.

But Chopin! Nay, nay, Yolanda. The young artist had the assistance of the Russian Symphony Orchestra, but it did not help her much.

She will give a recital at Mendelssohn Hall next Thursday afternoon.

What neither poor Copried, Dr. Baumfeld—or Otto Well could do—find out what the German playgoer really wants—is a puzzle apparently solved by the new managers of the Irving Place Theatre. They give operettas and appear to find their account in doing so. "Die Glocken von Corneville" was produced last week, and will be repeated for a few days to come. On Tuesday Schiller's birthday was celebrated by a vigorous performance of "Die Rauber."

The tenth season of the People's Symphony Concerts begins on November 26, at Carnegie Hall. Mr. Franz X. Arens will again be musical director. The dates of the concerts are Friday evenings, January 14, February 25, March 18. The price of tickets for the entire series ranges from sixty cents to three dollars. A special feature will be an analysis by Mr. Arens of the various movements of Beethoven's Ninth Symphony, and then performed by the orchestra in the following manner: The first movement at the first concert; the first and second at the second concert; the second and third at the third concert, and the third and fourth at the fourth concert, thus enabling the audiences to hear each movement (except the fourth, which is largely a repetition of those preceding it) twice. The final concert will include a group of Wagner compositions.

The Symphony Society's first concert at the New Theatre takes place on Sunday afternoon next. The soloist, Fritz Kreisler, will perform Beethoven's violin concerto. The chief orchestra number will be the Fifth Symphony, Mr. Walter Damrosch conducting.

There's a new Salome in town—the Salome of Massenet's "Herodiade," brought out in a really gorgeous style at the Manhattan Opera House. It must be included among Mr. Hammerstein's finest achievements. This new "daughter of Herodias" differs radically from her made notorious by Wilde and Richard Strauss. She is quite a proper young lady, almost sympathetic, and her tribulations can be discussed in the politest circles. Neither Biblical nor profane history suggested her to the librettists, whose book is of the conventionally operatic pattern. Nevertheless,

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Massenet has set it to music which is melodious throughout, and which frequently rises to dramatic climaxes of unusual power. The concerted numbers are splendidly effective, and while the themes bear the composer's characteristic stamp of lyric sweetness they also contain the elements of strength and sincerity to an unusual degree.

That a performance in which Renaud, Dalmore and Gerville-Reache are concerned is bound to be fine goes without saying. To me the impassioned singing and the convincing acting of Lina Cavalieri came as a surprise. The new French basso, M. Vallier, has a big, resonant voice, used quite skillfully.

M. de la Fuente conducted admirably. At all times he had his forces well in hand, and his familiarity with the score

enabled him to bring out its salient traits most effectively. Evidently an experienced musician, and an inspiring commander, upon whose engagement Mr. Hammerstein is to be congratulated. To-night "Aida," to-morrow afternoon "Thais" and "Cavalleria" and "Pagliacci" for the Saturday night bill. Massenet's "Sappho," with Mary Garden, next week.

Council of Jewish Women.

At the next regular monthly meeting, which will be held at the West End Synagogue on Tuesday afternoon, November 16, at 2.30 o'clock, there will be a symposium on "Recreation for Girls." Mr. Leslie Willis Sprague, associate leader of the Ethical Culture Society, will speak on "The Hunger for Amusement," Mrs. Charles Henry Isaacs on "Dangers and Needs," and Mr. Norman Haggood, editor of Collier's Weekly, on "The Stage To-Day." There will be discussion and questions. The public is cordially invited.

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Reform Rabbis and Zionism.

During the week of the meeting of the Central Conference of American Rabbis, which will take place in this city, a Zionist mass meeting will be held which will be addressed mainly by reform rabbis, some of the rabbis being prominent leaders in the Reform movement. This meeting will be held in the large auditorium of Cooper Union, and among those who are expected to speak are: Rabbi Max Heller, of New Orleans, La.; Rabbi Max Raisen, of Meridian, Miss.; Rabbi Mendel Silber, of St. Louis, Mo.; Rabbi Leo Mannheimer, of Paterson, N. J., and Rabbis George Alex. Kohut, Joseph Jasin, Elias Margolis, of this city. Rabbi J. L. Magnes will preside. It was pointed out that a considerable number of the Reform rabbis throughout the country are in sympathy with the Zionist movement. Referring to this meeting Rabbi Stephen S. Wise says, "I see no contradiction between the position of one entirely committed to the Reform movement, and at the same time wholly loyal to the Zionist ideal. The date of the meeting will be made known later."

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- BETH ABRAHAM TALMUD TORAH, E. 146th st., bet Brook and St. Ann's avs., Bronx.
- BETH BNAI ISRAEL (Branch of Temple Israel of Harlem), 311 E. 116th st.
- BETH EL, 5th av. and 76th st.
- BETH HAMIDRASH ADATH YESHURUN, 238 E. 102d st.
- BETH HAMIDRASH HAGODOL, 60 Norfolk st.
- BETH HAMIDRASH HAGODOL OF HARLEM, 110 E. 105th st.
- BETH HAMIDRASH HAGODOL OF THE BRONX, Forest av., near 160th st.
- BETH ISRAEL BIKUR CHOLIM, 72d st. and Lexington av.
- CHAARI ZEDEK, 38-40 Henry st.
- CHAARI ZEDEK (Harlem Branch), 121st st. and Lenox av.
- EMANU-EL, 5th av. and 43d st.
- EZ CHAIM OF YORKVILLE, 107 E. 92d st.
- HAND IN HAND CONGREGATION, 723 E. 145th st., Bronx.
- HEBREW TABERNACLE, 218 W. 130th st.
- JEWISH THEOLOGICAL SEMINARY, 531 W. 123d st.
- KEHILATH ISRAEL, 1162 Jackson av., Bronx.
- KEHILATH YESHURUN, 117 E. 85th st.
- KENSETH ISRAEL OF HARLEM, 24 W. 114th st.
- MELE'SHOLOM, 170 E. 114th st.
- MICKVEH ISRAEL OF HARLEM, Berhelmer Bldg., 116th st. and Lenox av.
- MONTFIORE CONGREGATION, Macy and Hewitt pl., Bronx.
- MOUNT ZION, 87-41 West 119th st.
- NACHLAS ZEVI, 36 E. 109th st.
- QHAB ZEDEK (First Hungarian Congregation), 172 Norfolk st.
- QHAB ZEDEK (Harlem Branch), 18 W. 116th st.
- GRACH CHAIM, 1461 Lexington av.
- PENI EL, 531 W. 147th st.
- PEOPLE'S SYNAGOGUE, The Educational Alliance, E. B'way and Jefferson st.
- PINCUS ELIJAH, 203 W. 100th st.
- RODEPH SHOLOM, Lexington av. and 63d st.
- SHAARI BEROCHO, 354 E. 57th st.
- SHAARE SHOMAYIM (First Roumanian Hebrew Congregation), 91 Rivington st.
- SHAARAY TEFILAH (West End Synagogue), 160 W. 82d st.
- SHAARE ZEDEK OF HARLEM, 25 W. 118th st.
- SHEARITH BENE ISRAEL, 22 E. 113th st.
- SHEARITH ISRAEL (Spanish and Portuguese Synagogue), 70th st. and Central Park West.
- TEMPLE ISRAEL OF HARLEM, 120th st. and Lenox av.
- TREMONT TEMPLE, Burnside av. and Grand Concourse, Bronx.
- UP-TOWN TALMUD TORAH ASSOCIATION, 132 E. 111th st.
- ZICHRON EPHRAIM, 163 E. 67th st.

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NEW YORK.

DEATH OF RABBI ASHER.

The Rev. Professor Joseph Mayor Asher, rabbi of the Congregation Orach Chaim, at Lexington avenue and Ninety-fifth street, died in his home at 61 East Ninety-third street, Tuesday evening at 7.30, of heart trouble brought on by overwork.

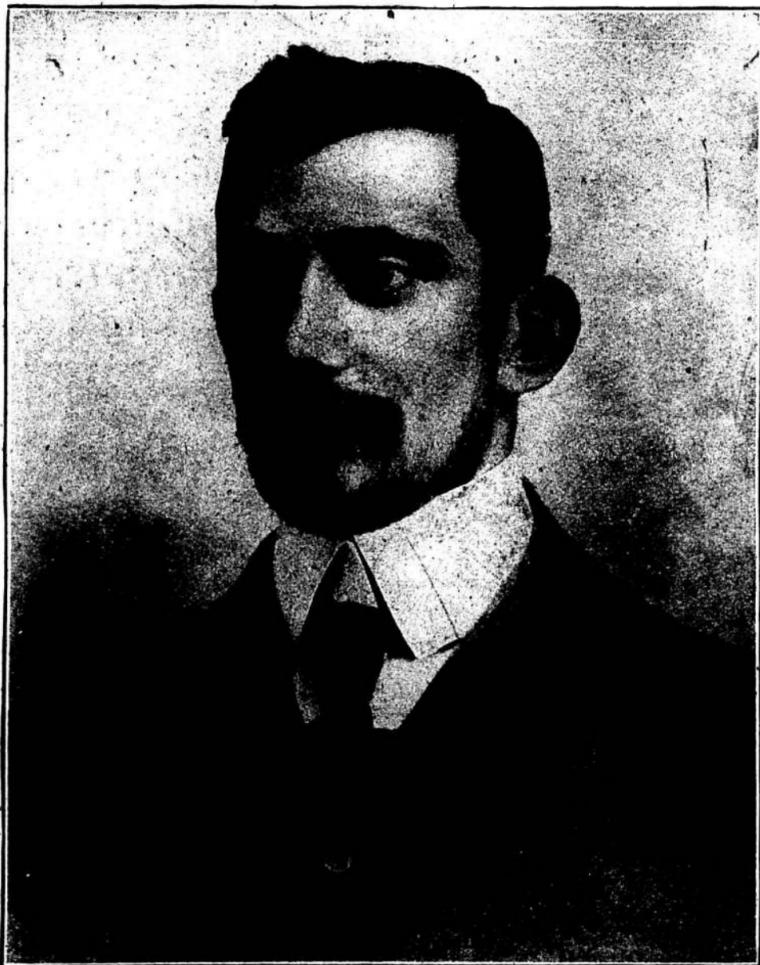
Although only thirty-seven years old, Dr. Asher was regarded as one of the great Jewish scholars of his time, and was the only man of English birth who ever received the full rabbinical diploma of the Talmudical College at Kovno, Russia.

He was born at Manchester, England, September 23, 1872, the son of Rabbi Aaron Asher and Betsey Jacobs. He made his first studies at the Jews' School, the Grammar School, Owens College, Victoria University, receiving the degrees of B. A. and M. A., whence he went to Kovno in 1894, and remained three years. Returning to England, he entered Trinity College, Cambridge, and there took the university scholarship in

could recall their wandering loyalty to our faith. That they had departed somewhat from the straight and beaten path, seemed to me, in my enthusiasm and my optimism, no reason for not attempting to help them. It appeared to me that the place of the physician was with the sick. I admit that there may have been a reprehensible over-confidence in my own ability, but this overestimation of what I could do was largely the direct consequence of my eagerness to see certain things done. The restoration of a great congregation of Israel, whose history is sanctified with many holy traditions, to the fold of conforming Jewry, seemed an object worthy of every sacrifice.

"If I sinned through over-confidence—at all events this was due to my over-powering anxiety for the welfare of my people.

"The hour that I realized the hopelessness of my labors; the hour that I found that those whom I had tried to draw back to the heart of Israel were preparing to remove further away that was also the hour when my relinquishment of the task was resolved upon. Neither material advantages, nor personalities of the most intimate nature—neither the innumerable soul bonds that joined me to my congregants nor the apparent sacrifice of my own career could induce me to continue an



Rev. Professor Joseph Mayor Asher.

philosophy. From Cambridge he went to Bonn University, Germany. His Rabbinical diploma was granted by Rabbi David Tevel Katzenelbogen, of Suwalk, Russia. He was for four years Judicial Assessor for all Jewish cases in the Manchester (England) courts, and organized the Manchester Talmud Torah Schools.

Dr. Asher came to America nine years ago in response to a call from the Congregation B'nai Jeshurun, succeeding Rabbi Stephen S. Wise. Dr. Asher ministered to B'nai Jeshurun for six years, and large audiences came to listen to his scholarly discourses. He became dissatisfied with the gradual demands of some of B'nai Jeshurun's members for certain reforms, and resigned his pulpit and accepted a call from the Orach Chaim Congregation, where he was installed on Sunday, January 19, 1907. In assuming his duties he said:

"I have nothing to retract or recall with regard to my work of the last six years. I came to my former synagogue with ideas and ideals that were, perhaps, quixotic, but which had their own measure of justification. It appeared to me then that my first duty was towards the men of my own generation who had been under the influence of the same kind of secular training and environment as myself. I thought I could so present our holy teachings, so interpret in the language of the present the religion of all time, that I

attempt that was beyond my powers. "But during the whole of this time I have never consciously and deliberately deviated in word or deed from the laws of our faith. There are those present here who have known me intimately in my daily life. There are those present who have known me in my public work. I call upon them now to testify before all to the truth or falsity of my statement."

"I have nothing to give to you, Congregation Orach Chaim, that I have not tried with might and main to give to the members of my old congregation. I only know one truth and I only know one life. I have preached the one and practiced the other to the utmost of my ability in the past and I shall continue to do so in the future. Many of you, perhaps most of you, have heard me from my old pulpit and my acceptance of your rabbinic is conditioned absolutely by your declaration that I have never uttered one word that needs modification or change so far as the question of loyalty to conforming Judaism is concerned."

In addition to his congregational duties he acted as professor of homiletics and Biblical philosophy and ethics at the Jewish Theological Seminary of America for the past seven years, and for three years preached regularly in Baltimore and Philadelphia, as well as in New York, averaging from ten to sixteen sermons a week. He was a tireless worker and an extraordinary orator.

Dr. Asher's last public appearance was at the Masonic Temple on May 23, where

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Wherever you live, I can refer you to ladies of your own locality who know and will gladly tell any sufferer that this home treatment really cures all women's diseases, and makes women well, strong, plump and robust. Just send me your address, and the free ten day's treatment is yours, and the book. Write to-day, as you may not see this offer again. Address: **MRS. M. SUMMERS, Box 248 - - South Bend, Ind., U. S. A.**

he officiated at the funeral of his beloved friend, the late Mr. J. P. Solomon. The next day Dr. Asher preached a farewell sermon at Orach Chaim and left the following week for a long vacation to be spent in Scotland and England. While abroad he presented to Chief Rabbi Hermann Adler an album gotten up by Anglo-American Jews in honor of the Chief Rabbi's seventieth birthday. Dr. Asher's health began to fail and he went to Bad Homburg for four weeks, but to no avail. He arrived in this country on the last day of Sukkoth, but ever since was confined to his bed.

The funeral services were held at Orach Chaim Synagogue yesterday at 11 a. m., attended by such a throng that many were denied admittance. A detailed account will appear in our next issue. The interment was in the Shearith Israel Cemetery.

Dr. Asher leaves surviving a widow, Harry Lyon Asher.

While the Executive Committee of the "Kehilla" was in session on Tuesday evening they were apprised of Dr. Asher's death. They immediately suspended business, voted to attend the funeral in a body, and at a later date will adopt resolutions and plans for a memorial service. Dr. Asher was one of the organizers of the "Kehilla."

RESOLUTIONS.

The directors, the faculty and students of the Jewish Theological Seminary of America mourn the death of their friend, colleague and teacher,

The Reverend Professor Joseph Mayor Asher, professor of Homiletics in the seminary, who departed this life Tuesday, November 9.

His earnest piety and fervent zeal for the cause of our holy religion was conspicuous throughout his life, and he devoted every moment of his existence to the study and carrying out of the law.

For seven years he instructed the students of the seminary in the art of preaching, in which he himself so prominent a master was, and his earnestness and his thoroughness as a teacher were of very great service to those preparing for the sacred call of the rabbinical career, to whom he acted as a living example of the best qualities of the Jewish minister. He poured out his whole heart in expounding the words of the Lord, and his eloquence acted as a spur to the indifferent: Within a few years he gained for himself a reputation, equaled by few as an eloquent and zealous preacher of the Torah.

In paying this tribute of respect to the memory of Joseph Mayor Asher, the Board of Directors and the faculty of the Jewish Theological Seminary of America expresses the hope that the influence of Professor Asher as an earnest minister and an eloquent preacher may long continue as an example to its students, and a pious memory to his colleagues and friends.

Resolved, That the above be spread on the minutes and be published in the Jewish press.

For the Board of Directors, Louis Marshall, chairman.

For the faculty, S. Schechter, president.

Jewish Press Club.

The Jewish Press Club will tender a reception and banquet to Mr. Reuben Brainin, the eminent Hebrew scholar and author, who is here on a visit to study Jewish life in America. The banquet will be held at Tuxedo Hall, 637 Madison avenue, Thursday evening, November 18, at 7 o'clock.

Tremont Temple Sisterhood.

At a recent meeting of the Tremont Temple Sisterhood, Mrs. Robert Well, secretary of the New York Section of the Council of Jewish Women, addressed the members. They became very much interested in the work of this section, as

outlined by Mrs. Well, and at the end of the meeting quite a number of them registered as volunteer workers in such activities as the care for girls, the blind, etc.

Providence, R. I.

The recently elected officers of the Congregation Ahavath Shalom were installed at an inauguration banquet in the synagogue, Howell street, Sunday evening. Retiring President Samuel Priest was the installing officer, and he was assisted by the retiring vice-president, Simon Klein. The new officers are: Sidney Kaplan, president, and Alfred Fain, vice-president.

At the close of the installation exercises a banquet was served to the members, their wives and friends. In behalf of the congregation the new president, Sidney Kaplan, presented a loving cup to his predecessor, Samuel Priest, who, three weeks ago, presented the congregation the deeds to the Howell street property.

The Hungarian Official Gazette published a list of honors conferred by the Emperor in recognition of services rendered in connection with the holding of the Sixteenth International Medical Congress at Budapest. Professor Dr. Koloman Muller, member of the House of Magnates, has been created a Baron of the Kingdom, and Professor Dr. Emil Gross has received the title of Court Councillor.

Wedding Anniversary and Betrothal.

Last Sunday evening, at 159 West 119th street, Mr. and Mrs. Isidore Osorio celebrated their wedding anniversary in a very informal way. Relatives and friends were invited to the betrothal party of Miss Hattie Fuld to Mr. J. Newton Osorio, and when the company had gathered it was whispered about that some notice should be taken of the wedding anniversary of the parents of the young man, so the two events were joined and enjoyed together.

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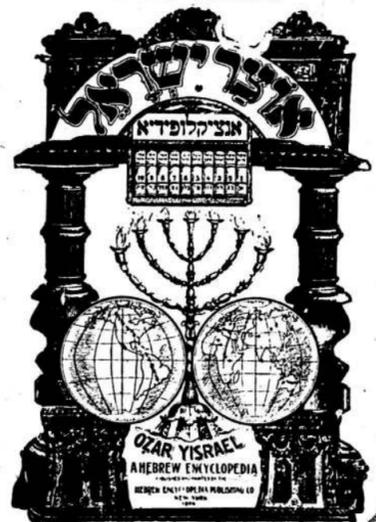
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Young Men's Hebrew Association.

On Sunday evening, November 14, a literary and musical entertainment will be held in the auditorium. Amella Morgenroth, reader; Hans Kronold, cellist, and other prominent artists will take part.

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BROOKLYN NOTES.

Mt. Sinai's Young People's Auxiliary. The inaugural dance given by the Young People's Auxiliary of Mount Sinai, of Brooklyn, at the Assembly, last Sunday evening, proved a great success. This dance was the first of the season, and will be followed by a number of different events later on. The officers are: Mr. George Pells, president; Miss Jeannette Salt, vice-president; Miss Sadie Guttentag, secretary, and Mr. Jos. Pulvermacher, treasurer.

Williamsburg Y. M. H. A. At the meeting on Saturday, November 6, a debate on, "Resolved, That Immigration Should Be Further Restricted," was a feature. The affirmative was upheld by Messrs. Bloomgarder and Brodowsky, while the negative and successful team comprised Messrs. Sandler and Grodinsky. Next Sunday, November 14, a debate on the subject, "Resolved, That the United States Navy Be Further Increased," will be held.

Dr. Ross to Lecture on "Hebrew Song." A very pleasant evening is expected at the Central U. P. Church, Linden street, near Evergreen avenue, Brooklyn, next Tuesday evening, 16th inst., when the Rev. Archibald Ross, an occasional contributor to our columns, will address the audience on the vast influence of Hebrew song in molding our civilization. Dr. Ross will be assisted by other speakers, and the evening interspersed with instrumental music and song.

Great enthusiasm is being shown at the Sunday school of Congregation Mt. Sinai, over the Chanuka entertainment which will be held in the synagogue on Sunday evening, December 12. The cast has been chosen for the play, "The Night of Light" will be produced at the entertainment. The Misses Bloom, Mendes and Minnsman are working very hard coaching the talent, and their results are most gratifying. Mr. Liebert has contributed nineteen fine volumes as a nucleus for a library. A Bible class has been formed, with Miss Mildred Cohn in charge.

Annette Kellermann, the "Venus of the Waves," and champion swimmer, diver and diablo player of the world, will head an excellent programme at the Colonial for the ensuing week. "The Australian Mermaid" will have as associate on the programme Murphy, Nichols and company, in their screamingly funny one act skit, "A School for Acting"; Miss Millie Payne, Fred Bond and Fremont Benton, in "Handkerchief No. 13"; Ray Cox, the Southern Girl; The Three Dumonds; Fiddler and Shelton; Mareena, Nevaro and Mareena, and Paul Sandor's Animals. On Sunday concerts will take place as usual.

Percy G. Williams has arranged an attractive programme for Harlem patrons at his Alhambra Theatre the coming week, at the head of which will be George Beban and company, in the one act playlet, "The Sign of the Rose," in which the talented character actor will be seen to good advantage in the role of a poor Italian who is wrongfully suspected of being affiliated with the Black Hand. Nella Bergen, the well known comic opera prima donna; Albert Whelan; "A Case of Emergency"; The Mermaids; Stepp, Mehlinger and King; Thora, the wonderful ventriloquist; Work and Ower, and Ernie and Mildred Potts are other announcements. Sunday concerts will be given as usual.

At the Hippodrome the twice daily crowds attest the continued popularity of the big triple show. "A Trip to Japan," "The Ballet of Jewels" and "Inside the Earth" are a trio of splendid spectacles which have never been exceeded in point of sumptuous scenic surroundings, costuming and general effect. Among the numerous sensational features of the bill may be mentioned the departure of a full-sized giant ocean liner from the dock, and the exquisite panorama of New York harbor at night, showing the moving and illuminated harbor craft; the fine display of United States battleships on the move; the Mikado's garden, with the sacred mountain Fujiyama in the distance; the Fairy Feast of 10,000 lanterns; and the iridescent Cave of Gems, in which is introduced the bewilderingly brilliant Ballet of Jewels, in which hundreds of gorgeously costumed coryphees represent every gem known to the lapidary.

CORRESPONDENCE

A Reply to Hallivack. Editor HEBREW STANDARD:

You reprinted in the last issue of the Hebrew Standard an article entitled, "A Jewry Trust," which was originally published in the Jewish Chronicle, and which was intended as a deliberate attack upon the Jewish community of New York City, which is now made up of 600 congregations and societies, and has the support of the most respected men in this centre. In view of the fact that you thought it fit to reproduce this anonymous communication, I will ask that as a matter of fairness and justice you give space in your paper to the publication of the following reply, which has been sent to the London newspaper by Mr. Leon Gruber, a member of our advisory council, and the vice-president of the Federation of Galician and Bukowinian Jews of America, which is affiliated with the Kehillah.

Yours very truly, B. G. RICHARDS, Secretary the Jewish Community of New York.

September 29, 1909. To the Editor of the Jewish Chronicle:

Sir:—It may be rather late in the day to answer the article which appeared in your issue of August 20, entitled, "A Trust in Jewry," from the acclimated pen of Hallivack, yet it is believed that the demands of justice are never untimely, and that the admonitions of a friend will not fail to receive ready acceptance, whenever offered.

The English reader fresh from the perusal of the malicious emanation to which your attention is now directed, will be swift to conclude that the New York Kehillah is a vile, political concoction, an enemy to the house of Israel, sordid, selfish and destructive, and that the men who organized it are beneath contempt. This would be but natural. For has not the redoubtable Hallivack, whose slimy coils are sheltered behind a nom de plume which mercifully conceals his identity, been permitted to discharge his venom in the Jewish Chronicle!

Here, in America, the Kehillah and those identified with it require no defense. Their motives are not misunderstood. Their aspirations are respected even by those, who may not be in full accord with their theories. The men who created the Kehillah are as well known here as Hallivack is unknown. Their lives are a book as open as his is closed. Their actions court the light of day. They do not squirm in anonymity, nor skulking cowardly in darkness stab their victims like an assassin, in the back. They are citizens of this republic, identified with its institutions, as with those of American Jewry. But what are the lands which make contention for this living Homer?

What surprises us Americans is that a journal like yours should permit itself to be made the vehicle for the dissemination of the base libels of one for whom it would be unwilling to issue the slightest responsibility. Listen to what you have been induced to print:

"What is that Kehillah for, anyhow? What is its meaning, and what is it to achieve? It is not intended for the conservation of Judaism; of Jewish learning and love; of Jewish thought; of Jewish ethics; not a word in any of these. It is not a philanthropic organization to help and uplift the new immigrant right in New York, or to stand by the persecuted and the enthralled of our people far away beyond the seas. But most obviously, literally and positively, the Kehillah stands for power, and no other than political power. In short, it is a corner in the Jewish vote, a Jewish Tammany Hall. I have it on the word of one of the most prominent public men in New York, a man, too, of unquestionable veracity, that already the Kehillah has secretly offered its support to a certain personage in the run for office."

It is the purpose of this communication to answer the question propounded by your correspondent, and to refute the falsehoods with which this quotation bristles. The Kehillah was formed for the purpose of ministering to the communal needs of the Jews of New York as Jews, not for the purpose of constituting an imperium in imperio, but in order that Jewish life, Jewish ideals, Jewish solidarity and Jewish education might be stimulated and Jewish rights protected. It was the fundamental concept of this organization that Judaism and loyalty to American institutions should go hand in hand. No one was eligible as a participant in the deliberations of the Kehillah who was not an American citizen. That the Kehillah should, however, remain aloof from the arena of politics its constitution forbade it from engaging in political propaganda of any sort whatsoever, and political organizations of all others were denied representation in its conventions. The exercise of political power was absolutely tabooed to such an extent even that one holding or aspiring to political office was declared ineligible as a mem-

ber of its Executive Committee. Every semblance of politics has been eschewed; every temptation to convert the organization into one of political activity has been studiously avoided. And yet Hallivack finds a market in your journal for his false coinage, and is permitted by you to give factitious support to his obscurity by the threadbare and commonplace fiction "on the word of one of the most prominent public men in New York, a man, too, of unquestionable veracity." He must certainly be Hallivack's spiritual twin brother.

The Kehillah was founded to bring order out of the chaos of New York Jewry, to create a sense of fellowship; to unify the various elements which were constantly at cross-purposes; to prevent the vast stream of energy and intelligence from running to waste; to bring about co-operation; to arouse the spirit of brotherhood to advance the cause of Judaism spiritually.

During its short life the Kehillah has striven to realize its ideals. It has established a number of model free synagogues, where a dignified and decorous service attracts the worshippers, and which will tend to annihilate the infamous traffic in religion which has hitherto been a foul disgrace to New York. It has made and is continuing to make careful investigation into the subject of Jewish religious education, with the view to improving upon the methods now in vogue; of introducing proper standards; of encouraging parents to instruct their children in the tenets of their faith, and of affording adequate means to accomplish that end. It is seeking to organize a board for Jewish education in order to co-ordinate the work of existing schools, and to aid in its development. It is attempting to obviate the abuses incident to the present administration of the shechita. It is hard at work at the problem of making it possible for the Jewish merchant and mechanic to observe the Sabbath by bringing about legislation which will modify the rigor of the Sunday laws. It is engaged in the effort of establishing a chair of the Hebrew language and literature in the City College. It is in every direction seeking the welfare of the immigrant. It is breaking down the barriers which have heretofore existed between uptown and downtown Jewry; between its so-called reform and orthodox wings. It is the New York constituency of the American Jewish Committee, which, without the blare of trumpets, without mass meetings, demonstrations or loud outcry has steadfastly and effectively fought for the Jew and for the recognition of his civil and religious rights, wherever denied or questioned.

And now, who are the men who constitute the Kehillah; who founded it, and whose characters stand as a guaranty for its character. Their names, at least, are known, and their activities in behalf of Judaism in the past have not been in vain. Jacob H. Schiff, who is one of them, declared at the formation of the Kehillah that in his opinion it was the most important achievement on behalf of Judaism in our history, the most potent for good, the most promising of beneficent results. Here are the names of other members of the Executive Committee: Dr. Magnes, Dr. H. Perler, Mendes, Drs. Silverman, Drachman, Neumann, Siegelstein and Margolles; Messrs. Guggenheim, Dorf, Cyrus L. Sulzberger, Bijur, Joseph H. Cohen, Isidor Straus, Marshall, Lamport, Kamaiky, Semel, Hamburger, Baroness, Blumenthal, and Fischman—of its Advisory Council, Rev. Dr. Kaplan, who has recently been chosen as the head of the reorganized Teachers' College of the Seminary is the chairman. Associated with him are representatives of the leading synagogues, lodges and other Jewish non-political societies of the metropolis.

As sponsor for the Kehillah stands the American Jewish Committee, whose chairman is Judge Mayer Sulzberger, of Philadelphia, and whose collaborators are: Drs. Cyrus Adler, Phillips, Hirsch, Stolz, Heller, Judge Mack, of Chicago, and Messrs. Rosenwald, Lewisohn, Bernheim, Newman, Sobel, Cutler and Professor Hollander. Do you, in the face of these facts, deem yourself justified in maligning these men and their motives, and of condemning their work, as you do, by giving apparent sanction to the wanton attack of Hallivack by the mere giving of space, which might be better employed, to it?

The aulogium pronounced in the article upon the so-called Federation of Jewish organizations is amusing, and coupled with the assertion that General Bingham's retraction of the charge of Jewish criminality, published in the North American Review, was brought about by that organization, tends to locate the milk in the cocoon. Among the many things which Hallivack ignores is the fact that the Bingham retraction was not only secured, but was even written by one of the founders of the Kehillah.

In conclusion let it be said that we Americans care but little for the irresponsible vapourings of the Hallivacks, who seek whom they may devour, but we do feel aggrieved when publications such as yours permit them to bear false witness against their neighbors under the garb of respectability, which you lend them.

Yours very truly, (Signed) LEON GRUBER, Vice-President Galician and Bukowinian Jews of America.

Bronx Y. M. H. A. Last Sunday Mr. E. A. H. Endres, formerly lecturer at the "Russell's Soldiers' Home," Cairo, Egypt, gave a talk on "Ancient Egypt." Mr. Endres will lecture on "Modern Egypt" on Sunday, December 26. Wednesday evening, November 10, Prof. Walter Clark, of the College of the City of New York, lectured on "Trusts and Tariffs."

Free Sons of Israel.

Office of the Grand Lodge of the United States and District Grand Lodge, No. 1, 21 W. 124th St. Office of the District Grand Lodge, No. 2, 108 La Salle Street, Chicago, Ill.

GRAND LODGE OF THE UNITED STATES OFFICERS: M. S. STERN, Grand Master, New York. S. HOFFHEIMER, Dep. Grand Master, New York. ADOLPH FINKENBERG, Second Dep. G. M., New York. ADOLPH PIKE, Third Dep. G. M., New York. ABRAHAM HAFER, Grand Sec'y, New York. E. FRANKENTHALER, Gr. Treas., New York. HENRY LICHTIG, Ch. Endowment Com., New York.

EXECUTIVE COMMITTEE: Herman Stifel, Julius Sinsheimer, Jacob A. Hirschman, Emil Tausig, Raph. Rosenberger, Henry Jacobs, Henry L. Welsbaum, Wm. Bookheim, M. S. Meyerhoff, J. S. Lurie, Joseph I. Hartenstein, Raphael Levy, Ben. H. Wasserman, Julius Harburger, Ben. H. Wasserman, Isaac Hamburger, M. D. Rosenbach, Benjamin Blumenthal, Henry V. Rothschild. DISTRICT GRAND LODGE, NO. 1. SAMUEL SPITZ, Grand Master. ABRAHAM HAFER, Grand Secretary. A. E. KARELSEN, Grand Treasurer.

Toechter Lodge, No. 1, celebrated its sixtieth anniversary on Sunday evening, November 7, at Terrace Garden, with a banquet and ball. Addresses were delivered by Grand Master M. Samuel Stern and Grand Master of District No. 1 Samuel Spitz. The chairlady of the Arrangement Committee was Mrs. B. Goldsmith, ably assisted by Mrs. Heine-man. In recognition of the long and faithful services rendered by Mrs. Van Pelt and Miss Vogel they received handsome remembrances.

Reuben Lodge, No. 3, is making preparations to celebrate their sixtieth anniversary, and the committee, of which Bro. B. Hahn is chairman, is hard at work to make this celebration a success and of credit to the order. At the last meeting Reuben Lodge initiated several candidates.

At the meeting of Hillel Lodge, No. 43, held last Sunday, addresses advocating consolidating with Washington, No. 70, were delivered. Most of the members, however, oppose amalgamation, and desire to keep the lodge intact, after thirty-eight years of existence.

The General Committee met in joint session with the Executive and Endowment Committees on November 8 and discussed business of interest to the order.

Excelsior Lodge, No. 29, of Chicago, recently initiated six candidates. As soon as the new law regarding social members becomes operative they hope to rapidly increase the membership. This lodge issues its own journal each month.

The General Committee have decided to apply the receipts of the next summer-night's festival to endow beds in the Lebanon Hospital instead of turning them into the Relief Fund.

Mt. Vernon Lodge, No. 71, will hold an entertainment and ball in the early spring for the benefit of the Donation Fund. Bro. Henry Jacobs is chairman of the Arrangement Committee.

The following members of the Order were among the successful candidates at the recent local election: Nathan Bijur, Justice of the Supreme Court. Dr. T. L. Feinberg, Coroner. Sol. Oppenheim, Justice of the Municipal Court, Samuel Marx, Alderman, and Samuel Marks, Assemblyman.

Daniel Krause, ex-president of District Grand Lodge, No. 1, died on Tuesday, the 9th inst.

A CARD. LIVINGSTON.—Mr. and Mrs. Isaac Livingston, of 25 East Ninety-ninth street, take this means of acknowledging the numerous messages of condolence and other solicitous attentions of their many friends in the time of their great bereavement.

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CHILDREN'S PAGE.

The Birthright.

DEAR CHILDREN:

YOU have learned something of the first patriarch, Abraham, and of Sarah, his wife. In the Sedrah we read this Sabbath, which is called "Toledoth" (Gen., chap. 25, par. 19, to chap. 28, par. 10). You will learn about the second patriarch, Isaac, and his wife, Rebekah; also about their two sons, Jacob and Esau.

In the Sedrah Chaye Sarah, we learned that our mother, Sarah, would not allow the wild Ishmael to associate with the gentle Isaac. We also learned that Abraham gave all that he had unto Isaac; but unto the sons of the concubines that Abraham had he gave gifts and sent them away from Isaac, his son, while he was yet living, eastward unto the east country, because, as I have told you, nothing is worse for a child than to associate with improper persons. Even such a noble father as Abraham could not have saved such a gentle and obedient son as Isaac from going to the bad if he would not have sent away the people who would have had a harmful influence over him.

But here was a terrible case—two brothers born from one mother, born at the same time, and yet as unlike each other as the peaceful white man and the wild Indian, one was an expert hunter, a man of the field, the other was a plain man dwelling in tents. The one had the birthright and despised it, the other did not have it and prized it. The parents watched their children growing up, each with a different thought. Isaac loved Esau for certain good qualities that he noticed in him; but Rebekah loved Jacob.

You will notice, dear children, that the Torah gives a reason for Isaac loving Esau, but none for Rebekah loving Jacob. Do you know why? Because a mother is never deceived in her children. She can read everyone of them like a book, and the one she loves deserves to be loved.

Esau was a great sportsman. Killing was his greatest pleasure. Birds, animals, beasts, and even human beings were good marks for that expert hunter, and one day he came home tired, from the slaughter. All day he had seen red—the red blood of life flowing from the many victims of his day's sport. Red was his favorite color, and here was the gentle Jacob boiling some red pottage. "Let me swallow down that red pottage," he said to Jacob.

Jacob looked at him, "sized him up," as it were, from head to foot. "Is this the proper person to possess the birthright?" thought he. And he was right for thinking so, for do you know what it meant to possess the birthright? It meant, to be the one son in the household whose life should be entirely devoted to the worship of God. Esau despised such a life and Jacob longed for it. The exchange was made—Esau took the red pottage and Jacob the birthright.

But there came a time when Esau discovered that the birthright carried the blessings with it—and then the tragedy began, a tragedy from which we have been suffering from that time to this day; it is the undying hate of Esau toward Jacob, which is now called Anti-Semitism.

The expert hunter became the man of the sword and the plain man became the man of the Torah. And as they thus became thus were they blessed, for, say our rabbins, the dew of heaven, the fatness of the earth and plenty of corn and wine with which God blessed Jacob through Isaac was the Torah, and we

ought to be proud of Jacob's choice despite all the hate it has brought upon us, as is explained by the following story of our beloved preacher, the Dubner Maggid.

There was once a very rich man, who gained his vast fortune from many and various enterprises. He had all kinds of factories, fields and vineyards, and a large number of workingmen. When that man was well advanced in years, he thought it was about time for him to choose one of his sons as his successor in the care of all those vast enterprises and so forth. So he called his sons and asked them who would like to act as his successor in the management of everything that he possessed. None of them cared to assume the responsibility. Each one thought, "I would rather, others should trouble themselves to provide for me; not that I should have to provide for everybody else.

One of the sons who was wiser than the rest said to his father, "I am willing to provide for my brothers and the entire household if my father will but make me the manager of his entire possessions. After they had left their father's presence, one of his friends asked him, "Why did you assume such a great responsibility?" "Listen," said the wise son, "and I will tell you. The first reason is: My father will deliver to me all his factories and their various works in silver, gold, copper, iron, tin and lead; the second reason is, he will teach me how everything is manufactured and how to take care of the vineyards, fields, etc. Thus I will gain much knowledge, which is dearer to me than the most precious gold."

Thus it was with Jacob and Esau. Esau did not want the Torah and its great responsibilities; but Jacob, the wise son, knew that the Holy Torah is the fountain of eternal life. All the blessings flow from the Torah—the dew of heaven, the fatness of the earth and plenty of corn and wine does God give only for the sake of the Torah.

And thus we, the children of Jacob, by keeping sacred the commandments of the Torah, are a blessing to the entire world

בן אהרן

A SAD TALE OF MANY COLORS.

BAMIN BLACK, white, aged thirty-two, a gillist, and Joseph White, black, aged twenty-eight, a sailor, each loved and claimed a clay-bank maiden who lived in Purple Alley. Black, white, and White, black, met in the gray glimmer of a summer morn.

At sight of Black, who was white, White, who was black, turned white with anger, while Black, who was white, turned black. They passed uncomplimentary remarks. White said Black's liver was white, while Black asseverated that White's heart was black.

Then White, black, mixed with Black, white, and the circumambient air became blue. Black, white, rammed White, black, amidships, while White, black, fainted with his left and landed with his right on the Black, white, nose.

White, who wished his color would fade, and Black, who was superficially white, now clinched, and they both fell into the gutter, where the air before the light one grew dark, and the dark one saw radiating streaks of light. At this crisis Policeman Brown hove in sight and dragged the inharmonious combination of colors off to be tried before Judge Red, and the whole variegated affair was written up in lurid style by a green reporter on a yellow newspaper.

"What's the difference between vision and sight?"

"See those two girls across the street?"

"Yes."

"Well, the pretty one I would call a vision of loveliness, but the other one—she's a sight."—Cleveland Plaindealer.

Englishman (in British Museum): This book, sir, was once owned by Cicero."

American Tourist: "Pshaw! that's nothing. Why, in one of our American museums we have the lead pencil which Noah used to check off the animals as they came out of the ark."—Tit-Bits.

"Georgie, Georgie, you mustn't act so when you are eating," said mamma at the breakfast table last week. "If you do, you will surely get something in your windpipe."

"Windpipe! Hm! What's my windpipe?"

"Don't you know what your windpipe is?" broke in the six-year-old brother. "Why, that's where your smoke comes from cold on days!"

"Now," said the teacher, who had been giving an elementary talk upon architecture, "can any little boy tell me what a 'buttress' is?" "I know," shouted Tommy smart, "A nanny-goat."

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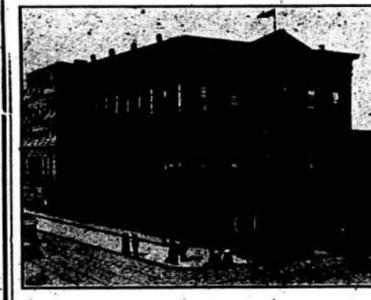
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CONUNDRUMS.

Why is a dude's hat like swearing? Because it is something to avoid.

How many wives is a man lawfully entitled to by the English prayer-book? Sixteen: Four richer, four poorer, four better, four worse.

Why is a bright young lady like a spoon in a cup of tea? Because she is interesting (in tea resting).

Why does a young man think his sweetheart is like a door knob? Because she is something to adore (a door).

Why is the emblem of the United States more enduring than that of France, England, Ireland, or Scotland?

They were holding an 'exam' in an East London school, and the teacher was explaining the chief products of the Indian empire. One child recited a list of comestibles.

"Please, miss, India produces curries and pepper and citron and chillies and chutney and—and—"

"Yes, yes, and what comes after that?"

"Please, miss, I don't remember." "Yes, yes, but think. What is India famous for?"

"Please, 'm, India-gestion."

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A Model Summer Vacation School for Boys. at HIGHMOUNT (CATSKILL MTS.), N. Y. SEASON OF 1910 OPENS JUNE 29th. A preliminary session of four weeks, beginning June 1st, will be inaugurated for pupils whose winter school closes at the end of May. For further information apply to S. Weingart, 226 West 138th St., New York.

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As two little girls were eating their lunch, one said, "I wonder what part of an animal a chop is. Is it the leg?" "Of course not," said the other; "it's the jaw-bone. Haven't you ever heard of animals licking their chops?"

CALENDAR.

5670, 1909-10. 1909.

- Rosh Chodesh Kislev.—Sunday, November 14. First Day Chanukah.—Wednesday, December 8. Rosh Chodesh Tebeth.—Monday, December 13. Fast of Tebeth.—Wednesday, December 22. 1910. Rosh Chodesh Shebat.—Tuesday, January 11. *Rosh Chodesh Adar.—Thursday, February 10. *Rosh Chodesh Ve-Adar.—Saturday, March 12. Purim.—Friday, March 25. Rosh Chodesh Nisan.—Sunday, April 10. First Day Pesach.—Sunday, April 24. Seventh Day Pesach.—Saturday, April 30. *Rosh Chodesh Iyar.—Tuesday, May 10. Lag B'Omer.—Friday, May 27. Rosh Chodesh Sivan.—Wednesday, June 8. First Day Shabouth.—Monday, June 13. *Rosh Chodesh Tammuz.—Friday, July 8. Fast of Tammuz.—Sunday July 24. Rosh Chodesh Ab.—Saturday, August 6. Fast of Ab.—Sunday, August 14. *Rosh Chodesh Ellul.—Monday, September 5. *Also observed the day previous as Rosh Chodesh.

The Alliance Israelite Universelle has made representations to the French Legation at Tangier against the vexatious measures imposed on the Jews at Fez by the Sultan's Chamberlain, and soliciting intervention with a view to preventing a recurrence of the painful incidents. The Legation has informed the Alliance that it has requested the French Consul at Fez to protest energetically to the Sultan, and to point out to him that the attitude of the Maghzen is entirely opposed to the promises made to the Minister of France on the occasion of his last mission to Fez.

KLABER, ADOLF.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Adolf Klaber, 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 Edlitz & Hulse, No. 31 Nassau Street, in the Borough of Manhattan, City of New York, on or before the 26th day of April, 1910. Dated New York, the 8th day of October, 1909. JOSEPH M. FISHEL, Administrator. JOSEPHINE FISHEL, Administratrix. Edlitz & Hulse, Attorneys for Administrators, No. 31 Nassau Street, Borough of Manhattan, New York City.

STRASBURGER, LOUIS.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Louis Strasburger, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers at their place of transacting business, Room 906, No. 170 Broadway, Borough of Manhattan, in the City of New York, on or before the 25th day of next. Dated New York, the 18th day of October, 1909. ALVIN L. STRASBURGER, BYRON L. STRASBURGER, MARX OPTINGER, Executors. WETMORE & JENNER, Attorneys for Executors, No. 34 Pine Street, Manhattan, New York City.

BARNETT, 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 Barnett, 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. 11 East 126th Street, Borough of Manhattan, in the City of New York, on or before the 1st day of January, 1910, next. Dated New York, the 1st day of June, 1909. BARNETT W. BARNETT, Executor. CARIE A. BARNETT, HENRIETTA BARNETT, Executrices. WEED, HENRY & MEYERS, Attorneys for Executors, 65 William Street, Borough of Manhattan, New York City.

WOLFSOHN, HENRY.—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 Wolfsohn, 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 Benno Lowy, Esq., Nos. 308 and 306 Broadway, in the Borough of Manhattan, in the City of New York, on or before the 1st day of January, 1910, next. Dated New York, the 31st day of June, 1909. PAULA WOLFSOHN, Administratrix. BENNO LOWY, Attorney for Administratrix, Nos. 308 and 306 Broadway, Borough of Manhattan, New York.

KERBS, ADOLF.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Adolf Kerbs, 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 Bandler & Haas, No. 42 Broadway, in the Borough of Manhattan, City of New York, on or before the 23d day of April, 1910. Dated New York, the 20th day of October, 1909. EDWARD A. KERBS, MAX ROSENTHAL, Executors. BANDLER & HAAS, Attorneys for Executors, 42 Broadway, New York City.

WORMSER, MAURICE S.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Maurice S. Wormser, 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 Ewaldy, Lauterbach & Johnson, No. 22 William Street, in the City of New York, on or before the 20th day of May next. Dated New York, the 4th day of November, 1909. FLORINE R. WORMSER, Administratrix. HOADLY, LAUTERBACH & JOHNSON, Attorneys for Administratrix, 22 William Street, New York City.

BEAR, JACOB.—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 Jacob Bear, 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. 41 Park Row, in the City of New York, on or before the 24th day of May next. Dated New York, the 5th day of November, 1909. ROPIE BEAR, Administratrix. NATHAN KALVIN, Attorney for Administratrix, office and postoffice address, 41 Park Row Borough of Manhattan, City of New York.

STEIN, EMIL EDWARD.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Emil Edward Stein, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber, at her place of transacting business, No. 2120 Broadway, in the City of New York, on or before the 21st day of March next. Dated New York, the 9th day of September, 1909. ANNA STEIN, Administratrix. MAGUIRE & MARTIN, Attorneys for Administratrix, No. 2120 Broadway, New York City.

SONN ABRAHAM H.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Abraham H. Sonn, 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. 52 East Forty-first Street, in the City of New York, on or before the 1st day of February next. Dated New York, the 18th day of July, 1909. SAMUEL SONN, MOODY SONN, Executors. JACOB MARK, Attorney for Executors, 16 Wall Street, New York City.

FLEISCHHAUER, JULIUS.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Julius Fleischhauer, 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 Emanuel Jacobus, No. 132 Nassau Street, Borough of Manhattan, in the City of New York, on or before the 1st day of February, 1910. Dated New York, the 8th day of October, 1909. ELIZA FLEISCHHAUER, JACOB FLEISCHHAUER, JULIUS MAUTNER, SOLOMON KAHN, CLARENCE W. FREEMAN, Executors. Emanuel Jacobus, Attorney for Executors, 132 Nassau Street, Borough of Manhattan, City of New York.

STRAUS, LOUIS.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Louis Straus, deceased, late of the County of New York, to present the same with vouchers thereof, to the subscriber, at her place of transacting business, No. 71 Broadway, in the City of New York, on or before the 26th day of April, 1910. Dated New York, the 10th day of October, 1909. ROSE W. STRAUS, Executrix. ELLISON, MACINTYRE & DAVIS, Attorneys for Executrix, 71 Broadway, New York City.

SPIER, GERSON.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Gerson Spier, 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 Simpson, Werner & Cardozo, No. 111 Broadway (Manhattan), in the City of New York, on or before the 4th day of May next. Dated New York, the 25th day of October, 1909. ISAAC SPIER, Administrator. SIMPSON, WERNER & CARDOZO, Attorney for Administrator, 111 Broadway (Manhattan), New York City.

LOEWENSTEIN, ISRAEL.—The people of the State of New York, by the Grace of God free and Independent, to Julia Loewenstein, Bernhard Loewenstein, Samuel Loewenstein, Levy Liebmann, Siegmund Liebmann, "John" Liebmann, name "John" fictitious real first name unknown to petitioner, sons of Bertha Liebmann a deceased testator; Alexander Loewenstein, Louis Loewenstein, Minnie Loewenstein, Isaac Loewenstein, all the children, descendants and issue of Paulina Weller also known as Paulina Stamm, nee Loewenstein, a deceased sister of testator, formerly of Adorf, Westphalia, Germany, and all the other children, descendants and issue of deceased children of Bertha Liebmann, nee Loewenstein, a deceased sister of testator, formerly of Adorf, Westphalia, Germany; the widow, heirs and next of kin of testator, and all persons claiming under and through, William Breithaupt, of the City of New York, has lately applied to the Surrogate's Court of our County of New York, to have a certain instrument in writing, bearing date the 23d day of August, 1908, relating to both real and personal property, duly proved as the last Will and Testament of Israel Loewenstein, late of the County of New York, deceased, therefore you and each of you are cited to appear before the Surrogate of our County of New York, at his office in the County of New York, on the 18th day of November, one thousand nine hundred and nine, at ten o'clock in the forenoon of that day, then and there to attend the probate of the said last Will and Testament.

And such of you as are hereby cited, as are under the age of twenty-one years, are required to appear by your guardian, if you have one, or if you have none, to appear and apply for one to be appointed, or in the event of your neglect or failure to do so, a guardian will be appointed by the Surrogate to represent and act for you in the proceeding. It is hereby caused the Seal of the Surrogate's Court of the said County of New York to be hereunto affixed. Witness, Hon. Abner C. Thomas, a Surrogate of our said County of New York, at said County, the 21st day of September, in the year of our Lord one thousand nine hundred and nine. DANIEL J. DOWNEY, Clerk of the Surrogate's Court. HUGO H. RITTERBUSCH, Attorney for Executor, 160 Nassau Street, Borough of Manhattan, New York City.

THE PEOPLE OF THE STATE OF NEW YORK, by the Grace of God, Free and Independent, to The Farmers Loan and Trust Company as Substituted Trustee and also as Administrator cum testamentario and Executrix of Bertha C. Fridenberg, formerly of Bucky, Milton, Bucky, Amelia G. B. Bucky, Frederick W. Bucky, Albert J. Bucky, Ernestine Bucky, Daniel L. Bucky, Rachel Solomon, Eugenie Solomon, Sidney H. Solomon, Walter Solomon, Ella Fridenberg, Perez F. Huff, Victor E. Fridenberg, Flora Fridenberg, Gustav Halpern, David Fridenberg, Kattie F. Rosenthal, Claire Rosenthal, Rosalie Rosenthal, Henry Rosenthal, Ida F. Hirsch, Elaine Gladys Hirsch and to all persons interested in the estate of Phebe Fridenberg, late of the County of New York, deceased, as creditors, legatees, next of kin or otherwise, SEND GREETING: YOU AND EACH OF YOU ARE HEREBY Cited and Required personally to be and appear before our Surrogate of the County of New York, at the Surrogate's Court of said County, held at the Hall of Records, in the City of New York, on the 14th day of December, 1909, at half-past ten o'clock in the forenoon of that day, then and there to attend the application of Rachel Solomon and Walter Solomon, executors of Harris Solomon, deceased, for a judicial settlement on the account of proceedings of said Harris Solomon, deceased, the surviving executor and trustee of the last will and testament of said deceased and such of you as are hereby cited as are under the age of twenty-one years are required to appear by your guardian, if you have one, or if you have none, to appear and apply for one to be appointed, or in the event of your neglect or failure to do so, a guardian will be appointed by the Surrogate to represent and act for you in the proceeding. IN TESTIMONY WHEREOF, We have caused the seal of the Surrogate's Court of the said County of New York to be hereunto affixed. (L. S.) WITNESSE, HON. JOHN P. COHALAN, a Surrogate of our said County, at the County of New York, the 10th day of October, in the year of our Lord one thousand nine hundred and nine. DANIEL J. DOWNEY, Clerk of the Surrogate's Court. M. S. & I. S. ISAACS, Attorneys for Petitioners, 52 and 54 William Street, Borough of Manhattan, New York City.

FARMER, HENRIETTA.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Henrietta Farmer, 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 Maurice Marks, No. 41 Park Row, Borough of Manhattan, in the City of New York, on or before the 1st day of December next. Dated New York, the 6th day of May, 1909. JACOB W. MACE, Executor. MAURICE MARKS, Attorney for Executor, 41 Park Row, Borough of Manhattan, City of New York.

STERNMAN, KARL.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Karl Sternman, 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 Maurice Marks, No. 41 Park Row, Borough of Manhattan, in the City of New York, on or before the 1st day of December next. Dated New York, the 6th day of May, 1909. JACOB W. MACE, Executor. MAURICE MARKS, Attorney for Executor, 41 Park Row, Borough of Manhattan, City of New York.

BROWN, BERTHA.—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 Bertha Brown, 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 No. 260 Broadway, in the City of New York, on or before the 26th day of October next. Dated New York, the 6th day of April, 1909. SAMUEL J. JOSEPH, Executor. BERNARD B. JOSEPH, Attorney for Executor, No. 260 Broadway, New York City.

SPIRO, CAROLINE.—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 Caroline Spiro, 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 Ross & Putzel, No. 123 Broadway, in the City of New York, on or before the 1st day of February, 1910. Dated New York, the 30th day of June, 1909. SELIG ROSENBAUM, Executor. ROSS & PUTZEL, Attorneys for Executor, 123 Broadway, New York City.

DANENBERG, BETTY.—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 Betty Danenberg, 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 Guggenheimer, Untermeyer & Marshall, No. 37 Wall Street, in the City of New York, on or before the 18th day of April next. Dated New York, the 5th day of October, 1909. URY DANENBURG, ISAAC SICKLE, Executors. GUGGENHEIMER, UNTERMAYER & MARSHALL, Attorneys for Executors, 37 Wall Street, Borough of Manhattan, New York City.

KLEIN, SARAH.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Sarah Klein, 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 Leonard J. Obermeier, No. 123 Nassau Street, in the City of New York, on or before the 26th day of November next. Dated New York, the 13th day of May, 1909. HANNAH VOGEL, IDA KLEIN, Administratrices.

GABRIEL, MAX.—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 Max Gabriel, 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 Heyn & Covington, No. 69 Wall Street, Borough of Manhattan, in the City of New York, on or before the 4th day of January next. Dated New York, the 18th day of June, 1909. HEYN & COVINGTON, Attorneys for Executors, 69 Wall Street, Manhattan, New York City.

ADLER, LOUIS.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Louis Adler, 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 Hoadly, Lauterbach & Johnson, No. 22 William Street, in the City of New York, on or before the 15th day of May next. Dated New York, the 28th day of October, 1909. ALICE O. ADLER, Executrix. Hoadly, Lauterbach & Johnson, Atty's for Executrix, 22 William St., N. Y. City.

SWARTZ, JACOB.—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 Jacob Swartz, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at her place of transacting business at the office of her attorneys, Levy, Rosenthal & Heermance, No. 2 Rector Street, in the City of New York, on or before the 11th day of April next. Dated New York, the 5th day of October, 1909. BENA SWARTZ, Administratrix. LEVY, ROSENTHAL & HEERMANCE, Attorneys for Administratrix, 2 Rector Street, Manhattan, New York City.

BERNHIM, GUSTAV.—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 Gustav Bernhim, 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 Charles Putzel, No. 299 Broadway, in the City of New York, on or before the 18th day of April next. Dated New York, the 4th day of October, 1909. GEORGE B. BERNHIM, ALINE BERNHIM, JOSEPH S. ISIDOR, Executors. CHARLES PUTZEL, Attorney for Executors, 299 Broadway, Borough of Manhattan, New York City.

KEAN, LOUIS.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Louis Kean, 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 Louis Kean, late of the County of New York, deceased, at his place of transacting business, viz: The office of Lowkowitz & Cohen, No. 75 Nassau Street, in the City of New York, on or before the 18th day of October next. Dated New York, the 26th day of March, 1909. LOUIS KEAN, GEORGE KEAN, ESTHER GOLDSCHEIDT, Executors. LOWKOWITZ & COHEN, Attorneys for Executors, 75 Nassau Street, Manhattan, N. Y. City.

HIRSCH, VICTORIA.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Victoria Hirsch, 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 Julius E. Paer, No. 20 Vesey Street, in the Borough of Manhattan, The City of New York, on or before the 18th day of April next. Dated New York, the 11th day of October, 1909. HENRY MYERS and MORRIS COOPER, Executors. JULIUS E. PAER, 20 Vesey Street, New York City; DAVIS & KAUFMAN, 49 Chambers Street, New York City, Attorneys for Executors.

FRUEND, MAX.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Max Freund, 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 said Max Freund, No. 8 Malden Lane, in the City of New York, on or before the 9th day of December next. Dated New York, the 22d day of May, 1909. EMILY FRUEND, EMIL FRENKEL, SANFORD H. E. FRUEND, Executors. PAGE, CRAWFORD TUSK, Attorneys for Emily Freund, Executrix, 35 Liberty Street, New York, N. Y. MACFARLANE, WHITNEY & MONROE, Attorneys for Emil Frenkel and Sanford H. E. Freund, Executors, 35 Liberty Street, New York, N. Y.

WALTER, PHILIP.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Philip Walter, 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 Messrs. Krumm & Frankenthaler, No. 25 Broad Street, in the Borough of Manhattan, the City of New York, on or before the 14th day of February, 1910, next. Dated New York, the 31st day of July, 1909. LOUIS S. FRANKENHEIMER, WILLIAM FRANKENHEIMER, Executors. KURZMAN & FRANKENHEIMER, Attorneys for Executors, 25 Broad Street, Manhattan, New York City.

KAPLAN, ISAAC.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Isaac Kaplan, 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 H. M. and S. Solomon, her attorneys, at No. 119 Nassau Street, Borough of Manhattan, in the City of New York, on or before the 1st day of February next. Dated New York, the 30th day of July, 1909. ANNE KAPLAN, Administratrix. H. M. and S. SOLOMON, Attorneys for Administratrix, 119 Nassau Street, Manhattan, New York City.

ROTHSCHILD, JUSTUS FRED.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Justus Rothschild, otherwise known as Justus Rothchild, 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, John T. Booth, at No. 271 Broadway, Borough of Manhattan, in the City of New York, on or before the 26th day of March next. Dated New York, the 8th day of September, 1909. JULIE ROTHSCHILD, Administratrix; CARL WITTMANN, Administrator. JOHN T. BOOTH, Attorney for Administratrix, 271 Broadway, Borough of Manhattan, New York City.

SCHWAB, GABRIEL.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Gabriel Schwab, 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 Leonard J. Obermeier, No. 31 Nassau Street, in the City of New York, on or before the 21st day of February next. Dated New York, the 10th day of August, 1909. LEONARD J. OBERMEIER, Attorney for Executors, No. 31 Nassau Street, New York City.

STRAUS, CHARLES S.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Charles S. Straus, 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 Nathan Schwab, Henrietta Schwab, Executors. STRAUS, CHARLES S.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Charles S. Straus, 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 Nathan Schwab, Henrietta Schwab, Executors. HENRY FROELICH, ADA SCHWAB, NATHAN SCHWAB, HENRIETTA SCHWAB, Executors. STRAUS, CHARLES S.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Charles S. Straus, 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 Nathan Schwab, Henrietta Schwab, Executors. HENRY FROELICH, ADA SCHWAB, NATHAN SCHWAB, HENRIETTA SCHWAB, Executors. STRAUS, CHARLES S.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Charles S. Straus, 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 Nathan Schwab, Henrietta Schwab, Executors. HENRY FROELICH, ADA SCHWAB, NATHAN SCHWAB, HENRIETTA SCHWAB, Executors. STRAUS, CHARLES S.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Charles S. Straus, 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 Nathan Schwab, Henrietta Schwab, Executors. HENRY FROELICH, ADA SCHWAB, NATHAN SCHWAB, HENRIETTA SCHWAB, Executors.

FRIDMAN, LEOPOLD.—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 Leopold Friedman, 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 Jacques R. Haas, at No. 54 Barclay Street, Borough of Manhattan, in the City of New York, on or before the 30th day of October next. Dated New York, the 15th day of April, 1909. JACQUES R. HAAS, ROSE SCHIFF, Executors. I. B. RIPIN, Attorney for Executors, No. 123 Nassau Street, New York.

PHILLIPS, ASHER L.—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 Asher L. Phillips, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at his place of transacting business at the office of his attorney, Samuel C. Steinhardt, Room 401, No. 80 Church Street, Borough of Manhattan, City of New York, on or before the 26th day of December next. Dated New York, the 15th day of June, 1909. FREDERICK J. LIEMAN, Executor. SAMUEL C. STEINHARDT, Attorney for Executor, 80 Church Street, Borough of Manhattan, New York City.

KAUFMAN, ABRAHAM.—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 Abraham Kaufman, late of the Borough of Manhattan, City and 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 Melchan & Nearsulmer, No. 88 Park Row, Manhattan Borough, New York City, on or before the 4th day of April next. Dated New York, October 1, 1909. JOSEPH KAUFMAN, WALTER KAUFMAN, GEORGE W. JACOBY, Executors. MEIGHAN & NEARSULMER, Attorneys for Executors, 88 Park Row, Manhattan Borough, New York City.

BAMBERGER, EDWARD R.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Edward R. Bamberger, 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 Blumenthal & Blumenthal, No. 27 Pine Street, Borough of Manhattan, City of New York, on or before the 25th day of March next. Dated New York, the 8th day of September, 1909. IRVING W. BAMBERGER, LEON J. BAMBERGER, Executors. BLUMENTHAL & BLUMENTHAL, Attorneys for Executors, 27 and 29 Pine Street, Borough of Manhattan, New York, N. Y.

FRIDLANDER, ALBERT.—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 Albert Fridlander, 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 Edmund B. Wise, No. 18 William Street, in the City of New York, on or before the 28th day of December next. Dated New York, the 28th day of June, 1909. MARIE FRIDLANDER, ISAAC N. SPIEGELBERG, Executors. EDWARD B. WISE, Attorney for Executors, 18 William Street, Borough of Manhattan, City of New York.

WITTMANN, MATHILDE.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Mathilde Wittmann, late of the Borough of Manhattan, City and 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 Melchan & Nearsulmer, No. 88 Park Row, Manhattan Borough, City of New York, on or before the 7th day of March next. Dated New York, August 23, 1909. Sophie Michaels, James Umann, executors. Melchan & Nearsulmer, attorneys for executors, 88 Park Row, Manhattan Borough, New York City.

ROSENFIELD, FREDERICA.—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 Frederica Rosenfeld, 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 Wine, Putnam and Burlingham, No. 27 William Street, in the City of New York, on or before the 3rd day of January next. Dated New York, the 18th day of June, 1909. WINE, PUTNAM & BURLINGHAM, Attorneys for Administratrix, 27 William Street, New York, N. Y.

ANGELAKIS, LOUIS.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against LOUIS ANGELAKIS, also known as LOUIS ANGELAKES and LOUIS ANGELAKY, 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 Melchan & Nearsulmer, No. 88 Park Row, in the Borough of Manhattan, City of New York, on or before the 14th day of February next. Dated New York, the 4th day of August, 1909. JOHN A. ANGELAKIS, Administrator. MARKS & MARKS, Attorneys for Administrator, No. 63 Park Row, Borough of Manhattan, New York City.

HEINSHHEIMER, LOUIS A.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Louis A. Heinshheimer, 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, Nathan Bljur, Esq., No. 84 Nassau Street, in the City of New York, on or before the 16th day of November next. Dated New York, the 6th day of May, 1909. NATHAN BLJUR, Attorney for Executors, Office and P. O. Address, 84 Nassau Street, Borough of Manhattan, City of New York.

HEYMANN, SIMON.—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 Simon Heymann, 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 John Frankenthaler, No. 25 Broad Street, Borough of Manhattan, New York City, on or before the 2d day of April, 1910. Dated New York, October 1, 1909. DAVID LEY, BERNHARD ABRAHAM L. GUTMAN, ABRAHAM HEYMANN, Executors. JOHN FRANKENTHIMER, Attorney for Executors, 25 Broad Street, Borough of Manhattan, New York City.

SCHWARTZ, ALEXANDER.—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 Alexander Schwartz, 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 Maxwell Davidson, their attorney, at No. 176 Broadway, Borough of Manhattan, in the City of New York, on or before the 31st day of January next. Dated New York, the 31st day of June, 1909. SOLOMON SCHWARTZ, SAMUEL LUSTIG, Executors. MAXWELL DAVIDSON, Attorney for Executors, 176 Broadway, Manhattan, New York City.

BAMBERGER, PAULINE.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Pauline Bamberger, late of the County of New York, to present the same, with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Blumenthal & Blumenthal, No. 27 Pine Street, in the City of New York, on or before the 15th day of February next. Dated New York, August 2, 1909. IRVING W. BAMBERGER, LEON J. BAMBERGER, Executors. BLUMENTHAL & BLUMENTHAL, Attorneys for Executors, 27 Pine Street, New York City.

WOLF, LOUIS.—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 Louis Wolf, 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 Albert W. Venino, 59 Wall Street, in the City of New York, on or before the 16th day of February, 1910. Dated New York, August 2d, 1909. ALBERT W. VENINO, Attorney for Executrix, 59 Wall Street, Manhattan, New York.

NEUSTADT, SIGMUND.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Sigmund Neustadt, 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 Cravath, Henderson & de Geradort, 52 William Street, in the Borough of Manhattan, City of New York, on or before the 25th day of January next. Dated New York, the 10th day of July, 1909. AGNES NEUSTADT, CASIMIR I. STRALEM, MORTIMER L. SCHIFF, Executors. CRAVATH, HENDERSON & de GERADORT, Attorneys for Executors, No. 52 William Street, Borough of Manhattan, New York City.

FRIDLANDER, ALBERT.—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 Albert Fridlander, 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 Edmund B. Wise, No. 18 William Street, in the City of New York, on or before the 28th day of December next. Dated New York, the 28th day of June, 1909. MARIE FRIDLANDER, ISAAC N. SPIEGELBERG, Executors. EDWARD B. WISE, Attorney for Executors, 18 William Street, Borough of Manhattan, City of New York.

WITTMANN, MATHILDE.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Mathilde Wittmann, late of the Borough of Manhattan, City and 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 Melchan & Nearsulmer, No. 88 Park Row, Manhattan Borough, City of New York, on or before the 7th day of March next. Dated New York, August 23, 1909. Sophie Michaels, James Umann, executors. Melchan & Nearsulmer, attorneys for executors, 88 Park Row, Manhattan Borough, New York City.

ROSENFIELD, FREDERICA.—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 Frederica Rosenfeld, 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

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