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JOSEPH MAYOR ASHER.

Some Tributes to His Memory.

REV. HENRY S. MORAIS.

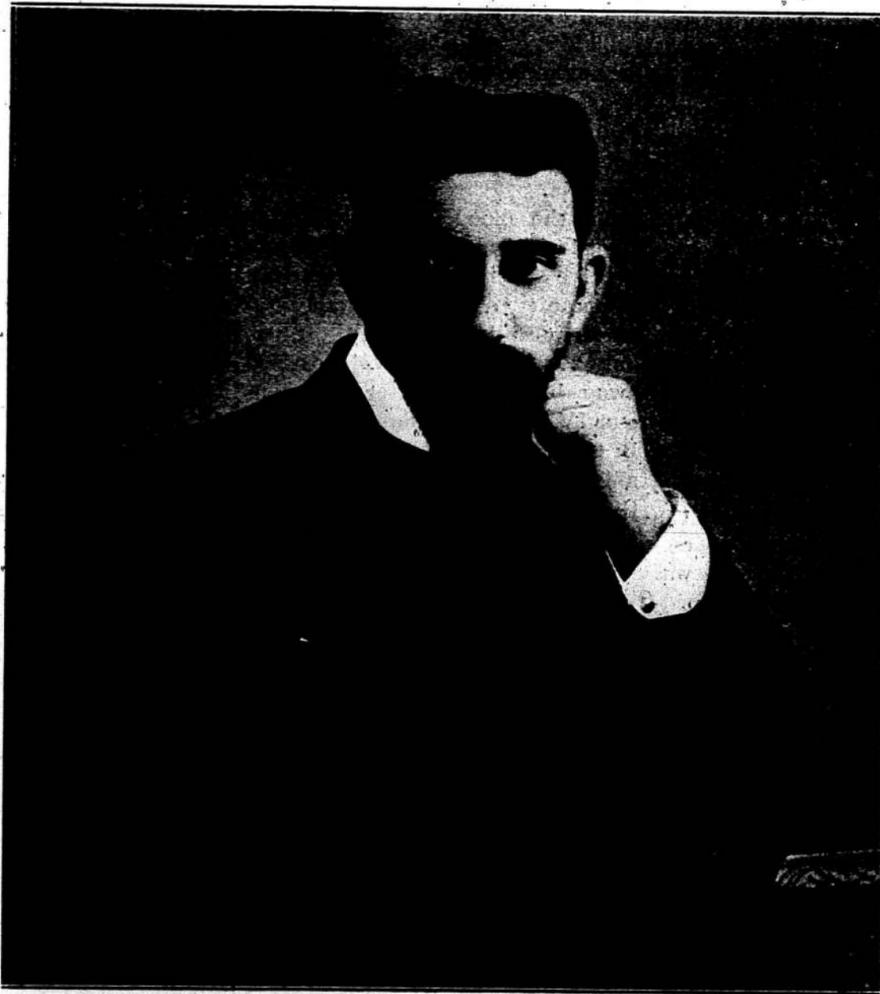
SOME years since, a coreligionist, whose name I cannot now recall, told me of a visit he once paid to the Russian city of Kovno, renowned for the presence of the celebrated sage, Yitzhak Elchanan. In a *Yeshiva* there, sat a number of students, poring over the intricacies of the Gemara, and among these was a young man, whose features and general manner betokened such assiduousness and perseverance in hard study, that the visitor's attention was specially directed to him. To an inquiry put, there came the answer that the student in question hailed from England, and bore the name of Asher.

This person was none other than Joseph Mayor Asher, the man who came to the United States a decade since, and who was destined to become a bright star in the Jewish horizon, a shining light to illumine large circles, but whose radiance was, alas, to be withdrawn before it had reached its zenith. When Dr. Asher first arrived in this country, it was my privilege to be among the earliest to grasp his hand. On one of my occasional visits to this city, while minister of the old synagogue in Newport, Rhode Island, I met him at the home of our mutual friends, the good Mr. and Mrs. Louis Myers. Upon the first mention of my sainted father זצ"ל, he turned to me with a warmth of feeling, and declared that that name was revered in England, where he who bore it had dwelt five or six years before taking his ministry in Philadelphia, in 1851.

From our first meeting, an intimacy was formed, and thereafter mine was the honor to be frequently in the company of the new minister, of whose sturdiness of character, rendered firmer by parentage, by studies at home and abroad, by accomplishments extraordinary in the sphere of Jewish lore, and as well in the sciences and learning of the ages, I soon became convinced. Our talks and our walks became frequent, and I, reared to respect Jewishness, found in Asher, a man of decision, of purpose, of stamina, of loving ideals, clinging to truth, with positive convictions, formed in mature thought, riveted in by sound judgment, and held to with unyielding firmness. This was the sort of man I was seeking, I always seek, but so often to be disappointed. Here, however, the succession of events but intensified the impressions first formed. I was honored with his confidence, and knowing him better, my friendship developed into affection.

When conditions attendant upon location and other circumstances ensued, to prevent as frequent meetings, we still saw each other on the Jewish lecture platform, at sessions of Jewish institutions, and in Synagogues. Less than three years ago, Dr. Asher was installed in the pulpit of Orach

him, have now—alack the day—to behold ourselves, left without the guiding hand of this true tiller of the sacred soil. A wealth of intellect was his, an unswerving Jewishness instilled by his devotion to truth, made him what he was to us.



JOSEPH MAYOR ASHER.

Born, Ellul 20th, 5632

Died, Cheshvan 26th, 5670

Chayim Congregation, and there the minister in Israel found his element; there, opened up to him the opportunities which he most eagerly sought, and which he embraced with such a vigor of purpose, with such a persistency in the path of sowing the seeds of goodness and of knowing righteousness, that no physical strain seemed too much for him in the labor of God's vineyard. We, who are his beneficiaries, know it too well; we, who have become richer through

And now he has gone. But no; the light of his soul hath ascended upward to join, even thus early—too soon for us—the host of kindred spirits that have lived on this earth for the sanctification of God's Most Holy Name, and for the service of Israel, in propagating its undying teachings.

The memory of this righteous man will be a blessing; his righteousness preceded him to the world of eternal light, where all is radiance and heavenly sunshine.

REV. DR. MELDOLA DE SOLA.

IN the death of Rev. Prof. Joseph Mayor Asher, we have to deplore a national loss. English-speaking Rabbis of his earnestness, ability, piety, fearlessness, eloquence, and absolute devotion to the cause of orthodox Judaism are indeed rare. In the sorrow which the intelligence of his demise has caused me, I find it very difficult to give adequate expression to the sense of personal bereavement which I experience.

It was my valued privilege to preach the installation sermon and to address him when he assumed the spiritual leadership of the Orach Chaim Congregation. Little did I think on that happy occasion that the term of his service was to be so brief. He has been taken away in the prime of his manhood; a career of glorious promise has been brought to an abrupt end, to us, a premature termination. We can only bow in humility to the inscrutable wisdom of the Righteous Judge, and implore Him to vouchsafe fortitude and consolation to the grief-stricken widow, to protect the congregation bereft of its ideal Rabbi, and to raise up in Israel other men who shall labor for the Torah as faithfully, as ably and as successfully as did the gifted and lamented Joseph Mayor Asher.

ר' ז' מ' א' ז' ב' ה'

REV. DR. BERNARD DRACHMAN.

ISRAEL has great cause for grief and lamentation this day. The cause of Judaism, the true, historical Judaism which we have received from our ancestors, has been struck a grievous blow, the orthodox Rabbinate of America has lost one of its most able and distinguished members. In the death of Joseph Mayor Asher the Jewish people has been deprived of one of its most brilliant sons, one of its most outspoken and fearless advocates, and one who loved it with every fibre of his great heart and splendid brain. It is an unending pity that the Jewish cause must lose this gifted champion, and the benefit of the rare qualities of mind and tongue which he placed so cheerfully and so willingly in its service. א"ך נפל "How are the mighty fallen and perished the weapons of war." Joseph Mayor Asher was a rare and exceptional figure among English-speaking Jewish ministers, indeed, he possessed a combination of qualities almost unparalleled in the Rabbinate anywhere. From his English
(Continued on page 10.)

POINTS of ORDER.

HERE IS HERR BRAININ.

AND now let us put on our best manners and for the time being, at least, be on our good behavior, for Herr Brainin is among us and he is going to write us up. Herr Brainin is a distinguished journalist, who contributes to the Hebrew and Yiddish periodicals of Europe, and if we wish to have his sympathy and win his admiration, we ought to try to make a good impression on him. Herr Brainin is a keen observer of things Jewish and a writer of considerable cleverness, and it would be well to give him every opportunity to see the brighter sides of our life in this land. Having visited many lands, the Hebrew publicist has studied and observed the life of our people in many parts of the world, and he will naturally be prone to compare American Jewish conditions with those in other countries. We can only hope that we will not suffer by the comparison. For one thing, we can help matters by avoiding some of the cynicism and pessimism that prevails among us and that is not really justified by the state of affairs. Religious and spiritual conditions are, to be sure, not on the ascendant among us, but there are many noble and worthy strivings in different directions and, considering the transformation that so many of our people are passing through, it is not to be expected that Jews adapting themselves to new conditions in a new land should at first be able to give much of either their time or thought to higher things. Things are moving forward, at any rate, and there is no use nor sense in either sneering at or disparaging American Judaism.

We cannot hide the evil that exists; the strangers and visitors will soon find out what the matter is. But we can create a better impression by not adding calumny to the evils that exist. As a man of talent, as a loyal son of his people, as an advocate of Jewish ideals, Herr Brainin should be given a hearty welcome here, and his brief stay in the United States should be made as pleasant as possible. Whether the results of his observations will make him sorrowful or glad, one thing is certain, and that is that Herr Brainin will find here much that is interesting and not a little that is even curious. Not the least part of the strange and incongruous that he will have seen in America will be furnished by his observation of the Convention of the Central Conference of American Rabbis. Herr Brainin had the good fortune or misfortune to come here at the time of the sessions of the rabbinical organization, and he has heard and read utterances of part of the rabbis, which to a

stranger in this country at least, must have sounded most startling. But though what he has seen and heard may be startling, we hope that this experienced traveler and journalist will not be startled. There is much strange and curious phenomena in America.

The newly formed Jewish Press Club has done well in arranging a dinner for Herr Brainin. Incidentally this function will show the public that the newly-formed Jewish Press Club has not yet died, as it was in some quarters supposed. It is a pity that this club has not yet a home of its own, where it might welcome visitors to this country, as well as strangers from other cities, who would be glad to come in touch with the local representatives of the press.

AGAIN AGAINST IT.

RABBI Emil G. Hirsch, of the Sinai Congregation, Chicago, and editor of the *Reform Advocate*, is again against Zionism. The great word-slinger of the Windy City is as versatile as he is eloquent. He argues as vigorously for a question as against it. Just now he is against the Jewish national ideal, and the blasphemous outpourings which he has delivered here and in Philadelphia during the time of the Conference, have furnished part of the comedy of the rabbinical deliberations. Hirsch's coarse joke about Jews from America, going back to Palestine, is a deliberate play to Gentile galleries, even as it is a deliberate misrepresentation of Zionist strivings.

Of course, the Central Conference of American Rabbis is broad and liberal and tolerant and everything else that is nice and sweet; nevertheless several of its leading spirits had to attack and insult Jewish orthodoxy and orthodox Jews. Rabbi Hirsch was the worst of the offenders, and the innate coarseness and crudeness of the man was shown in the cheap quips and ordinary jests which he resorted to while delivering what might have been expected to be an impressive memorial address. Characteristic of his versatility, Rabbi Hirsch played a double role, and the eulogist of Dr. Einhorn was also the clown of the conference. There are many men of sincerity and of thought in the Reform movement, and the convention became more serious than ever when the radicals realized the recklessness of their situation and were frightened by their own ideas. One could follow the entire convention with more

or less serious interest and according to the subjects under discussion or the manner of treatment, either agree or disagree with the speakers; but when it came to Rabbi Hirsch, one's attitude changed. You could appreciate his eloquence and even admire his large amount of knowledge, but to take him seriously—that was a difficult matter. Of course, it is not primarily the rabbis' function to amuse us, but we have to be entertained also, and if Rabbi Hirsch cannot fulfill the legitimate task of a religious teacher, he can make himself useful by amusing his audience. This amusing can, of course, be done outside of the Temple, and outside of the rabbinical convention; but then, the Temple, according to Rabbi Hirsch himself, need not be strictly a synagogue, and the program of the conference is so broad and liberal and tolerant, that it can hold everything and include even coarse vaudeville jokes and gratuitous insults to the large masses of Jews.

B. G. R.

The Samaritans.

BY PROF. NATHANIEL SCHMIDT.*

ONE of the questions much discussed in former times by a scholastician greedy for the small coin of historic knowledge and prodigal with the funds of ingenuity was "What Has Become of the Lost Ten Tribes?" They were looked for in Iran and in Caucasus, in China and in Arizona, and were confidently identified as Goths or as Anglo-Saxons, who surely must be Isaacsons. Only one place was shunned by the theorists—the old home of Israel in the mountains of Samaria.

Yet the blood of Israel, as distinct from Judah, is most likely to survive in the little Samaritan community at Nablus than anywhere else in the world. Since only 27,250 captives were carried away by Sargon, after Snaalmeser IV had taken Samaria in 723 B. C., Tiglath Pileser IV had probably just skimmed Galilee and Gilead in the same manner a decade earlier, the bulk of the population remained in the land, and the same tribute as before was imposed upon it. In 715 Sargon deported to Samaria a few thousand Arabs, among them some of the famous Thamud frequently mentioned by Muhammed. More important was the deportation into the cities of Samaria by Ashurbanipal, after 645, of dangerous citizens from Cutha, Sippara, Erech, Babylon and Elam. In spite of this, the old stock remained so influential that all these ethnic elements joined in the worship of Yahwe, though they, of course,

* From a lecture delivered before the Philadelphia, Pa., Y. M. H. A.

also continued to pay their respects to the ancestral deities.

There had no doubt been an altar and a sacred enclosure on the top of Mount Gerizim long before the Samaritan Temple was built. According to an old tradition, known in the time of Josiah, the noblest of the tribes that gave to Israel priests, and kings, and heroes, had once pronounced on Gerizim the blessings on the people, while the less important tribes uttered the curses on the opposite Ebal; and the original draft of Deuteronomy may, indeed, as the Samaritan text maintains, have represented Moses as ordering the building of an altar on Gerizim. The friendly relations between the governor of Samaria, Sanballat, and the high-priestly family in Jerusalem at the time of Nehemiah show an unmistakable similarity of religious development. The impression is strengthened by the Elephantine papyri in which an appeal is made on behalf of the local temple, both to the sons of Sanballat, Delayah and Shelemayah, and to the high-priest in Jerusalem. The assumption of the Pentateuch from the Judean community also testifies to common religious interests. This probably occurred in the fourth century. At the end of that century the temple is likely to have been dedicated.

Antiochus Epiphanes dedicated the temple to Zeus Xenios, as he had that of Jerusalem to Zeus Olympios. In both instances, native resistance to his leveling attempts caused the desecration. John Hyrcanus destroyed the temple on Gerizim, but Pompey freed the Samaritans from Hasmonaean rule. There was the same conflict among the Samaritans as among the Jews between the Hellenists at home and abroad and the more conservative Aramaic-speaking members of the cult-community. While the latter scrupulously followed the law which they would not even write in the new square characters and cared little for the later Jewish scriptures, the former adopted in Egypt and in Syria Greek language, philosophy and manner of living. Though the great Gnostic systems unquestionably developed in the second century at Antioch, Alexandria, and Rome, there may be a historic nucleus in the persistent tradition that connects the origin of this movement with a Samaritan, Simon of Gitta.

The Jews, in the Talmudic period, recognized the Samaritans as monotheists and observers of the law. Their land was clean, but they laid stress on some slight deviations in the observance of the Law, and emphasized them by calling them Cuthaeans, because of their mixed origin. The attitude of Jesus to the Samaritans was not essentially different from that of many rabbis. The Samaritans joined in the rebellion against Rome in the time of Vespasian, and shared with the Jews severe



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persecutions under the Byzantine emperors.

In the Middle Ages, the Samaritans developed no Talmud, and in modern times they have been under the influence of no Renaissance. To perpetuate themselves and their petty idiosyncrasies became more and more their one object. They cared not for the world outside, and the world forgot them in return. Their existence, however, became known to Europeans in the sixteenth century. Missionaries told them, not without ulterior motives, that they had kinsmen and brothers in Europe.

A curious correspondence began between them and "the sons of Israel by the Ford of the Ox" and others. Gradually they were disenchanted, but also learned that European scholars cared for their sacred books and their traditions. They were poor, and the temptation was great to turn this interest into commercial advantage. Meanwhile they dwindled. In the eighteenth century they still had

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synagogues in Cairo, Jaffa, Damascus, and elsewhere.

To-day the Samaritans form a small remnant of about a hundred persons. At the Paschal season they ascend Mount Gerizim and celebrate the passover in the old-fashioned way. Four years ago I had the opportunity of attending this ceremony on the sacred mountain. It was a pathetic sight to observe the old high-priest watching the exact moment of the setting sun, time-piece in hand and spectacles on his nose. The modern chronometer could not teach one whose eyesight was so defective that their own sun was setting, never to rise again. It was not less pathetic to see the lambs put to death before your eyes as a sacrifice to God, a lingering survival of barbarism and superstition. Between the two evenings, the meal was eaten. If it was in closer harmony with the archaic method, did it really matter? It all belonged to an order of things that has passed away.

This is what Judaism might have become but for the melting-pot. That it has become one of the most stimulating intellectual and moral forces in the world is due, not to such ceremonies and inbreeding, but to its ability to lose its outward form in the life of humanity without losing its spiritual substance, to drop its idiosyncracies, as the tree its leaves when the fruit is ripe, to enter into other civilizations, and to transmute itself into a spirit working for the progress of mankind."

Zionist Federation Executive Committee Meets.

At a meeting of the Executive Committee of the Federation of American Zionists, held at its office, 200 East Broadway, on Sunday, November 7, a number of matters of vital importance to the movement were discussed and transacted. The meeting was well attended, and was characterized by an earnest and enthusiastic discussion. Present were: Dr. Friedenwald, in the chair, Messrs. Abel Abelow, Cowen, Allen, Epstein, Maltin, Lipsky, Schneepberg, Richards, Lubarsky, Lieberman, Magnes, Lewin-Epstein, Egelson, Salit, Fischel, Margolis, Prof. Friedlaender and the secretary.

The resignation of Mr. Simon Goldman, of St. Louis, was considered and accepted with regrets that he could not serve in the capacity of chairman of the Palestine Committee. A letter was read from the secretary of the Jewish Community of New York City, asking that the Federation urge upon its New York societies to join the Kehilla and the Executive Committee referred this communication, with its approval, to the Zionist Council of Greater New York. In reference to the work of propaganda, it was decided that the speakers of the Federation be asked to concentrate their efforts upon endeavoring to interest Jews in the various Zionist institutions. Pursuant to some recent discussion in regard to the creation of a working committee to co-operate with the activities of the Zionist office, it was, on motion of Mr. Lewin-Epstein, decided: Resolved, That a committee be formed consisting of the chairman of the various committees of the Federation, of the chairman of finance and of the secretary. The committee shall meet weekly and shall review and co-ordinate the work of their various departments. The committee shall receive weekly reports of the various chairmen and of the secretary of the Federation. A re-

port of the activities of this committee shall be sent forthwith to the president each week, and the resolutions of the committee shall be subject to the approval of the president until the next meeting of the Executive Committee. A communication was read from Mr. Abel regarding the situation of the Yiddish organ, the Yiddish Folk, and it was, on motion of Mr. Richards, decided that this be the first matter to be taken up by the newly created committee of chairmen.

Referring to the recent death of Naphtali Herz Imber, Mr. Richards offered the following resolution, which was accepted: "The Executive Committee of the Federation of American Zionists, meeting for the first time since the death of Naphtali Herz Imber on Simchas Torah (October 8), desires to record the indebtedness of the Zionist movement to this gifted singer of Zion who has given beautiful expression to the national aspirations and loyalty of the Jewish people, and who has bequeathed to the Zionists their song of Hope, 'Hatikvah.' It is resolved that we co-operate with such efforts that are being made looking towards the establishment of a suitable monument to mark the grave of the departed poet."

Dr. Magnes offered the following resolution, which was accepted: That a special committee be appointed for the consideration of a comprehensive plan of Zionist propaganda. A general discussion followed. Mr. Schneepberg reported concerning the situation of the Junior movement, and a committee made up of Prof. Friedlaender, Dr. Magnes and Mr. Schneepberg was appointed to secure some financial assistance for this work. In further discussion of matters of propaganda Mr. Richards moved that an effort be made to get one of the leading delegates to the Congress to come to America for a lecture tour immediately after the Congress. On motion of Dr. Magnes this was referred to the Committee of Chairmen, which is also to consider a proposition made at this meeting to raise a special fund for immediate propaganda. Dr. Magnes called attention to the fact that since the last executive meeting Miss Levensohn had left the employ of the Federation, and after a few words of appreciation of Miss Levensohn's services for the organization, he moved that a committee be appointed to draw up a set of resolutions to be presented to Miss Levensohn. Reference was made by the secretary to the establishment of a Palestine Information Bureau, in the office of the Federation, and to the arrival here of Herr Braun in the reception for whom the Zionists are to participate.

To fill the vacancy created by the resignation of Rabbi Levine, Dr. Solomon Neumann was elected a member of the Executive Committee. In the matter of delegates to the Congress the secretary was instructed to send a letter to all the societies that have elected delegates to send in their reports. Mr. Allen asked that a committee be appointed to formulate certain regulations asking them to instruct the delegates upon the various questions.

The following committees were appointed: On Propaganda, Dr. Magnes, Prof. Friedlaender, Messrs. Richards, Lubarsky, and the secretary. On Resolutions, Dr. Magnes and Mr. Richards.

Jews the Coming People.

The Rev. Dr. S. Edward Young, pastor of the Bedford Avenue Presbyterian Church, in Brooklyn, delivered a sermon Sunday morning in which he hailed the Jews as the coming nation of the world. Dr. Young took for his text this passage from Deuteronomy:

"Thou shalt become an astonishment, a proverb, and a byword among all nations. The Lord shall scatter thee among all people, from the one end of the earth even unto the other. I will get them praise and fame in every land where they have been put to shame."

In his sermon the pastor said: "One million sermons establishing the Bible's divine authorship are New York City's one million Israelites. Here bear they witness—a nation for 2,500 years without a government of their own, for only 700 years out of 3,000 years united and independent; exiled from Palestine by Emperor Hadrian, earlier driven from Rome; banished from England in 1200, from France in 1395, from Spain in 1492; every kingdom, empire and republic against them officially, socially, commercially, ecclesiastically, until the Declaration of Independence at Philadelphia in 1776, and the majority of mankind against them to-day; their land never ruled by them since 586 B. C.; their twenty times taken city, Jerusalem, in the hands of enemies during these past seventy-five generations; for nearly two millenniums no centralized religious system—yet behold the Jews as numerous as ever, distinct, known as Jews wherever they go; their ancient ideals still cherished; their beliefs incorporated into Christianity and Mohammedanism; their progenitors the writers of the thirty-nine books of the Old Testament and the twenty-seven of the New, Jews fast becoming the leaders of our twentieth-century world!

"Fulfilled are the multitude of prophecies of woes and wanderings uttered by Moses and the seers of Israel in entire opposition to what the people would have wished them to predict, fulfilled in every smallest detail. Beginning to be fulfilled are those prophecies that declared: 'I will get them praise and fame in every land where they have been put to shame.' Do not Hebrews this minute hold the balance of power in this city in business and at the voting booth? Is not their birth rate highest, their death rate lowest? Their diseases, produced by drunkenness and immoral vices—are they not fewer than those of other races? In proportion to population do not Jewish graduates of our schools and winners of prizes far outnumber Gentiles? Who own most of the department and minor stores of American cities? The cotton trade—eliminate Hebrews therefrom and where would the market be tomorrow? To which nationality belong the men who control European finances—the Rothschilds and the rest? Who loan to each nation hard up for funds? Jacob's descendants.

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tors we would lose! Even the Mohammedan Seminary at Cairo, Egypt, was raised to its present glory by President Abbas, a Jew. Can you figure out the mathematical improbability that all these prophecies reaching across three millenniums should just happen to be fulfilled? Could any one else than the Almighty speak them? Shall we not rely absolutely upon what God says in the rest of His Book? Shall we not trust every promise of the Great Master who said: 'Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled?'

Reception by the Council of Jewish Women.

The New York Section of the Council of Jewish Women tendered a reception to the visiting ladies of the Central Conference of American Rabbis last week. Quite a number of these ladies were present. Miss American, president, delivered a short address, which enthused all those present and moved them as only she can move an assemblage. She introduced Mrs. K. Kohler, who, in a few words, spoke of the good work done by the council and expressed her pleasure at seeing so much interest evinced by this section. Mrs. Kohler received a warm welcome, many of her old friends having come especially to see her. Mrs. Misch, of Providence, then spoke of the national work of the council. The musical programme which followed included Rev. Steinberg, Miss Amy Ray, contralto, and Mr. M. Nitke, violinist. Mr. William Falk was at the piano. Mrs. F. de Sola Mendes, Mrs. Benjamin Gomprecht, Mrs. P. S. Menken, Mrs. Hyman Gips and Miss Minnie Isaacs poured tea. Some of those present were: Mrs. Daniel P. Hays, Miss Annette Kohn, Mrs. Buxbaum, Mrs. Edwin M. Hydeman, Mrs. Isaac Weingart, Mrs. Fred A. Mack, Mrs. Jacob Sobel, Mrs. E. Van Raalte, Mrs. Louis Marshall, Miss Florence Eger, Mrs. Robert Well, Mrs. A. N. Cohen, Mrs. A. American, Mrs. Simon Roeder, Mrs. Stolz, Mrs. M. H. Harris, Mrs. S. Schulman, Mrs. Landau, Mrs. Simon Baruch, Mrs. S. Dottenheim and Mrs. Samuel Greenbaum.

Great activity is being shown in the

religious work of the New York Section. Rev. Dr. H. P. Mendes is again conducting his Monday afternoon Bible class. Mrs. S. Dottenheim's interesting class for Bible reading will meet at her home, 524 West 140th street, on the first of third Wednesdays at 10.30 a. m. Ring circle on "Comparative" been formed, and meets on evenings at the home of M. Well, 231 West Ninety-seven. Dr. Pool is the leader. All are to join these classes and clubs.



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Items of Interest in the Jewish World.

The Jewish Star has appeared in Atlanta, Ga.

A Hebrew free school has been opened in Schenectady, N. Y.

Last year the Milwaukee, Wis., Federated Jewish Charities disbursed \$16,784.

Hon. Oscar S. Straus, United States Ambassador, recently visited the chief rabbi of Turkey.

Mr. Benno Pearlman has been elected on the City Council for the Botanic Ward of Hull, England.

The plans for the erection of a \$30,000 Hebrew Institute in Milwaukee, Wis., have fallen through.

The Wilmington, Del., Y. M. H. A. has endowed a bed in the Beth Israel Home near that city.

A Hebrew letter fraternity is being formed at Wisconsin University. It will be called the Hey Daled Society.

The total number of children attending Jewish schools in Boston is 1,470. Ninety-eight teachers are employed.

Mr. A. H. Fromson occupied Dr. Israel's pulpit, Roxbury, Mass., last Friday evening. He spoke on "The Jewish Hope."

A social club has been organized by Jewish Young Men of Syracuse and a committee appointed to secure suitable quarters.

The Jewish Consumptive's Relief Association of Massachusetts intends to erect a hospital within the limits of Boston very soon.

The Council of the Berlin Community has decided to build a new synagogue in the Fasanenstrasse. The cost will be about \$275,000.

Steps have been taken to assure the permanence of the Paterson Y. M. H. A. and put the organization on a firm financial basis.

A mill in Sycamore, O., has just received an order for thirty carloads of flour to be used by Boston Matzoth bakers for next Passover.

A new play by Shalom Asch, "The Crossgluck Family," has been accepted by the German Theatre in Berlin, and is to be staged this season.

Mr. Rufus Isaacs, K. C., M. P., is a member of the Royal Commission, appointed to inquire into the law of divorce and its administration.

A cable from Odessa dated November 13 announces that the Municipal Council has petitioned Emperor Nicholas to disenfranchise Jewish voters.

At the Queen's Hall, London, last week Mr. Henry Wood began a fresh series of orchestral concerts with a new work by Max Bruch for orchestra and organ.

Former Rabbi Alexander S. Gelsmar, who is now a Brooklyn magistrate, has been sued by three Greeks for \$10,000 each, as damages for an alleged improper commitment.

Charles Howard Leavitt has been appointed superintendent of the Brooklyn Y. M. H. A., vice Leo M. Mackenberg, who has assumed charge of the Emanu-El Brotherhood.

Councillor M. Abrahams, J. P. (ex-Mayor), has been returned for the sixth time in succession to the Town Council of Grimsby by an overwhelming majority.

According to the last census, the results of which have just been published, there are 12,264 Jews resident in Switzerland. Some three-fourths of these are scattered over nineteen towns.

The Harmony Club has been organized as a social club by Jewish residents of Yonkers, N. Y. Temporary quarters have been secured and a permanent home will soon be erected.

The rabbis attending the Central Conference in this city were the guests of the management of the Liberty Theatre on Monday night and witnessed the performance of "Springtime."

The Jewish quarter of the town of Turan, in the Caucasus, which includes a great number of shops and warehouses, has been burned down. The damage is estimated at \$500,000.

Recently the Comité de Bienfaisance, the Jewish Board of Guardians of Paris, celebrated its centenary. A special service took place at the synagogue, rue de la Victoire, in honor of the event.

In order to reduce the existing mortgage of \$34,000 on Temple Israel of Brooklyn, Mr. Abraham Abraham, the president, has offered to subscribe \$17,000 if the congregation will raise the other \$17,000 among its other 146 members; \$8,000 has already been subscribed.

At the unanimous request of the Board of Management, the Right Hon. Herbert Samuel, M. P., has accepted the position of vice-president of the London Home and Hospital for Jewish Incurables.

The Senate has resolved to await the pronouncement of the Duma on the legality of the election of M. Brodsky, and to demand supplementary details with reference to the controversy from General Tolmatcheff.

So complete is the triumph of the reactionaries in Russia, that their representatives in the Duma are even thinking of preventing the Opposition parties from participating in the reception of the English deputation expected there in May.

M. Gillerson, a prominent attorney of St. Petersburg, has been condemned to a year's imprisonment because of a speech he delivered at the trial of the participants in the Jewish massacre at Bialystok. Gillerson appeared at this trial as counsel for friends of the victims.

A recent number of the Dundee Advertiser contained an article by Mr. Symon Stungo, entitled "The Crisis in Israel: Is the Jewish Race Dying Out?" Dealing with the growth of assimilation, Mr. Stungo shows that intermarriage is a failure whether it be regarded from a domestic, a religious, or an economic point of view.

Viennese Zionists are protesting against the attitude of the Jewish Deputy Kuranda, through whose efforts the proposal to treat the Jews of Bukowina as a separate nationality was defeated. A demonstration was made at the offices of the Neue Freie Presse that had defended Kuranda and in front of the latter's house. The police were obliged to disperse the demonstrators.

The action of the Grand Restaurant, Leeds, England, in closing its doors to Jews has not had pleasant results for the proprietors. A leading insurance company had decided to hold its annual dinner to its Yorkshire agents at the Grand Restaurant. All arrangements had been made, but the Jewish agents intimated their refusal to attend, and the dinner was transferred to another local.

The will of Mrs. Franziska Speyer, widow of George Speyer, of Frankfurt-on-the-Main, in the banking house of Speyer & Co., of New York, London and Frankfurt-on-the-Main, bequeaths between \$2,000,000 and \$3,000,000 to benevolent objects. The gifts include large sums left to a long list of institutions, among these being societies for the aid of actors, orchestra musicians, journalists and artists and the Jewish Hospital.

"It is reported that the Freemasons intend to hold a trial according to Masonic usages against Signor Nathan, Mayor of Rome," says the London, England, Morning Leader's Rome correspondent, "who is a past-master, for going to Raconigi during the Tsar's visit. As the majority of the Municipal Council is composed of Socialists, Radicals and Republicans, the Mayor's action is not likely to be approved by his colleagues. The Mayor is reported to have refused a Russian decoration."

United States Senator Daniel Guggenheim, who has already given to Colorado educational institutions \$200,000 worth of buildings, announces that he will now present a costly building to the State Agricultural College and another to the State Normal School. The Senator first gave the State School of Mines, at Golden, a building which cost \$100,000. He then erected a \$100,000 law building for the University of Colorado at Boulder, which has just been completed and accepted.

Information has been received from Hebron that a Jewish pilgrim who approached too closely the tombs of the patriarchs (Maarath Amahpela) access to which is forbidden to our co-religionists, was attacked by a crowd of fanatical Arabs, who lynched him. The chief rabbi of Turkey, on being made acquainted with the facts, at once addressed the Minister of the Interior, demanding the punishment of the guilty persons and the abolition of the order forbidding Jews to visit the tombs of the patriarchs. The Minister telegraphed in this sense to the Governor of Jerusalem.

A pathetic ceremony took place recently in the synagogue at Weissemburg (Alsace) when the memorial, erected to the soldiers who fell in the famous battle there in 1870, was dedicated early this month. Besides some of the local German authorities, many distinguished French Christians, who specially crossed the frontier for the purpose, attended the ceremony. One of the most interested spectators was the military journalist Gregory, who, it will be remembered, fired on Commandant Dreyfus at the Pantheon in Paris. At the close of the service he addressed Rabbi Dr. Koen and told him that he had been profoundly touched by his

sermon, which was delivered both in German and French.

The New Danish Cabinet.

The appointment of Dr. Edward Brandes as Minister of Finance in the new Democratic Cabinet," says the Copenhagen correspondent of the London Jewish Chronicle, "is to some extent in recognition of the part played by the Danish Jews in advancing the democratic cause during the last thirty years. Dr. Brandes is a brother of Georg Brandes and is an excellent Hebrew scholar, having translated several books of the Bible into Danish.

"The Premier, Mr. Zahle, is married to a Jewess, a member of the Trier family which gave to Parliament Mr. Hermann Trier, who was formerly Speaker of the Lower House. Mrs. Zahle has acted as Parliamentary stenographer, and it is stated that notwithstanding her husband's exalted position, she will continue this duty.

Mr. Weiman, the Minister of Commerce, is of Jewish descent. He is a man of great capacity and was formerly Danish Consul-General in Hamburg. His mother was a member of the Ree family.

Jewish Community of New York City. (Communicated.)

A meeting in the interests of the Jewish Community of New York City will be held next Sunday afternoon at 2.30 o'clock in the auditorium of the Uptown Talmud Torah, 132-138 East 111th street. The present work and future plans of the Kehillah will be explained in addresses by Dr. J. L. Magnes, chairman of the Executive Committee; Rabbi Mordecai M. Kaplan, chairman of the Advisory Council, and Rabbi M. Z. Margolies, Rev. H. Masliansky and Mr. Cyrus L. Sulzberger. Presidents and directors of congregations and Jewish societies of Harlem and the Bronx are especially invited to this meeting.

A regular meeting of the Executive Committee of the Jewish Community of New York City was held on the evening of November 9th. Among the matters considered were the further work of the special committees of this organization in the improvement of Jewish education, the regulation of kashruth and shechita, the establishment of the proposed employment bureau for immigrants, the immigration situation and other subjects.

In view of Mr. Bijur's retirement from the Executive Committee, Mr. Cyrus L. Sulzberger was appointed chairman on the Committee on Social and Philanthropic Work. The election of a new member of the Executive Committee to succeed Mr. Bijur was postponed until the next meeting.

During the course of the meeting the sad news was received of the death of the Rev. Prof. Joseph Mayor Asher. All the members expressed their sorrow at the passing of this noted exponent of Judaism, who was a delegate to and who helped to organize the Jewish Community. It was decided that suitable resolutions be drawn up on the death of Dr. Asher and that steps be also taken to hold a memorial meeting. It was decided that all the members of the Executive Committee attend the funeral as representatives of this organization. The following committee was appointed to arrange for a memorial meeting: Mr. Fischman, Mr. Lampport and Dr. Mendes.

The Widowed Mother's Fund Association.

At a mass meeting held in the Harlem Casino on the evening of November 4, under the chairmanship of Mrs. Leon Kamalky, the Widowed Mother's Fund Association succeeding in organizing a Harlem branch, of which the Rev. E. Lissman is president. The city has been districted and branch organizations are to be formed in other parts of Manhattan and the Bronx. The Saturday and Sunday before Thanksgiving have been set aside as Widowed Mother's Fund Day at the various congregations. On those days appeals will be made in all the Sunday schools and synagogues for the benefit of the association and mass meetings are to be held in different parts of the city. The organization has nearly 6,000 names on its list, but needs to have 20,000 each, paying \$1 a year.

Percy G. Williams has provided a splendid bill for the ensuing week at the Colonial Theatre containing many attractive headline features. Prominent among these will be the first appearance in New York of Chas. Lovenberg's Operatic Festival with twenty-five players in a vocal and instrumental act, Beatrice Ingram and company, in "The Duchess"; Annette Kellermann, "The Diving Venus"; Stuart, the "Male Patit"; Billy B. Van and the Beaumont Sisters; Frank Morrell, Hastings and Wilson and others. Sunday concerts will be given as usual.

IN THE SYNAGOGUES.

Congregation Shaari Zedek of Harlem.
Rev. Dr. Adolph Spiegel preaches this Sabbath on "The Wandering Jacob."

Madison Avenue Synagogue.
Rabbi B. A. Tintner preaches this Sabbath on "Present-day Accomplishments."

Temple Israel of New Rochelle.
This evening Rev. Madison C. Peters will occupy the pulpit. His subject will be "The World's Debt to the Jews."

Temple Ez Chaim.
Rabbi D. Lowenthal will preach Sabbath morning on "What Must the Pious Bring to the Sanctuary?"

Temple Anshe Chesed.
Rabbi Hausmann lectures this evening on "Education Among the Jews." Sabbath morning, "The Ideal."

East Eighty-sixth Street Temple.
Rabbi David Davidson preaches Sabbath morning on "Who is a Reformer?" There will be a meeting of the sisterhood on Tuesday next at 2.30 p. m.

Temple Israel of Harlem.
Dr. Harris lectures this evening on "Is America a Human Melting Pot?" Sabbath morning, "The Rabbinic Conference."

Temple Hand in Hand of the Bronx.
This evening Rabbi Reichert speaks on "The Need of a Spiritual Awakening." Sabbath morning, "God's Ever Presence."

Temple Beth-El, Jersey City.
Rabbi L. J. Goetz preaches this evening on "The Influence of Women." Sabbath morning, "Which Is Your Way?"

Sinai Temple of Mt. Vernon.
Dr. Joseph I. Gorfinkle will preach this evening on "The Talmud; Its Composition and Worth." Sabbath morning, "Mariamne."

Congregation Ahawath Chesed Shaar Hashomayim.
Rabbi Isaac S. Moses will preach this Sabbath morning on "Inadequate Theologies."

Temple Emanu-El.
Sabbath morning Dr. Silverman preaches on "Is Judaism a Reality?" Sunday morning at 11.15 Rev. Dr. Magnes on "The Hebrew Language."

Congregation Mt. Sinai.
The religious school now has an enrollment of 108 pupils. Dr. J. Ludwig Stern will deliver an address to the children this Sunday. Preparations for the Chanukah play are advancing.

Congregation Beth Israel Bikur Cholim.
Rev. Aaron Eiseman will preach the sermon Sabbath morning on the topic, "The Serpent's Tongue." The Hebrew Congregation of the Deaf will hold its services as usual on Friday evening. Mr. Samuel Cohen will lecture. Last Sabbath Rabbi Eiseman spoke to his congregation on the life and character of the late Rabbi Joseph Mayor Asher, and at the conclusion of the services the entire congregation rose and chanted the Kaddish with him.

Free Synagogue.
Sunday morning at 11.15 Prof. Walter Rauschenbusch will deliver an address on "A New Type of Religion."

At Clinton Hall this Friday evening, November 19, the first addresses in the course, "The Ethics of Life's Callings," will be given by the Hon. Everett P. Wheeler and the Hon. Samuel Greenbaum, who will speak on "The Ethics of the Law."

The first of a series of conferences on "Problems of Social Service" will be held at the synagogue Tuesday evening, November 23, at 8.15. The subject of the conference will be "Social Service and the Hospital" and the address will be given by Dr. Richard Cabot, of the Massachusetts General Hospital. The discussion will be opened by Dr. S. S. Goldwater, superintendent of Mt. Sinai Hospital.

A mass meeting was held in Everett, Mass., last Sunday evening at which final arrangements were made for the erection of a new synagogue.

Collin Armstrong Advertising Co.

This corporation has been formed by men of long experience and of acknowledged ability in the advertising business. Its president, Collin Armstrong, was for nearly twenty-five years financial editor of The New York Sun, and in that capacity established the reputation of the financial page of that newspaper, and thus logically built up its advertising patronage. He was the pioneer of college men in the advertising business, having been engaged in it for thirty years, and is widely conceded to be pre-eminent in the line of financial publicity. For the past eight years Mr. Armstrong was the treasurer and active manager of the advertising agency of Albert Frank & Co. Mr. Armstrong's associates are Harry L. Cohen and Chas. Hartner, who were connected with the Albert Frank & Co. advertising agency for twenty years.

Young Women's Hebrew Association.

The services on Friday evening, November 19 will be conducted by Mr. Klein. The speaker will be Dr. Samuel Langer. At the meeting of the Board of Directresses of the Young Women's Hebrew Association held Wednesday, November 10, resolutions were adopted and inscribed in the minutes, expressing the deep sorrow felt at the death of their friend, Rev. Dr. Prof. Joseph Mayer Asher. On Sunday evening, November 14, Miss Julia Schoenfeld, secretary of the Committee on Amusements and Vacations for Working Girls, addressed the members of the Esther J. Ruskay Religious Circle and their friends. She spoke of the conditions prevalent in the dance halls of the lower East Side and other sections of the city. The Daughters of Israel are planning to entertain their friends at a dance Sunday, November 21.

Young Men's Hebrew Association.

The speaker at the religious services this Friday evening will be Mr. Samuel Strauss, of the New York Globe. On Saturday afternoon the address will be delivered by Rabbi B. C. Ehrenreich, of Montgomery. On Sunday evening, November 21, the Franklin Social and Literary Society will hold an elocution contest and a good musical programme has also been arranged. On Sunday evening, November 23, Hon. William Sulzer will deliver an address under the auspices of the Excelsior Social and Literary Society. Subject, "Do Tariff Taxes Benefit the Wage Earners?" Coroner-elect Dr. Israel L. Feinberg will preside. An appropriate musical programme will also be rendered. All interested are cordially invited to attend.

American Jewish Committee.

The third annual meeting of the American Jewish Committee was held at the Hotel Astor on Sunday last. The following officers were elected: President, Mayor Sulzberger, of Philadelphia; vice-presidents, Julian W. Mack, of Chicago, and Jacob Hollander, of Baltimore; treasurer, Isaac W. Bernheim, of Louisville; secretary, Herbert Friedenwald, of New York. Executive Committee: Cyrus Adler, Samuel Dorf, Harry Cutler, Julius Rosenwald, J. L. Magnes, Louis Marshall, Jacob H. Schiff, Isador Sobel and Cyrus L. Sulzberger.

New members elected to fill vacancies in the general committee were: Montague Triest, of Charleston; Isidore Newman, of New Orleans; Morris M. Cohn, of Little Rock; Henry M. Butzel, of Detroit; Victor Rosewater, of Omaha; Edwin G. Foreman, M. E. Greenebaum and Joseph Stolz, of Chicago; David Philipson, of Cincinnati; William B. Hackenbush, of Philadelphia, and Leo Well, of Pittsburg.

National Jewish Hospital Meeting.

The tenth annual meeting of the National Jewish Home for Consumptives was held on Sunday at the Hotel Astor. The officers elected were: President, Samuel Grabfelder; first vice-president, Louis Gerstley; second vice-president, J. Walter Freiberg; third vice-president, Mrs. J. B. Greenhut; secretary, Alfred Muller; treasurer, Benjamin Altheimer; Executive Committee, the above named officers and Joseph L. Schonberg. At a dinner in the evening \$10,500 was subscribed for the benefit of the institution. J. E. Schoenberg started the subscription list with \$1,000; L. D. Schoenberg, of Cleveland, followed with the same amount; Charles Kline, of Allentown, Pa., contributed \$3,000; Mr. and Mrs. J. B. Greenhut subscribed \$1,000 each; S. Grabfelder, \$1,000; Mrs. Grabfelder, \$500; Elias Summerfield and Ira L. Bamberger, \$500 each, and several others subscribed smaller amounts.

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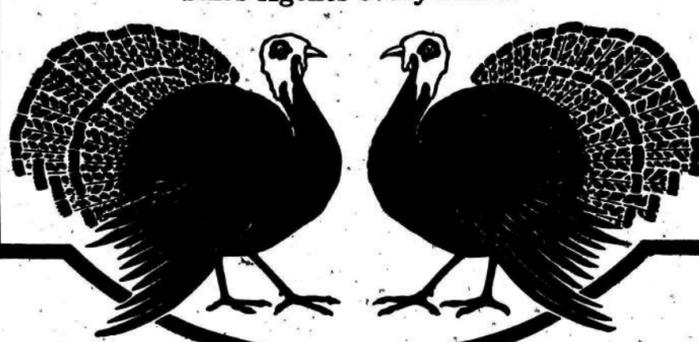
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SOCIAL.

The Junior League of the Jewish Maternity Hospital will hold its annual ball at Duryea's, 200 West Seventy-second street, to-morrow (Saturday) evening, for the benefit of the hospital. The officers of the league are: Jacob Salzman, president; Morris Goldberg, vice-president, and Dr. Tobias Rosenbluth, treasurer.

The twenty-seventh annual entertainment and reception of the Samuel Tichner Society will be held at Terrace Garden on the 25th inst.—Thanksgiving night. The entertainment will be given by professional vaudeville artists and promises to be one of the best ever presented by the society. Over 2,500 tickets have been sold.

A concert, entertainment and ball, in aid of the charity fund of the Queen Esther Ladies' Society, will be held at the Harlem Casino on Sunday evening, November 28. An entertainment to be given by high-class professional talent will be preceded with a concert by the Hebrew Sheltering Guardian Society Band at 8.30.

The programme has been completed for the monster entertainment to be given at the Hotel Astor, on December 11, for the benefit of the New York Ladies' Auxiliary of the Jewish Consumptives' Relief Association of Denver, Col., in order to pay the debt still existing on the pavilion recently erected by the auxiliary. The programme is a very interesting one, and will be followed by a dance. A large attendance is anticipated for this worthy cause.

Central Conference of American Rabbis.

The twentieth annual convention of the Central Conference of American Rabbis was held in this city from the 9th to the 17th. The sessions were held at Temples Beth-El and Emanu-El and the Educational Alliance, and were very well attended, both by members and outsiders interested in the body.

The opening session on the 9th was marked by Rabbi Samuel Schulman's address of welcome and the reading of the presidential message of Rabbi David Philipson. On the 10th Rabbi K. Kohler read a long biographical paper on David Einhorn, and in the evening Rabbi Emil G. Hirsch delivered a memorial oration on the same subject. Thursday, the 11th, was devoted to routine business and to the reading of papers on intermarriage by Rabbis Ephraim Feldman and Samuel Schulman. This day week the conference continued its routine business, and the discussions were marked by Rabbi K. Kohler's attack on the Bible. On Thursday evening the delegates attended a reception at the home of Jacob H. Schiff, and on Friday Samuel Adler commemorative exercises were held at Temple Emanu-El, when Rabbi Joseph Silverman delivered the oration and Rabbi H. G. Euelow preached the conference sermon. Last Saturday night the rabbis were banqueted by the New York Committee of Arrangements.

The entertaining congregations were Temple Emanu-El, Temple Beth-El, Temple Rodeph Sholem, Temple Ahawath Chesed, Temple Israel of Harlem, and Temple Israel of Brooklyn. Daniel P. Hays was the toastmaster, and the Rev. Dr. Joseph Silverman, of Temple Emanu-El, delivered prayer. Some of the speakers and their subjects were: Jacob H. Schiff, "American Israel"; the Rev. Dr. Samuel Schulman, "Greetings"; Justice Samuel Greenbaum, "Communal Work"; Isidor Straus, "Jewish Philanthropy"; and Congressman Henry M. Goldfogel, "Our Country."

On Sunday evening the Judeans Society entertained the rabbis, while on Monday night they saw Mabel Tallaferrero in "Springtime" by the courtesy of A. L. Erlanger. On Monday the rabbis inspected Ellis Island, and discussed the advisability of petitioning Congress to appoint Jewish army and navy chaplains with negative conclusions. They also heard an address in Hebrew by Reuben Brainin the writer.

Election of officers resulted as follows: Honorary president, Rabbi Kaufman Kohler; president, Rabbi Max Heller; vice-president, Rabbi Samuel Schulman; treasurer, Rabbi Moses J. Gries; recording secretary, Julian Morgenstern; corresponding secretary, Rabbi David Marx. For the new Executive Committee: Rabbis Israel Aaron, Henry Berkowitz, Henry Cohen, William Friedman, Maurice H. Harris, Emil G. Hirsch, of Chicago; Charles S. Levi, David Philipson, William Rosenau, Isaac Rypins and Joseph Stolz. All the nominees were unanimously elected. It was voted to notify and congratulate President-elect Heller, who was unable on account of illness to attend the present conference.

Protest Against Reform Rabbis.

Under the auspices of the Hebrew League, an organization composed of young men, a mass meeting was held at the Beth Hamedrash Hagadol, 64 Norfolk street, on Tuesday evening. The meeting was called "to protest against the malicious misrepresentation of Judaism by the Central Conference of American Rabbis, held in this city," and was attended by a vast gathering, many being unable to gain admittance.

Stirring addresses were delivered by Rabbis H. Pereira Mendes, Bernard S. Drachman, S. E. Jaffe, Henry S. Morais, H. Orliansky and S. Rabinowitz. Resolutions were adopted saying that "the conference had descended to the level of the vaudeville stage—that one of the most notorious members of the conference had insulted publicly nine-tenths of our people," and calling the reformers traitors to the cause of Israel. The resolutions were approved of in both English and Yiddish.

Dr. Drachman said in part: Our sages tell us that we must give thanks for evil occurrences as well as for happy events. From this point of view we orthodox Jews must be thankful for what we would otherwise regard as a very disagreeable and unpleasant occurrence, namely the conference of the so-called Reform Rabbis, and the frightful display therein of irreligion, disloyalty to the traditions of Israel and recency to the things considered sacred by our people since time immemorial. We orthodox Jews, contrary to oft-accepted views, are inclined to be tolerant and forbearing with our brethren of the reformed wing, and to overlook the points of disagreement between us, but the revelation of their inner sentiments which they have just given must make it clear to every earnest adherent of the ancient faith that there is such a thing as pushing forbearance too far and that the time has now come in which we must emphatically characterize these views as they deserve and give clear expression to their true bearing and relation to Judaism. We must first of all declare that these men have absolutely no right to speak in the name of Judaism in general; at most they represent only a small fraction of the Jewish people. The vast overwhelming bulk of Israel in this country and throughout the world is still loyal to the teachings of Sinai, to the code of Moses and to the interpretations of the sages.

Men who openly declare that the Mosaic code is not binding upon their consciences, that the ordinances of the sages possess no authority for them, and who are very much in the dark as to whether intermarriage with persons of other faiths is permitted or not to the adherents of Judaism, cannot, from any true point of view, be considered as rabbis or as teachers and expounders of genuine Judaism. The views to which some of them have given utterance are agnostic, not Jewish. Judaism teaches unqualified faith in God and His holy Torah, and unhesitating loyalty thereto and perfect readiness to obey and fulfill the commandments and precepts of both the written and the oral law. We do not want the impression to be created that these debates, arguments and expressions truly reflect Jewish sentiment. We want the community in general to know that the vast bulk of the Jewish people in this country and everywhere are true believers pervaded with the same sentiment of faith and religious loyalty as were their ancestors in all ages and that they reject with scorn and indignation the wretched substitute for real Judaism which is offered them by these so-called reform rabbis.

Some of these gentlemen have stated that reform Judaism is necessary for the sake of the young American-born people who cannot be held loyal to the ancient faith. We want particularly to call that statement as a misrepresentation. There is absolutely no contradiction between pure and true Americanism and loyal adherence to the ancient faith of Israel. Our best American Jews of oldest standing have never seen any need of reform and this meeting called under the auspices of a society of young American Jews numbering about five hundred and reflecting the sentiments of great numbers of others is a sufficient demonstration of the hollowness of that assertion. We are, and we propose to remain, true Americans and true adherents of the ancient and venerated faith of our people.

Hope of Israel League.

The first regular literary and social meeting of the Hope of Israel League will take place at the Hawthorne, 151 West 125th street, Sunday evening, November 21, at 8 o'clock. Thereafter the meetings will take place regularly on the first and third Sundays in the month. The Jewish public is welcome. The topic for general discussion at the first meeting will be the "Master Builder" (Ibsen).

Sir Marcus Samuel will erect a pavilion, at a cost of £2,000, at the Monte Park county cricket ground this winter, in order to provide work for Maldstone unemployed.

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BIRTH.

SCHERMAN.—Mr. and Mrs. Marcus A. Scherman (nee Gleichenhau), of No. 278 East Broadway, announce the birth of a son on Sunday, November 14, 1909.

BAR MITZVAH.

ADLER.—Mr. and Mrs. Sigmund Adler, of 1143 Lexington avenue, announce the Bar Mitzvah of their son Elmer at Synagogue Beth Elohim, 812 East Seventy-second street, Saturday, November 20. At home Sunday, November 21.

HARRIS.—Mr. and Mrs. Louis Harris, of 515 East Eighty-seventh street, announce the Bar Mitzvah of their son Philip at Synagogue Agudath Jeshorim, 113 and 115 East Eighty-sixth street, at 9 a. m., Saturday, November 20. At home Sunday evening, 7 o'clock, November 21.

ROSE.—Mr. and Mrs. Joseph Rose, of 412 East Seventy-ninth street, announce the Bar Mitzvah of their son, Nathaniel, on Saturday, November 20, at Beth Hamidrash Hagadol of Harlem, 110 East 105th 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.

ENGAGEMENTS.

APPLEBOME-KNOPP.—Mr. and Mrs. G. Knopp, 564 Ninth avenue, announce the betrothal of their daughter Rita to Mr. Morris Applebome. Reception at half-past eight, November 21, Westminster Hall, 75 Lenox avenue.

CHAUSER-KANTROWITZ.—Mr. and Mrs. A. Chausser, of No. 422 Grand street, announce the engagement of their daughter, Mary, to Dr. B. D. Kantrowitz.

CHAN-RAUL.—Mr. and Mrs. I. Petschek announce engagement of Miss Bertha Raul to Mr. Max Chan. At home Sunday, November 28, three to six, 562 West 148th street.

FRIEDMANN-SCHULDENFREI.—Mr. and Mrs. S. Schuldentfrei, of 1845 Seventh avenue, announce the engagement of their daughter Natalie to Mr. Lionel Friedmann, of Philadelphia. Reception at Hotel Majestic, Sunday, November 28, 3 to 6 p. m. No cards.

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FRIED-SILBERMAN.—Mr. and Mrs. J. Silberman, 69 East Ninetieth street, announce the engagement of their daughter, Martha I. to Dr. Maurice Fried, of Newark, N. J. At home November 28, 3 to 6 p. m. No cards.

HARRIS-SHEDLETSKY.—Mr. and Mrs. H. Harris announce the engagement of their daughter Sadie to Mr. Harry Shedletsky, Sunday, November 21, 205 East Sixty-ninth street. Reception 8 p. m.

HIRSH-BAUER.—Mrs. Henry Bauer announces the engagement of her daughter Blanche to Mr. Lee Hirsh. At home, 327 East Forty-ninth street, from three to six, Sunday, November 28. No cards.

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

LEVY-STRAUSS.—Mr. and Mrs. Joseph Strauss, 20 East 109th street, announce the betrothal of their daughter Jennie to Mr. Ben. Levy. At home Sunday, November 28, from 3 to 6 p. m.

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 Sunday, November 21, at the Savigny, 2034 Fifth avenue, from three to six. No cards.

SAHM-KATZ.—Mrs. Julia Katz, of 165 East Eighty-second street, announces the betrothal of her daughter Josie S. to Mr. Lafayette Sahn, of New York. At home Sunday, November 21, from 3 to 6 p. m. No cards.

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

MARRIAGES.

NEUSCHOTZ — MICHAELIS. — On Sunday, November 7, 1909, Anna Neuschotz and Jacob Michaelis, by Rev. Adolph Spiegel at Cafe Boulevard.

SILVERMAN—SILVERMAN.—At the residence of and by Rev. Dr. Adolph Spiegel, on Thursday, November 11, Athena Silverman to Zellig Silverman.

IN MEMORIAM.

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

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MAKING A LIVING FROM THE DEAD.

Which remain among the graves and lodge in the monuments. (Isaiah, chap. 65, v. 4.)

"HOW do you do?" said Shoel the Hebrew teacher while shaking vigorously the hand of Velvel the sexton, his townsman of Russia. "Does fate frown or smile upon you here in this golden-paved America? I heard that America is very irreligious and is steeped in sin and corruption, business wrong-doing, speculation and in graft, and hence it swarms with synagogues, temples and churches; and ministers and sextons, like lawyers, physicians and undertakers are thriving. If this be true, I would gladly change my profession for yours."

"A Hebrew teacher, you know, is the servant of children, and seldom has a chance to flatter their elders and consequently his fee is small."

"A sexton is the servant of grown-ups and thus abundant opportunities are afforded him to flatter their vanities (and who is more vain than parvenues who become church officials) and so he can reap a rich money-harvest. For, for what do people pay more than for false flatteries and for the vulgarities and vanities of life?"

"You see, Velvel, the red hairs of your bushy long beard glistened and glittered with golden tricks in Russia; surely, by this time they must have been converted to real gold of the mint. You have a 'smart' head on your shoulders, the head of a 'meshumed' (a Jewish renegade) you certainly must make a good business man here in America."

The man accosted as Velvel was a tall stalwart figure with well-filled-out cheeks that were covered with a heavy red beard which he was fond of caressing continually as if intimating that within the depths of his flaming facial forest were hiding all the scaly coils of the snakes of his cunning—his wisdom and his business ability.

"Do you remember?" continued Shoel, the Hebrew teacher, knitting his brows and stroking his own whiskers reminiscently, "Do you

remember, Velvel, the nickname 'Zazsky' (rogue) you bore in Russia because of the devilish pranks you played on the unsophisticated bewigged crones whom you defrauded of many a dollar by playing the poor and pious scholar? Do you remember the petty larcenies you perpetrated on them while you were sexton of Rabbi Beril's Synagogue? How you would appropriate the candles they would bring you for the purpose of lighting a 'Yahrzeit' on the anniversary of their beloved dead?"

"Yes," answered the sexton unperturbed by the ungracious reminder. "Yes, and why not? Do not the sages say that a living dog has the preference over a dead lion? Aye, it is far better to do some good to a living sexton than to a dead president. Besides, the living Shammass is himself the living memorial lamp of the well-to-do dead. Aye, it is hard to make a living from the living. I therefore hold that if one cannot eke out a livelihood from the quick and the breathing, from the rich and the living, one must try to make a living from the silent and happier dead."

"Well, well, can a leopard change his spots? You are the same gay fellow that you were; always with your terrible jokes," rejoined the Hebrew teacher in a tone of rebuke. But come, tell me," he continued anxiously as if desiring to discover the secret and use it for his own advantage. "Come, tell me, do you really prosper? And whence do you derive your main revenue?"

"Well, well," the sexton returned confidently, "the same good God that provided for me in Russia does not forsake me here either."

"But I heard that this country suffered not long ago from financial stress which resulted in a great many cases of bankruptcy. Does not your God sometime also go bankrupt?" Shoel dared suggest jestingly, though he himself was shocked at the blasphemy he uttered.

"Oh, no," rejoined Velvel cynically, "My God cannot go bankrupt, for He is a God of the dead and a dead God. He is a God of the past, the God of Abraham, Isaac and Jacob, the God of Moses and many more great and beautiful dead names. People now-a-days could not endure the God of the living or a living God. He would be too terrible and dreadful. He would really want them to be religious. Yes, here as in Russia, I make my living from the dead. It is impossible to make a living from the living. I am, you know, a sexton and nothing but a sexton. I devote and dedicate all my energies to this, my sacred calling."

"What do you mean? Are you in earnest? Your words are riddles!" exclaimed Shoel, horrified. "Are you a ghou? Do you rob the dead? Ho can people make a living from the dead?"

"Oh, no; God forbid!" said Velvel with a sense of pride and respectability. "I am not a common thief, I am not a highway robber, I wouldn't think of burglarizing a grave! I make an honest livelihood like any other mortal. I make my living from the congregation and that is a dead institution, you know, and an institution for the esteemed and sainted dead. Don't you know, my friend, that many a living president or trustee or most prominent wealthy and respectable member of the church or temple is really dead; why, they have to be roused by Messiah's trumpet before they awake into consciousness of their duties in coming to services, in being present at meetings or in attending to the important affairs of the house of God, and of the community. They dislike Rabbis who are alive; they would have ministers that but speak of the past and of the glorious and sainted dead. They would have them discuss nothing but dead issues. They are in dread of living themes lest it awaken them into life and they will really have to live. Yes, all our business transactions in the House of God are a traffic with the dead. When you celebrate for instance the anniversary of one of your beloved dead—'Yahr-Zeit'—or when you have to ask the cantor to say the 'Kaddish' after your lamented and sainted deceased, mentioning the deceased one's name in the prayer, you pay a fee for all this to the congregation, to the cantor, to the minister and also a fee to me, the sexton. Is not the Synagogue supported by the income derived from the cemetery? Will you find a community that does not own a cemetery, selling out its graves to those who need them for their eternal rest? Would a minister receive a salary if there were no mourners to make an audience in the Temple, or Synagogue? Would any one be a member of a congregation which could not provide him with a respectable grave, a decorous funeral and a decent burial? Would not a minister and his family starve if he did not realize many funeral fees?"

"O, how often I thought that the best president is the dead president. When a president dies I receive the most liberal fee. Yes, it is hard to make a livelihood from the living and so I must make mine from the dead. Part of my income I derive from the synagogue and part I gather on the cemetery. In good and blessed and fortunate times, when there are many deaths and many funerals, or in the month of 'Elul' when women visit the graves of their beloved ones or in the month of 'Ab,' then I am doing a thriving business; it's my golden age. I recite for the rich

ladies the 'El Moley Rachmim' (the 'memorial prayer') beseeching for them God that He keep the dead in eternal rest; and for this I am richly rewarded. Sometimes you meet with women who cannot decipher the inscriptions on the tombstones and so are unable to find the graves they seek; I then have to find them. But, well, it is an easy matter if you have common sense, and if you are a good business man. If you, my dear friend, wish to be initiated into my lucrative profession, I will introduce you to my friend, the undertaker, and the keepers of the burial grounds. I would also ask you to spend a day with me on the cemetery and I will show you there how you can make a nice and easy livelihood from the dead. Meet me there after morning prayers."

"With pleasure," Shoel, "I am really a nervous wreck now. The teaching of children gave me heart disease; it's time I should cease to be a slave to

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to my ruler and my rod. It is time I should have more freedom, more rest, more leisure, and by the way more money too.

"I have three daughters to marry off, and you can very well imagine what a sum I need for their dowries. Yes, I will take your advice and will spend the day with you on the cemetery to-morrow, and God bless us there."

Shoel thanked God when he awoke next day and found the sky clear and bright with sun-shine. Though it was a day of mourning and fasting, yet, Shoel could not help feeling a thrill of joy in the thought that a happy future will smile on him yet. He slurred over his prayers and hastened to the "Beth-Chayim (House of Life)." Cemetery, the appointed meeting-place. He found his friend to be a man of his word. He found him already waiting for him. After an exchange of greetings and wishing each other good luck, they began to saunter about, looking for trade.

"Hello! Mr. Mr.!" cried a well attired, middle aged, plump woman from a distance.

The two men quickened their pace and with a bound they swooped on their quarry.

"What, dear madam, can I have the pleasure of doing for you?" asked Velvel, the sexton, his eyes meanwhile scanning narrowly his patron to find out whether she looked rich or poor.

"O, Reverend (women sometimes called cantor or sexton Reverend) "I am in a dilemma; I lost much time in seeking my grave, I mean the grave of my beloved husband: but couldn't find it. I do not recognize the tomb-stone as I cannot read the Hebrew inscription thereon. Will you kindly be good

enough to show me the grave I need and recite a "Kaddish," or memorial prayer in my behalf. I will pay you for your trouble handsomely."

"With pleasure; I shall be only too glad to place you by the tomb-stone you seek, immediately," answered Velvel, his face hardly able to conceal the joy of his heart in having a good beginning so early in the day.

The three starting on their quest, the woman gave the necessary as well as the unnecessary information to the sexton.

"My sainted husband's name," she said, "was Zalmon, may his soul rest in peace. His father's name was Yoel and my mother-in-law's name, God keep her in His bosom forever, was Peshabreindel." To enliven a little the walk the woman began to relate some of her life experiences. "My husband and his mother are buried in this cemetery, but their graves I know are not very near each other. Oh, my dear husband, oh, he was such a good man. He was the president of his congregation and was so charitable! To me, he was an angel! He left me all his estates; of course I acted also nobly towards him. I gave him the grandest funeral ever seen in town. It cost me a thousand dollars! Yes, neither you nor I can wish ourselves a better and nicer funeral. Aye, but the husband I have now is not at all like him. You should see the tomb-stone I put up for my husband! The same, identical head-stone I put up for his mother."

"Here is the grave you need, madam," broke in Velvel in a manner of certainty and self-possession.

"O," exclaimed the woman, "Is it possible? How near I was to my grave, I mean the grave I sought, and did not know it! Thank you, Reverend, you may now say, the "Kaddish."

Solemnly the sexton recited the memorial prayer while the woman wiped her wet eyes with her white, silken handkerchief. The fee was paid and the woman wended her way home.

No sooner was she out of sight than Shoel spoke to Velvel in a voice trembling with horror and indignation.

"Velvel! Good God, what have you done? Why, the woman shed her tears in vain,—shed them not by the right tomb-stone. You have shown her the wrong grave; why, you brought her to the grave of her mother-in-law! It's an outrage! an unspeakable shame!"

"Don't act like a green-horn, Shoel. Calm yourself and don't be a fool. Why, tears are tears and a grave is a grave. All tears and all graves are alike. What's the difference? It's all the same wherever and whoever drops them. What if the woman wept for once by the grave of her mother-in-law? Time is money, you know, nay more than money, and so I can't afford to waste too much time in trying to find their right and proper graves for people. I, therefore, take them to the nearest grave I can get at. Come I'll strike a bargain with you for my good counsel

and the business experience I revealed to you. This should be my reward from you. When I die, bring all your customers to drop their tears on my grave no matter for whom they mean it—for wives, husbands, mothers-in-law, fathers-in law, etc. I'll enjoy it. It's good sometimes to have one weep on your grave and not mean you, yes weep for another's grave on yours. That would be a real monument! The greatest and truest monument the world ever saw! And you shall call this my monument, the Living Weeping Monument! Look here comes another good customer. Make haste then. Ah Shoel, it's hard to make a living from the living. You understand now. We must, we must make a living from the dead!"

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KLABER, ADOLF.—In pursuance of an order of Hon. John F. 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 25th day of April, 1920.

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 F. 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, city of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, Room 606, No. 170 Broadway, Borough of Manhattan, in the City of New York, on or before the 25th day of April next.

Dated New York, the 18th day of October, 1909. ALVIN L. STRASBURGER, BYRON L. STRASBURGER, MARK OTTINGER, Executors. WETMORE, JENNIE, Attorneys for Executors, No. 24 Pine Street, Manhattan, New York City.

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Friday, November 19th, 1909 : : : Kislev 6th, 5670.
ל"ט

THE CRYING NEED OF JUDAISM is to stop crying—and work cheerfully for the future.

TO STAND ON THE TORAH requires more sacrifice than to sit down on it or to walk around it.

IN THE PRESENCE of death all party lines were removed and the Conference honored itself by honoring Dr. Asher.

"REFORM CHUDAHISM" said Rabbi Kohler "iss a Cherman importation; —diss iss drue." Who would dare doubt it?

OUR RABBIS ARE, as a rule, fine, sociable fellows and "good mixers" in spite of the "mix-ups" so frequent during the Conference debates.

SOME PEOPLE foolishly believe that Israel's mission in the world presupposes the omission of everything Jewish from the homes and houses of worship.

SOME OF THE EULOGIES delivered at the bier of the late Dr. Asher simply emphasized that there was one big figure missing—Joseph Mayor Asher.

RABBI SAMUEL SCHULMAN has a penetrating voice that we may well envy. It carries even further than a heavy, noisy and efficient presiding officer like Rabbi David Philipson.

IN ONE RESPECT this year's "annual picnic" was unique. The "heavyweights" among its attendants were not crowded out from the debates by the avenging hordes of the "half-baked."

KING HIRAM sent workmen to build the first Temple in Jerusalem. How are the Freemasons who are reported to contemplate rebuilding it going to get their workmen? Probably they'll hire'em.

THE REFORM RABBIS are very fond of quoting the prophets. Would any of the prophets have conducted Sunday services? Would any of them have partaken of the banquets? We would like to know.

PROBABLY THE MOST EDIFYING portion of the programme of the recent Rabbinical Conference was that dealing with recent Hebrew text-books! And two ripe scholars (C. C. A. R. standards of scholarship) dealt with the matter in the twinkling of an eye!

REV. S. EDWARD YOUNG, a Brooklyn Presbyterian minister, preached a sermon on Sunday last on "Jews the Coming People." By the way, haven't the Jews pretty nearly arrived? Anyhow, Dr. Young should keep off Dr. Madison C. Peters' preserves.

THE HON. MAYER SULZBERGER does not wish to be considered for the vacancy on the United States Supreme Court bench caused by the death of Associate Justice Rufus W. Peckham. 'Tis well! As our "second best choice" we submit to President Taft the name of Louis Marshall, of New York.

THAT A RIGHTEOUS AND SOBER JUDGE may have some unrighteous and delirious ideas is sadly illustrated by the following extract from a lecture recently delivered by Federal Judge Grosscup of Chicago, Ill.:

"There should be spiritual instruction in the public schools of the United States. The need of spiritual education is a vital need for the future of the nation. Jesus Christ should not be barred from the schools."

WE JOIN WITH THE CENTRAL CONFERENCE of American Rabbis in honoring the memory of David Einhorn and of Samuel Adler. Both these men were scholars; the former compiled the only Reform Jewish prayer-book worthy of the name, while the latter raised his congregation from a minor one in every sense to that of one of the leading congregations in the land.

ZIONISM in America lately seems to have entered upon the road to slow but sure extinction. The enthusiastic mass-meetings of the earlier days and the identification of prominent members of our community with the movement seem to have vanished into thin air. We ask our Zionist friends, what is the trouble?

OUR ZIONISTS.

A recent failure gives point to our remarks. During the sessions of the Central Conference of American Rabbis it had been planned to have a meeting at which a few Reform preachers of greater or less prominence would tell us why they believe in Zionism. But the plan "went aglee". Is Zionism in America moribund? We hope not, if only because that will greatly please those journals which for the past weeks have been "weeping" over this corpse of their own imagination in a manner to make the dead one turn in its grave.

Zionists, be up and doing! Give the lie to the assertions and "we-told-you-so's" of the anti-Zionist press.

THE *Jewish Outlook* of Denver declares that the Educational Alliance of this city, "which did so much good under the leadership of Dr. Blaustein," is now directed by Rev. Samuel Buechler and therefore is in the hands of an un-American and reactionary element.

PURE IGNORANCE.

Rabbi Buechler, we wish to inform our contemporary, is not the director of the Educational Alliance but simply and solely the preacher in its People's Synagogue. In this post he succeeded the ever-to-be-lamented Adolph M. Radin. He never succeeded Dr. Blaustein, nor has he in the slightest any connection with the administrative work of the institution.

The present administrative head of the Educational Alliance, and its general director as the successor of Dr. Blaustein, is Mr. Henry Fleischman who fully comprehends the peculiar problems his organization has to grapple with. He certainly cannot be accused of not being an American.

To our Rocky Mountain contemporary we would say, please do not derive your information about New York Jewry from *The American Israelite*, which is unfair, when it is not uninformed. There are good Jewish sources of information here in New York in plenty.

What has come over the *Jewish Chronicle*? Editorially its utterances on Claude G. Montefiore's new "liberal" synagogue are weak and mild, not what one would have expected from such a champion of uncompromising fidelity to traditional Judaism. To cap the climax, however, it has opened its columns widely to a glorification of our own un-Jewish radicalistic movement.

IN A SELECT GIRL'S SCHOOL in Germany the teacher asked her pupils for words ending in the German suffix "ieren." Such words occur frequently, she said, and instanced "reklamieren" and "retrivieren." A little Jewish girl chose the word "recherchieren"; and when the teacher asked her to give its derivation, she promptly replied, "I derive recherchieren from Rishus."

THE YEAR BOOK of the New York section of the Council of Jewish Women for 1909-1910 has just been issued. It is a neatly-printed pamphlet, and makes interesting reading. The section does much good work along the lines of Jewish philanthropy, besides paying considerable attention to its usual religious and cultural courses. Our local section has, as may be seen from this book, planned a very thorough campaign of work and for the acquisition of new members during the coming session.

WE GLADLY GIVE SPACE to the suggestion embodied in the contribution of our esteemed friend, Mr. V. S. D. Aaronson, which appears in another column of this journal. The idea it sets forth is at once excellent and timely. The late Rev. Professor Asher always pointed out that the present deplorable condition of Judaism in America was due to the fact that we neglect altogether the religious education of our youth. And if there is one thing for which Prof. Asher's name will ever stand among us, it is for that spirit of uncompromising hostility to sham and irreligion which is caused by our failing to do our bounden duty by the younger generation in American Israel. Therefore, Mr. Aaronson's idea is so meritorious, because his contribution breathes the very spirit of the late Prof. Asher's teachings, and we welcome his suggestion that the projected school or classes be indissolubly associated with Prof. Asher's name,—a fitting and striking, perpetual tribute to his memory.

ויקץ יעקב משנתו ויאמר אכן יש ר' במקום הזה ואנכי לא ידעתי :
ויירא ויאמר מה נורא המקום הזה אין זה כי אם בית אלהים
וזה שער השמים :

"And Jacob awoke/out of his sleep and he said, 'Surely the Lord is in this place; and I knew it not'. And he was afraid and said, 'How dreadful is this place! this is none other but the house of God, and this is the gate of heaven.—(Gen. 28:16-17)

JACOB is cast into exile. For the first time of his life he is facing hardships. His is, indeed, a rude awakening! And among the words wrung from his heart by self-searching remorsefulness, the most pathetic are: "And I knew it not. . . .!"

A RUDE AWAKENING.

We know not! This is the saddest fact of life. We walk about in this great world and know not—that it is God's sanctuary. We look up to the sky, perchance to see whether the fast-gathering clouds necessitate our taking an umbrella and know not—that the clouds are the incense that the vast Ocean sends up worshipfully to heaven. We behold the high mountains and think perhaps of Cook or Peary and their squabble for the explorer's laurels and know not—that the mountains are the prayerful hands of the world that stretch out longingly toward their Maker. We allow our gaze to wander, rarely enough, to the stars above; but they have no meaning for us because we know not—that the stars are the perpetual flames burning on the altar of God. In short, we travel toward the grave without ken or purpose, as if in a dream; without feeling at all that we live in the ever-presence of God, whose exalted Spirit compasses us about. Jacob's—deceivers—as we are, we deceive ourselves. To dream is pleasant; to know causes much heart-ache. We, therefore, prefer not to know

But sometimes there come to us, through our slothful dreams, glimpses of a Reality higher than our petty selves. Visions mount our couch that cannot be banished. And the couch is not a bed of roses that have stolen their blush from the dawn; and the visions are not the golden visions of greed and lust that dim the eye but set conscience at rest. Nay the couch is—a heap of stones picked up by the wayside; and the visions are dread nightmares of failure, disappointment, suffering. We wake up—what a rude awakening! Shattered is our vanity—and our conceit, like a broken idol, grovels in the dust. For the first time we begin to know: to know that we know not! Aided by this knowledge of our want of knowledge, we begin to faintly realise how high and remote is the Ideal; how arduous the ascent toward God; how many "ups and downs" even saintly and angelic men must experience before they can place their foot on the highest rung of the ladder. And as we realise this, fear seizes the heart that had never known toil and moil; and it is then we exclaim: "How DREADFUL is this place!"

Had we but started out at once in the right direction! Had we but listened to the whisperings of the universe that urged us TO KNOW! We should then understand, at the very outset, that the world is the gate of heaven, that human life, with its responsibilities and stern duties, is the only possible avenue leading to Paradise. We should then begin to climb upwards with a blithesome heart, shouldering the most difficult tasks with a cheerful and manly will. Fastening our trustful gaze upon HIM who stands on the top of the ladder, we should proceed from strength to strength, undismayed by occasional setbacks. Moreover, recognizing the disciplinary purpose of these setbacks, we should school ourselves to see in each of our sufferings the finger of God pointing to a higher and better life. And the glorious result would be, that we should then never dare utter the blasphemy that God's world—sanctuary is a dreadful place! Rather, in admiration for the all-wise Scheme in which even wickedness and ugliness are changed into incomparable goodness and beauty, we should then say: "How BEAUTIFUL is this place!"

RABBI JOEL BLAU.

RARE DR. ASHER! When and where shall we see his like again? He combined the wisdom of the East with the culture of the West. His gigantic mind was equally at home in the Torah as in philosophy, in *shass* as in Shakespeare. He was a Moses in creating ideas, an Aaron in presenting them. He preached what he believed, and practiced what he preached. He was as tender-hearted and sympathetic as a little child. He forgot self in the service of his fellow men. In the cloud of sorrow and gloom cast over American Jewry by the passing away of Dr. Asher, we may discern this silver-lining: It redounds to the glory of Judaism that it has occasion to mourn the loss of a man like Rev. Professor Joseph Mayor Asher ל"ט ז"ל.

Rabid Reform.

HAVING demolished, or rather tried to demolish and in his own case succeeded in demolishing, much that most Jews hold to be sacred and vital, Dr. Hirsch, of Chicago, now turns his attention to Zionism as an expression of the orthodox Jewish consciousness, and thinks to deal the movement a death-blow by his mere *ipse dixit*. And what makes his attack on Zionism all the more offensive is the fact that it is delivered under the guise of eulogia on Einhorn and Adler and Samuel Hirsch, men who nevermore existed when the modern, extant movement was initiated.

Zionism has been attacked by orthodox Jews on the score of its irreligiosity, and such criticism is entitled to respectful attention. But Dr. Hirsch's wild outbursts do not deserve to be pondered for one minute; he is in them simply straining at oratorical effects and probably does not care whether or not his auditors take him seriously.

Sectarian Philanthropy.

THAT the late John S. Kennedy, of this city, was a philanthropist, needs no proof. A man who by will leaves fully one-half of an enormous fortune to religious, charitable and educational institutions may justly claim the title of "love of his fellow-man."

None can object that Mr. Kennedy disposed of his wealth according to his own desires. He endowed with a princely liberality his own church, the Presbyterian, and its many and useful mission and education departments.

But the impression one draws from a perusal of the Kennedy testament is, that its maker was somewhat narrow in his outlook. First came those of his own communion of faith; after them the world of men and women.

This sort of philanthropy is distinctly of a sectarian character. While the dispenser of it is entitled to a high rank as a benefactor of the human race, yet he is none the less second to such millionaires as in disposing of their property know no distinction between race and creed, between nation and country. This, we urge, is the lesson one ought to learn from the Kennedy benefactions, great and noble as they are.

Pernicious.

THE Central Conference of American Rabbis at its conventions can always be relied upon to furnish ammunition for the opponents of Judaism. And the recent one just held in this city proved no exception to this rule.

Dr. K. Kohler, in the course of one of the discussions, declared it to be his opinion that the Bible is not the textbook of Judaism, and that one who does not believe in the Bible as such, is a better Jew than he who does believe in it. These remarks, coming as they do from a teacher of teachers, ought to be rebuked and sharply controverted in all parts of the land. The state

ment may represent the speaker's own belief, but it does not, never has represented, and will never represent what Jews believe about the Bible. Dr. Kohler himself attempted to "hedge" when his attack on the Book of Books, our special contribution to the human race, was flatly refuted by some other Reform rabbis. But his opinion, that the Decalogue is not the textbook of Judaism, is equally fallacious and is treason to the Jewish cause. The Decalogue itself not only embodies the fundamental truths of Judaism and of its daughter-faiths, but its words are part and parcel of the very life of the Jew.

Not only are Dr. Kohler's words a travesty of the holiest doctrines of our faith, but they do of themselves much to destroy whatever useful purpose the Central Conference may subservise, because of his prominence in its deliberations. Such fatuous statements as these cause all right-thinking Jews to view the late Conference as simply another "annual picnic."

Criticizing the French.

IT IS very pretty for the American press to castigate the French because of their system of criminal judicature and it is not altogether nice to advise them, to change their laws and procedure because the method in vogue in France works harshly upon the criminal and affects the over-sensitive people elsewhere.

How about putting our own criminal judicature in order? How about the elimination of those extremely technical refinements in our rules of evidence which give murderers and criminals of varying types and degrees so many chances of escaping condign punishment, because of the admission or non-admission of testimony. Why not advocate the striking-out from our procedure the extremely technical objections as to the relevancy or irrelevancy of evidence and do as the French do—admit everything?

Why not abolish the abominable divorce laws which obtain here so largely, and before attacking the French and their methods, sweep from the statute books of many of our States the law and procedure in divorce which recognize such a heinous condition and living lie, that enables a woman to plead desertion and non-support by a millionaire husband and which severs the marriage tie after a short statutory residence provided for the purpose of giving the court jurisdiction, and permits her to remarry within twenty-four hours after the sundering of the marriage relation.

Why not make it difficult for the men "higher up" to escape by way of the Statute of Limitations? Why not enact laws so that the best fraction railway in the world cannot be manipulated through leases and reorganizations which enrich the manipulators and freeze out the confiding stockholders, and, after making fat berths for receivers (and counsel), who rehabilitate

the road at the expense of the stockholders, turn it back by legal hocus-pocus to the original manipulators—divested of the honest obligations due to the stockholders.

People who live in glass houses shouldn't throw stones. Let us put our own household of criminal procedure in order before we advise others what to do in the same province.

Confidential Confetti.

THROWN BY A. LAYMAN.

"What is as rare as a day in June?" A day in the Conference when some rabbi does not make a fool of himself.

By all odds the most conspicuous figure at the Conference was Dr. Emil G. Hirsch, the *Jupiter tonans* of the West. He is, however, a little "wild and woolly," and shows a great deal of self-consciousness and pride. But "Rome may bear the pride of him of whom herself is proud."

The discussion on intermarriage threatening to become calorific, they dropped it like a hot potato. But like Banquo's ghost it came up again.

Evidently Dr. Schulman can't see a joke; he objects even to hearing one, and most emphatically, too, when the joke is on himself.

I really saw nothing bad in Dr. Moses' remark, that the rabbi who was present at a mixed marriage banquet went there "presumably as an ordinary drinker." Had Dr. Moses said "as an extraordinary drinker," Dr. Schulman might have had some firmer ground upon which to base his objections.

A little *levity* now and then, is relished by the *priestliest* of men.

The older and Elisha-headed members must have gazed with admiration, not altogether free of envy, at Dr. Schulman, who, when his dander is up, shakes his head crowned with such a glorious abundance of hair.

"Carmen Sylva," the gifted Queen of Roumania, is about to publish a volume of English verse. In this, we are told, she will have something to say poetically of the Jews of her land. But the Queen's references to the Roumanian Jews will be made through the medium of a literary artist, pleasant perhaps to consider as literature, but quite another thing from the relief which they are so much in need of and which she cannot or will not secure for them!

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JOSEPH MAYOR ASHER.

SOME APPRECIATIONS.

Continued from page 1.)

birth and training he had derived a rare control of the English idiom which he spoke with matchless force, exactness and expressiveness, from his Russian ancestry and his Talmudic studies in the Yeshiboth of the Muscovite empire a broad and thorough acquaintance with the Rabbinical literature, in the University and by virtue of his keen intellect and extensive reading he had acquired extensive scientific and philosophic learning, and the power of close and logical reasoning. All of these great gifts, together with wondrous eloquence and intense enthusiasm he placed in the service of orthodox Judaism. His most marked characteristic was his overwhelming earnestness.

To promote the interests of the historical faith was to him the most sacred and important task in life, and in order to accomplish this object he strained his physical and mental powers to the utmost. There can be but little doubt that he fell a victim to his loyalty to duty, as he conceived it, as genuine a martyr as any that have ever yielded up their lives for the sanctification of the Divine Name. Orthodox Judaism in America will sorely miss him, and long feel the absence of his eloquent tongue and his loyal and whole-souled participation in everything which concerned its welfare. May his memory be blessed and his life and an inspiration to coming generations.

REV. DR. H. PEREIRA MENDES.

66 **M**AN goeth to his everlasting home." (Ecc. xii: 5.) The Me-drash remarks it is not said to "an everlasting home," but to "his everlasting home," in order to teach that for every righteous man there is a special home in the world to come.

Rabbi Joseph Mayor Asher has gone to his everlasting home. In that world in the great beyond his soul will find its mission continued. Fiery eloquence, wonderful earnestness, conscious conviction; profundity of knowledge, the power of logical analysis, a philosophic temperament—all these gave wings to his works as he preached in a Synagogue or spoke at a meeting. He carried his audiences with him. He gained their respect and he kept it. In his own congregation, among the members he gained the love of all and he kept it. Preacher to appeal to the intellect, teacher to quicken the mind, he was also pastor to touch the heart.

He spent his vital force for the work of a minister of God. What nobler sacrifice could man make?

Cut off in his prime, all New York Jewry laments his departure. Seldom is it granted to any Rabbi to make his power in the ministry felt in the community as he did. His congregation will sorely miss him. But it must be a consolation to the members to know that he appreciated their constant and loving consideration for him; that they infused happiness into his life by their touching devotion to him; that he thought no sacrifice too great for him to make for them in order to show his gratitude. He sacrificed his life.

Preacher, scholar, leader, friend—no wonder all who knew him mourn his loss.

It is better to be in prison with a clear conscience and a mind at peace than even on the most brilliant throne with care and anxiety; and of course all the more if it has been acquired by fraud or force.

The Meshumed at Kol Nidre.

Translated from the Yiddish of Z. KOTLAR in the Jewish Daily News

66 **H**E has always been wandering from pillar to post, from town to village, spending the day in one place and resting at night in another; yet he never failed to attend divine services at local synagogues, or to form a necessary quorum for worship either in some homestead or in the open field." So the Hassidim, the pious ones, relate of Rabbi Leib Sarah's, one of the distinguished pupils of Israel the Baal-Shem.

It came to pass, time and again, while stopping in a place which never harbored more than two or three wayfarers at a time, Leib Sarah's witnessed a change in the air, causing hail-storms in the summer and avalanches of snow in the winter, resulting in the coming of numerous strayed travellers to seek shelter in the forsaken inns. There at the suggestion of the Rabbi, the Minyan would be formed and religious ceremonies properly conducted.

Leib Sarah's became so optimistic about his ability to form Minyan anywhere and everywhere, that he left the centres of the Jewish population many a time, went to lonely country-places, where but one or two Jews were residing, and by mere luck and sheer pluck successfully gained his desired quorum.

"Reb Leib", he had been asked on innumerable occasions, "Rabbi Leib, you can never get a Minyan there!" Good-natured, as he always was, he used to reply, "Never you mind, God in His mercy will have a quorum for me in attendance wherever I go, in town or village, field or desert."

The climax, however, was reached one Atonement eve.

As a rule, Rabbi Leib Sarah's always managed to come to cities with a large Jewish population a few days before the Day of Atonement, so as to select a choice seat in one of the finest synagogues and make the appropriate preparations for the important day, adding as he did, that at such time one should not tempt Providence, take chances at hazard and anticipate miracles.

Unfortunately, however, it happened his conveyance broke down in a lonely country place, on the day before the Atonement Day.

There was no other alternative but to walk to the nearest settlement and celebrate there the solemn day.

The local inn-keeper assured the strayed Rabbi that divine services were conducted there on the New Year's days; the eight local Jews and two neighboring ones having constituted the necessary quorum.

The Rabbi, thereupon, resigned himself to surrounding conditions and began to make arrangements for the approaching Festival, little dreaming of the advancing calamity, which was to fall heavily on the little community in general and on Leib Sarah's in particular.

And this is what occurred.

The two neighboring Jews, who had completed the Minyan on the last Holidays, sent word that they had decided to celebrate Atonement in the nearest city, and would, therefore, not participate in the village services.

Down-cast and heart-broken, the villagers wondered how they could pass such a day with no divine service.

"Is there any possibility for us to go to some other place in the vicinity, where re-

ligious services are held, and there join the worshippers?" inquired the Rabbi morosely.

"Too late now," all answered in unison.

"Is there an apostate in the neighborhood, who might have reformed and resumed his former faith?" continued the Rabbi.

"No renegade that we know of. But..."

"But who?" ejaculated the Rabbi.

"The Poritz."

"What Poritz?" thundered the Rabbi.

"The owner of the village and its accessories. But it is almost forty years since he turned "Meshumed"."

"Has he ever manifested inclinations toward repentance?" Leib Sarah's continued to question.

"Not so far as we know," came from the congregants.

"Does he go to Church and set up the cross?"

"Well, he does neither the one nor the other."

"Where does he live?" was the Rabbi's query, accompanied by a deep gesture.

"Right over there at the Palace."

Wrapped in his white robe, skull-cap and praying shawl, Leib Sarah's left the improvised synagogue and darted through the adjoining lots to the Poritz's mansion, to the utter dismay of the Jews.

Men and women trembled like aspen leaves, in their expectation of something dreadful that was sure to happen in the next few minutes. Even the waxen candles appeared to share the wholesale confusion and their dim light assumed a somewhat melancholic flickering. Bot, lo! there were heard approaching steps.....

The door opened with a crash and the Rabbi and the Poritz appeared on the scene; the former as pale as the moon, while the latter's eyes were shedding profusive tears. Leib Sarah's amidst the general commotion and confusion, ordered the reader to assume his place at the temporary pulpit, took out the Scroll of the Pentateuch from its repository, gave it to the Meshumed to hold for a while and led in the declamation of "With the divine permission of the Omnipresent, and that of the celestial and terrestrial assemblies, we declare it permitted to pray with transgressors." The last dictum, reflecting as it did upon the Poritz, caused a loud, heart-rending cry to break from the entire assembly. Men, women and children joined in it, tears streamed from the eyes of both the Rabbi and the Meshumed.

The service progressed, but the outbursts, and lamentations of the Poritz surpassed all expectation. His soul-stirring intonations of the confessions and his animated rendition of "For the sin we have committed against thee by profaning thy holy name", capped the climax.

The services for Atonement eve came to their close, the worshippers departed for their nightly rest but the Poritz never left his place. Nor did he sit down the whole night and the next day, reciting the prayers all the while and going through the liturgical selections, his moanings and wailings accompanying the proceedings all the while.

Now came the time for Neilah or conclusive service, in the course of which the Poritz increased his vehemence at the declaration "Hear; O, Israel, the Lord is our

RECOLLECTIONS OF THE LATE REV. DR. ASHER.

BY REBECCA V. FISCHER.

*Between the dark and the daylight,
When the "Mincha" service was o'er,
Our Dearly beloved Dr. Asher
Would discourse on religious lore.*

*Each ear'd be intent on catching
Every single word that fell
From the lips of that learned Rabbi,
Whom all did love so well.*

*One Sabbath 'twould be on the "Sedra,"
Next week he would expound a psalm,
And then he would talk on the "Ethics,"
With his characteristic charm.*

*And now we'll ne'er again hear him
Analyzing a "mitzvah" or "din,"
For the gates of the Heavens have opened,
And the angel's have led him in.*

God, the Lord is One," when "the Lord is God," was heard the worshippers missed the usual voice of the Meshumed. A superhuman, angelic and melodious sound made itself heard through the little place of worship, all being silent after the blowing of the Shofar.

Instead of the stout and sturdy Poritz, the worshippers then beheld a gigantic corpse lying prostrate on the floor.

"Offering his penitence with a contrite heart and humble soul," observed the Rabbi, "he certainly entered through the portals of heaven, among the souls of Abraham, Isaac, Jacob and all the righteous men and women of Israel.

NACHMAN HELLER.

Harrisburg, Pa.,

Galician Misery.

THE news comes from Galicia, in shape of a Red Cross appeal by the American Ambassador to Turkey, that real want and misery exist among the people of that unfortunate land. The approach of winter, too, is bound not to alleviate their abject condition but, on the contrary, to make it all the worse.

We trust that the Red Cross appeal will meet with a very ready response from all classes in our community. While we are not told in detail of the misery confronting this section of Francis Joseph's empire, we know that it holds within it the most down-trodden and unfortunate proletarians among the Jewish masses of Eastern Europe.

The appeal is, of course, general in its terms, and this will not deprive it, we are sure, of the support of our philanthropists. They know, if they have read at all, the conditions existing in Galicia for the past couple of decades. They ought to know, too, that the Galician Jews are most cryingly in need of material and moral assistance.

Give liberally, therefore, of your measure to this good effort! This is our final word to the community. Mr. Schiff, the treasurer of the Red Cross fund, ought to be able to report soon receipts of some magnitude from American Jews for this purpose.

However we may long for peace we cannot expect to secure it by running away from duty.

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An Interview with the Late Rabbi Samuel Salant.

66 **T**HERE is something pathetic in the intensity with which the Jews of Jerusalem watch the changing aspects of the worldwide movement to restore the scattered and oppressed people of Israel to the land of their ancient dignity and power," says James Creelman, writing in the November *Pearson's* under the caption "The Turks, the Christians and the Holy Sepulchre." There are four cities sacred to the Jews—Jerusalem, Safed, Hebron and Tiberias. But of these Jerusalem stands first.

Even a Christian, fresh from a vast scene of Christian martyrdom in Asia Minor, and seeking in vain for signs of Christian unity at the sepulchre and birthplace of Christ, is bound to be profoundly impressed by the eagerness with which the once masters of the city of David seek for news of the project to found a Jewish nation in Palestine.

Unlike their Christian neighbors, the Jews of Jerusalem and the Holy Land generally are poor. They have no glittering and overflowing treasuries in their synagogues. Elsewhere in the world Israel may have achieved wealth enough to sometimes ordain war or peace among the greatest Christian nations. But in Palestine the Jewish problem is one of poverty and hard, rough work.

Thousands and thousands of Jews have returned to the soil of their ancestors. The Jewish population of Jerusalem has more than doubled. There are colonies near Jaffa, in Upper and Lower Galilee, and elsewhere. Baron Rothschild has spent more than forty million dollars on thirty colonies in Palestine. Of the ten thousand Jews living in colonies a vast majority are immigrants from Russia and Roumania. But many well-to-do Jews have returned from Australia and America, and there are fine stretches of modern Jewish residences reaching westward outside the walls of Jerusalem.

While the various Jewish organizations in Europe and America discuss Zionism, or the plan to settle Jews in the long-abandoned lands of desolate Mesopotamia, the Jews of Jerusalem continue to assemble by the fountain of Solomon's Temple and, weeping against the gray stones, pray for the restoration of their ancient inheritance, and their committees continue to work for the support and education of their poor. Some of them complain that the prosperous

Jews of America do little for their brethren in Palestine.

This year Jacob Schiff, the noble New Yorker who has done so much for the cause of Israel, visited the Holy Land. He gave a hundred thousand dollars to found a Jewish technical school at Haifa. To the Central Committee in Jerusalem he gave only ten thousand dollars, and when he was urged to consider the claims of that country upon his purse he shook his head gently and said, "My Palestine is the United States and my Jerusalem is New York."

It was my privilege to see and talk with Samuel Salant, the venerable and saintly Grand Rabbi of Jerusalem. This remarkable man, perhaps the most exalted and revered figure in all Israel, died since this article was begun a few weeks ago. He was ninety-five years old and was Grand Rabbi of Jerusalem for nearly seventy years. There was another Grand Rabbi, recognized by the Turkish government and supported by the Sephardim Jews, but the great body of the Jews in Jerusalem, particularly the Russian, Roumanian and German Jews—the Ashkenazim—acknowledged only Samuel Salant, the gentlest, most learned and most beloved Jew in Jerusalem since Israel was scattered and trampled under foot in the ghettos of Europe.

Pushing through crowds of porters, donkeys, camels, and pedlars, and descending the narrow Street of David, I found the Grand Rabbi in a small second-story sitting-room beside a weather-worn synagogue and school.

He was a small, thin man with snow-white hair and scanty beard. On his head was a flat-brimmed hat of black velvet, and a long silk gown of reddish-brown, with black stripes, hung in folds about his body. His shrunken face was weazened and puckered. His gray eyes were almost blind. His voice was thin and whispering. He sat by a table covered with a red-patterned cloth, and an old-fashioned clock ticked loudly overhead.

Before this appealing figure, majestically old and pathetically weak, stood a group of bearded men in quaint Orientalized European clothes, with corkscrew curls hanging before their ears. Words can hardly express the tender reverence with which they looked upon their aged rabbi.

The Grand Rabbi's hands were small and so thin that the light seemed to shine through them. Taking my hand in his, he clung to me like a child, his shriveled, white face, down which the meagre hair hung on either side, was lit with a smile of welcome and his dim eyes looked wistfully into space.

Beside him sat his grandson, who was also a grandfather. His great-great-grandchildren were in the courtyard outside, from which came the sound of laughing, romping Jewish school-children.

When he heard some of the story of the massacre of thirty thousand Christians in Adana, the Grand Rabbi seemed to be deeply affected. His body shook and his lips trembled.

"It was dreadful," he said. "I sent a hundred francs to the Christian relief committee as soon as I heard of it. It was not much, but it was all I could spare, for I am a poor man. I hope that nothing like that will ever occur again in the world."

I asked him about the movement to establish a Jewish nation.

"The Jews should return to Palestine," he said. "That is the best thing for them. There never was a better time in history for Jews to return to their own land. Palestine is now ready for its own people. When I came to Jerusalem, it took four weeks to make a journey that can be made in four days now. It is wonderful, wonderful!"

Whether the Jews are to find their future in Palestine or in Mesopotamia God only knows. No one can foretell the will of God. We are all in His hands."

He raised one hand as though almost in benediction and lifted his face upward. "Our forefather Abraham used to live in Mesopotamia, which the Bible calls Aram Naharim. God Almighty said to him, 'Go out of Mesopotamia and go into a land which I will show you.' That land was Palestine."

"I know what they say about colonizing Jews. But tell our people in America not to forget their poor brethren here. A king was walking in the night and no one knew him to be the king, save one who recognized his face and put a light in a window in order that he might find his way. And the king said, 'Why not come out into the street with the lamp and go before me that I may see where I go?' So, why not give us light in Palestine, where we are?"

I can recall conversations with many distinguished religious leaders—with Leo XIII in the Vatican; with the Archbishop of Canterbury in Lambeth Palace; with the Sheik-ul-Islam in Constantinople; with Pobiedonosteff, the thin-lipped Procurator of the Holy Synod, in St. Petersburg; with cardinals, archbishops and patriarchs of many faiths—even with a great, rumbling, mysterious Mahatma from the Himalayas. But I cannot remember anything more impressive than the face of the Grand Rabbi of Jerusalem as he raised his white, withered hands in parting.

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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 subscriber, at his place of transacting business, No. 125 Fifth Avenue, in the City of New York, on or before the 17th day of March next.

Dated New York, the 17th day of August, 1909.
LOUIS STRAUS, Executor.
BERNIE LEWENBERG, Attorney for Executor, 125 Broadway, N. Y. C.

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 his place of transacting business, No. 71 Broadway, in the City of New York, on or before the 25th day of October, 1909.

Dated New York, the 19th day of October, 1909.
ROSE W. STRAUS, Executrix.
ELLISON, MACINTYRE & DAVIS, Attorneys for Executrix, 71 Broadway, New York City.

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 his place of transacting business, No. 212 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. 212 Broadway, New York City.

SPIRO, CAROLINE.—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 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 Rose & Putzel, No. 125 Broadway, in the City of New York, on or before the 15th day of January, 1910.

Dated New York, the 9th day of June, 1909.
MELISSA MUMENBAUM, Executrix.
ROSE & PUTZEL, Attorneys for Executrix, 125 Broadway, New York City.

DANENBERG, BETTY.—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 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 Gunneheimer, 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 BICKLE, Executors.
GUGGENHEIMER, UNTERMEYER & MARSHALL, Attorneys for Executors, 37 Wall Street, Borough of Manhattan, New York City.

ELMIN, 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 Elmin, 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 Armstrong, Levy & Finkler, No. 125 Broadway, in the City of New York, on or before the 15th day of November next.

Dated New York, the 15th day of May, 1909.
MANNAM VOGLER, LIDA ELMIN, Administratrix.

GABRIEL, 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 Gabriel, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at their place of transacting business, at the office of Hays & Covington, No. 30 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.
OSCAR L. GABRIEL, LOUIS GABRIEL & G. L. GABRIEL, Executors.
HAYN & COVINGTON, Attorneys for Executors, 30 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. John P. Cohalan, 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 & Horowitz, No. 125 Broadway, 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 & HOROWITZ, Attorneys for Administratrix, 2 Rector Street, Manhattan, New York City.

BERNHHEIM, GUSTAV.—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 Gustav Bernheim, 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 15th day of April next.

Dated New York, the 4th day of October, 1909.
GEORGE B. BERNHEIM, ALINE BERNHEIM, JOSEPH S. ISIDOR, Executors.
CHARLES PUTZEL, Attorney for Executors, 299 Broadway, Borough of Manhattan, 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. 323 East Forty-fourth 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, 18 Wall Street, New York 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 H. Beer, No. 30 Vesey Street, in the Borough of Manhattan, The City of New York, on or before the 18th day of April next.

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- 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.
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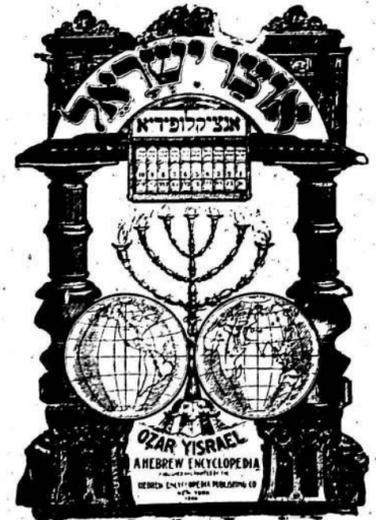
ROSENTHAL, JONAS—IN PURSUANCE OF an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Jonas Rosenthal, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business at the office of Herman Greenberg, No. 135 Broadway, Borough of Manhattan, in the City of New York, on or before the 30th day of May next.

Dated New York, the 17th day of November, 1909.

MILTON BERLINGER and ROBERT H. HERSCHMAN, Executors.
HERMAN GREENBERG, Attorney for Executors, 135 Broadway, Borough of Manhattan, New York City.

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MUSICAL GOSSIP.

The dear old Philharmonic—now become the dear young Philharmonic, rejuvenated, reorganized and with one of the greatest living musicians at its head, gave the first concert of the Historical Cycle last Wednesday night. In this series are to be performed representative examples of the most famous composers, in chronological sequence, from the period of Bach to the present day.

The first programme began with four movements from Bach's second and third suites, one of them the famous air in D major, so often heard as a violin solo, but on this occasion given—as written—by the full orchestra. An aria from a long forgotten opera by Handel followed, and then the new concert-master, Mr. Theodore Spiering, played Bach's concerto for violin. In spite of palpable nervousness, it was evident that Mr. Spiering is an admirable executant, whose fitness for so responsible a position is unquestioned. In striking contrast came a dainty and melodious "rigandon" by Rameau, to which the orchestra imparted all the necessary lightness and grace. Another French composer of the olden time, Gretry, was represented by a recitative and air, which Mme. Rider-Kelsey sang most charmingly. In the closing number, Haydn's Symphony in D major, the orchestra displayed a full and rich body of tone, great precision, a well adjusted balance between the different instrumental groups.

Mr. Mahler's conducting, it goes without saying, was vitalizing and authoritative.

Next Sunday the society gives its first afternoon concert at popular prices. The programme comprises Beethoven's third "Leonora Overture" and "Eroica" symphony, and Wagner's preludes to "Tristan" and "Meistersinger."

"Aida" has always been a "specialty of the house" at the Manhattan, and this year's performance has its conspicuous merits. There is the Radames of M. Zenatello, who rightfully lays stress upon the heroic side of the role, which he sings superbly; the Amneris of Mme. D'Alvarez, whose opulent mezzo-soprano is used with excellent judgment and who denotes the emotions of the love-lorn princess with poignant effects; the Amonasro of M. Sammarco, barbarically impressive in appearance and bearing, and vocally far better than any one whom I have heard in the part in recent years; the impressive Ramfis of M. Vallier, who, in spite of some rather dry tones, is an improvement upon his Italian predecessor. Mme. Mazarin (Aida) is a typical soprano of the French school, with some of the faults and some of the virtues which that description implies. In the finales, pitted against chorus and orchestra, her voice rang out well, but in general her singing was uneven, being marred by a tremolo and faulty phrasing. Her personality is most engaging, and her histrionic gifts beyond the ordinary. The representation was carefully conducted by M. Anselmi. As usual the chorus achieved the best possible results.

This evening "La Traviata" (Tetrazzini), to-morrow afternoon "Herodiade" and to-morrow night "La Mascotte." For Thanksgiving night Mr. Hammerstein offers a special performance of "Car-men," with Mlle. Cavallerie in the title role, for the first time on any stage; M. Zenatello as Don Jose, also for the first time, and M. Dufrenoy as the Toreador. M. de la Fuente is rehearsing the opera.

The Knelsel Quartet opens its eighteenth New York season with this programme: Sgambati, quartet in C sharp minor; Saint Saens, quartet in E flat major; Beethoven, quartet in C minor, op. 18, No. 4. Assisting artist, Mme. Olga Samaroff, pianist.

Sergel Rachmaninoff, the Russian composer and pianist, gives his first recital at Carnegie Hall to-morrow afternoon.

"Die Fledermaus" is the operetta announced for the balance of this week at the Irving Place Theatre, except at the matinee, when Hauptmann's "thieves comedy," "Der Biberpelz" will be performed.

That glorious monument to American art and American public spirit—the New Theatre—was dedicated to music in its highest forms last Sunday afternoon. Mr. Walter Damrosch, with characteristic foresight, has arranged to give there the afternoon concerts of the Sympony Society, a happy choice, for the acoustic properties of the theatre are such as to make it an ideal concert hall. The programme and the performance were worthy of the occasion, the selection being three monumental works by Beethoven—the second "Leonore" overture, the fifth symphony and the violin concerto magnificently performed by Mr. Fritz Kreisler. The great violinist's playing was marked by a lovely tone, a perfectly satisfying technique, and gifts of interpretation such as only one other player of the present day possesses. In the orchestral numbers Mr. Damrosch and his artists covered themselves with glory.

"With the New Theatre open," says the New York Times, "and a living institution rich in promise, let us not forget how much its inception and construction owe to the genius and energy of Heinrich Conried. The playhouse on Central Park West is not an outgrowth of any of the many futile schemes of the past looking toward the establishment of a National theatre, an "advanced" theatre, a theatre of art and letters. On the contrary, it is the realization of an idea born in Conried's

brain, revealed by him to the founders, and planned under his eye and according to his conception. Some few changes have been made in the interior which might have been made, just the same, if he had lived to devote his good taste and broad knowledge of theatricals to the directorship of the house. The people of New York owe a large debt of gratitude to the founders for the generosity and public spirit shown in their gift to the city, but they also owe a tribute of respect to the memory of Conried. It was he and nobody else who inspired the founders to build and equip the house.

"We have faith in the New Theatre and its endurance. A movement is now under way to place a memorial bust of that great actor, Richard Mansfield, in the vestibule of the theatre. In time, doubtless, other memorials of men and women distinguished in our theatrical history will be placed there. Among them should be a permanent and beautiful reminder of the services rendered to the dramatic art in America by Heinrich Conried."

Congregation Ohab Zedek.

The annual meeting of the congregation took place on Saturday evening the 13th inst. and was very largely attended. Election of officers resulted in the selection of the following: President, M. Neuman; vice-presidents, Emil Neufeld, L. Engel and Anton Moskovitz; treasurer, Aaron Garfinkle; financial secretary, D. Berliner; recording secretary, M. Neuwirth, and secretary, 116th street branch, M. Engleman.

The occasion was made notable by the introduction of Hon. Otto A. Rosalsky, who had been elected an honorary member of the congregation. Hon. Samuel S. Koenig, Secretary of State, was among those present and delivered a short address. Engrossed resolutions were presented to Judge Rosalsky, a copy of which is here appended:

At a regular meeting of the First Hungarian Congregation "Ohab Zedek" held at the synagogue on September 21, 1909, the following preamble and resolutions were offered and unanimously adopted:

Whereas, The First Hungarian Congregation "Ohab Zedek" recognizes Judge Otto A. Rosalsky, who has been an attendant at the Divine services held by our congregation as an upright and devout orthodox Jew, and whereas, it recognizes the great services which he has rendered in the field of humanity and the able dispensation of justice tempered with mercy in the position which he holds as Judge of the Court of General Sessions, and whereas, it recognizes his high standing in the community as a coreligionist and wishes to fittingly attest the same and in addition thereto desires to show its appreciation of his untiring efforts in behalf of the Jews, now therefore be it

Resolved, That Judge Otto A. Rosalsky be and is hereby elected an honorary member of the First Hungarian Congregation "Ohab Zedek," and that the freedom of its synagogue be tendered him on all occasions, and be it further

Resolved, That a copy of these resolutions be conveyed and presented to Judge Otto A. Rosalsky, and that they also be spread upon the minutes of the congregation, and be it further

Resolved, That a special committee consisting of Ex-President L. Herman, Ex-President S. M. Ungar, Ex-President Emil Neufeld, and A. C. Horn and M. Engelman be appointed to convey these resolutions to our friend and coreligionist, Judge Otto A. Rosalsky.

MORITZ NEUMAN, President.
D. BERLINER, Hon. Secretary.

Mr. Neuman made a stirring appeal to the congregation, the result of which was the subscribing of \$3,300 towards the congregation's funds.
The Board of Trustees:

Union of Orthodox Jewish Congregations.

About two hundred members of the above union met Saturday night last at the Eighty-fifth Street Synagogue "Kehillah Jeshurun," with the Rev. Dr. H. Pereira Mendes in the chair.

A Committee on Resolutions was appointed to draw up resolutions on the death of Rev. Dr. Joseph Mayer Asher, which was done with great solemnity and reverence, thus testifying to a man who was held in such high esteem among the Hebrews of this country.

The work of the union since last spring was reviewed. The three religious schools under Secretary Lucas, the religious committee under Rabbis Margolies and Klein, the Sabbath Committee under Dr. Drachman, reported about 1,000 children are receiving religious education, over 1,000 situations have been procured for Sabbath observers in the past three years, a Sabbath Journal has been established and young people's Sabbath leagues have been formed.

The Horeb Society, organized by this union, has with the Council of Jewish Institutions established an institute for Jewish deaf mutes.

Committees were appointed for plans to extend the union's work and for affiliation of congregations opposed to reform Judaism; to work for the further Jewishness of certain communal institutions. A committee was appointed to communicate with the Kehillah concerning Jewish children in Christian institutions and to co-operate with it in the questions affecting Jewish honor.

Another committee of rabbis was appointed to review the action of the present convention of American Reform Rabbis as soon as their proceedings have been officially recorded.

Ohele, Shem Society.

The regular monthly meeting of the above association will take place on Monday, the 22d inst., at the Herrnsstadt, 27 West One Hundred and Fifteenth street. The speaker of the evening will be a person of unusual importance and interest—Mr. Reuben Brainin, well known in Europe as a Hebrew litterateur and publicist. His theme will be "The Modern Hebrew Literature." All interested in Hebrew studies are invited to attend, and it is expected that a large gathering will be present.

Funeral of Dr. Asher.

The funeral of the late Rev. Prof. Joseph Mayor Asher was held on Thursday last. Prior to the public obsequies there was a private service at his late residence, No. 61 East Ninety-third street, after which the body was taken to the Orach Chaim Synagogue, the entire board of Trustees acting as escort.

Although 11 o'clock was the stated hour for holding the public services, long before that time a crowd clamored for admittance to the synagogue, and it was necessary for a cordon of police to keep lanes open to enable the members of the congregation, leading members of the community and the family to gain admittance.

Some of those inside the edifice were: Rabbis Philip Klein, F. de Sola Mendes, Samuel Shulman, Kaufman Kohler, Tobias Schanfarber, of Chicago, Ill., and sending the Central Conference of American Rabbis, Rudolph Grossman, Louis Grossman, of Cincinnati, O.; William Rosenau, of Baltimore, Md.; Rudolph I. Coffee, of Pittsburg, Pa.; Joel Blau, of Brooklyn; David Davidson, Daniel Loewenthal, B. A. Tintner, Gustav N. Hausmann, Alexander Basie, Elias L. Solomon, Henry S. Morals, Moses Malsner, Aaron Eiseman, Adolph Spiegel, Marvin Nathan, of Philadelphia, Pa.; S. Tyor, H. Orliansky, Ph. Jaches, H. Masliansky and S. Rosenberg, of Brooklyn; Cantors Baum, Cahn, Jacobson and Martin; Prof. S. Shechter, the entire faculty and student body of the Jewish Theological Seminary of America, delegations from the Y. M. H. A. of Philadelphia, Pa., and the "Jewish Community of New York"; Prof. G. Deutsch, of the Hebrew Union College; Mr. L. Napoleon Levy, president of Congregation Shearith Israel; Mr. S. E. Hamberger, president Congregation Ahawath Chesed-Shaar Hashomayim; Mr. Jonas Weill, president of Congregation Zichron Ephraim; Mr. Neuman Cowen, president of Congregation Bnai Jeshurun; Mr. Moritz Neuman, president of Congregation Ohab Zedek, and many others prominent in communal affairs.

Rabbi H. Pereira Mendes delivered a eulogy and was followed by Rabbi S. Schaffer, of Shearith Israel Congregation, Baltimore, Md.; Rabbi M. Z. Margolies, Rabbi Bernard Drachman, Rabbi M. M. Kaplan, Rabbi S. Jaffe and Rabbi M. J. Peikes. The prayers were recited by Cantor I. Mitnick, of the Orach Chaim Congregation.

The body was then borne to the hearse and escorted in funeral procession by the pupils of the religious school, members of the congregation and delegations from many sister congregations. A long line of carriages followed the remains to their last resting place in the Shearith Israel Cemetery.

Memorial Services for Dr. Asher.

At 2.30 p. m. on Sunday next, November 21, services in memory of the congregation's beloved rabbi, Rev. Prof. Joseph Mayor Asher, will be held at the Orach Chaim Synagogue, Ninety-fifth street and Lexington avenue. The speakers will be Rev. Dr. Meldola de Sola, of Montreal, Can.; Rev. A. M. Ashinsky, of Pittsburg, Pa.; Rev. Philip Klein and Rev. Henry S. Morals.

The members and seat holders, their families and immediate friends are respectfully invited to attend.

A Card.

The Board of Trustees of the Orach Chaim congregation extend their thanks to their numerous friends who have shown their devotion and respect to their late lamented rabbi, Rev. Prof. Joseph Mayor Asher, and ask the indulgence of those who were unable to gain admittance to the obsequies.

RESOLUTIONS.

The Jewish Community of New York City desires to express its sense of loss and the sorrow of its constituent congregations and societies at the death of the

REV. PROF. JOSEPH MAYOR ASHER, Rabbi of the Congregation Orach Chaim, New York, and Professor of Homiletics at the Jewish Theological Seminary of America.

A loyal champion of Judaism, an enthusiastic teacher and eloquent preacher in Israel, Dr. Asher proved himself to be a gifted and devoted son of the Jewish people, and his example of sincerity, piety and steadfastness is bound to remain a lasting influence for good among the Jews of this city. Recognizing the religious and educational problems which confront us and the need for unity, Dr. Asher helped to organize the Kehillah, and we record with gratitude his efforts in behalf of this organization.

The untimely death of Joseph Mayor Asher is the misfortune of the Jews of New York and of the whole country.

It is resolved that the above be spread in our minutes and be published in the Jewish press.
For the Executive Committee,
J. L. MAGNES, Chairman.
For the Advisory Council,
M. M. KAPLAN, Chairman.

The school board, teachers and pupils of the Talmud Torah of the Orach Chaim Sisterhood desire to express their great sorrow at the demise of the

REV. PROF. JOSEPH MAYOR ASHER. Through his devotion as superintendent of our school he won for himself the highest esteem, the confidence and gratitude of all connected with it.

The school board and teachers of our Talmud Torah therefore resolve that the memory of the beloved rabbi shall ever be dear to them and that his influence shall live forever among them.

Resolved, That the above be entered on the minutes and be published in the Jewish press.
For the school board,
Mrs. A. SCHWARZ, Chairman.
For the teachers,
M. SPEIER, Principal.

Hebrew Day Nursery Dedicated.

The new building of the Hebrew Day Nursery at No. 262 Henry street was dedicated last Sunday afternoon in presence of a large gathering assembled to witness the interesting ceremonies. The principal speaker was Hon. N. Taylor Phillips, who, in a stirring address, set forth the necessity for the institution. The programme also included musical selections by the Orphan Asylum Band, and a sketch by the children, "The Mother and the Children." During the afternoon a large sum of money was collected for the institution's fund.

The institution until lately occupied one floor on Madison street, which was not large enough to satisfy the ever-increasing demands, nor even to accommodate the children on hand. Through the efforts of Mr. Harry Fischel, assisted by Mr. William Kahn, the present building was acquired. Inspired by the necessity of such an institution, as a result of the persuasion on the part of Mrs. Fischel, who is treasurer of the institution, Mr. Fischel began to take an active part in the affairs of the institution, and finally purchased the present building, also gave a large sum of money toward the purchase and exerted his best efforts towards bringing it to its present standard.

The present officers of the institution are: Mrs. Yetta Fine, president; Mrs. William Kahn and Mrs. Swernofsky, vice-presidents; Mrs. Harry Fischel, treasurer, and B. Friedman, secretary.

INVASION OF PERSONAL LIBERTY.

In the earlier, and shall we say better, days of the republic, the first consideration that entered into every political struggle, the goal of all effort, and the battle cry of democratic aspiration was personal liberty. To it everything else was to be subordinated, and except for crime no invasion of it was to be tolerated. The purpose of government was enforcement of laws for the security of life and property and for the general defense, and beyond that it could not go.

Under that system men grew up and the country was developed by individual enterprise and capacity which always is found where governments do not undertake to do the work which belongs to the people. Little by little, however, we have drifted into rank paternalism, and there seems to be no one left to protest against it. The general government is practically operating all the arable land in the country as one big farm. It teaches the farmer what to do and shows him how to do it. It furnishes his seed, analyzes his soil and irrigates his land. It tells people what they can eat and drink, and by fixing the price determines what they shall wear. It looks after every man's health, and all parts of the country, no matter what the professed political views, if they want to get anything done instead of doing it themselves, or trying to, come as supplicants to the general government. There does not seem to be left anywhere a strict constructionist of the constitution who is strict enough to resist a proffered appropriation for any purpose whatsoever.

It is, however, personal liberty that we had in mind as having suffered most recently, and that in quarters where it should have been least possible. Liberty has always been the boast of Democracy, and the home of Democracy is the South. The right of every one's degree whatever he chose, so long as he did not interfere with any one else's rights, nor disturb the peace, was fundamental. Sumptuary laws were anathema. Now, springing up since the fanatical wave of Prohibition which has lately swept over the South, are laws in derogation of personal liberty, and exercising a degree of tyrannical government which can hardly be equalled under any autocracy. In Alabama the law forbids all citizens to have wines or liquors in their own homes, and authorizes the invasion of the home by search warrants to discover them. In Mobile lately five deputy sheriffs entered the house of a Mr. Nelson and searched it from top to bottom. In the words of Mrs. Nelson, "the deputies turned our beds upside down, ransacked bureau drawers, writing desks, sideboards, etc. Finally they went into the rooms of my daughters and demanded that the trunks be opened. My husband told them they would have to break them open. I finally unlocked the trunks, and the girls had to take their clothing out of the trunks with the deputies standing over them. The only liquor found was a half-pint bottle in a sideboard drawer. The deputies carried that away with them." Elsewhere in the State a man was refused permission to have any wine at the wedding of his daughter.

Was there ever a grosser outrage? If liberty is to be destroyed and tyranny to sit in the high places of the land, what difference does it make whether it is concentrated in one man or is many-headed?

The single tyrant is the more likely of the two to pay some little regard to reason and justice. What emphasizes the folly of such legislation and makes it the more deplorable is that it is practically certain to be evaded in a little while, and ultimately to bring a reaction to worse conditions than those that were made the excuse for the law.—Cincinnati Enquirer, September 24, 1909.

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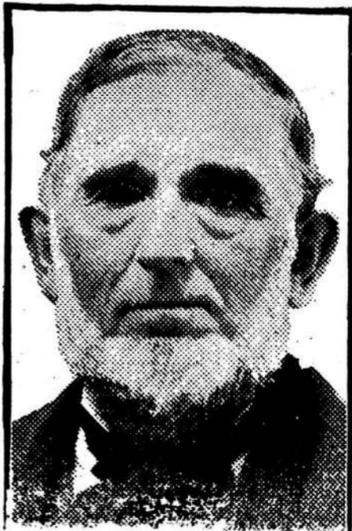
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BROOKLYN NOTES.

Shaari Zadek to Lay Cornerstone.
Congregation Shaari Zadek, of which David H. Wittenberg is the rabbi, is arranging for the laying of the cornerstone of its new building at Putnam and Reid avenues on Thanksgiving Day, November 25. It is expected that the edifice will be completed by April 11. In the meanwhile the congregation will hold its services on Friday evening and Saturday morning, at the Church of Good Tidings, Madison street, corner of Stuyvesant avenue.

Hebrew Ladies' Auxiliary of Bath Beach.
The monthly meeting on the 11th inst. at the Avon Beach Hotel was largely attended. Several new members were initiated, and also several propositions were handed in.

Election of officers for the coming year resulted as follows: Mrs. A. Slomka, president; Mrs. B. Richman, honorary vice-president; Mrs. M. Keller, honorary vice-president; Mrs. M. Quitman, treasurer; Mrs. M. Newman, corresponding secretary; Mrs. D. Weigel, financial secretary. Relief Committee, Mrs. N. Kohn, Mrs. George Wilson and Mrs. Mazor.

The New York whist has been postponed until January.

Barnett-Lax.
The nuptial ceremony uniting in marriage Miss Henrietta Barnett and Mr. Moses Lax was performed at the residence of Mr. and Mrs. Sol Neuville, No. 603 Bedford avenue, Brooklyn, on the 14th inst. Rev. Daniel Loewenthal officiated.

Some of the prominent guests in attendance were Ex-Judge Levison and sister, of New Rochelle, N. Y.; Mr. and Mrs. Maurice Werner, of Bayonne, N. J.; Mr. Julius Schaumburg, of New York, and many others.

Congregation Bath Israel Anshel Emes.

The reorganized Hebrew School of the Congregation, which has been closed for some time, resumed its work on Monday, November 15. A large number of children enrolled as pupils. The school is situated at No. 236 Harrison street, and is equipped with all modern accommodations. Instruction is given daily from 4 to 6.30 p. m. A children's service is held on Friday evenings and on Saturday mornings. Poor children are admitted free. Michael Salt is the chair-

man of the school board and the Rev. Israel Goldfarb is the principal.

Jewish Hospital Annual Meeting.
The recommendation of the Jewish Hospital directors to join the Brooklyn Federation of Jewish Charities will be acted upon at the annual meeting of the hospital society on Sunday, November 21, at the annex building, 519 Prospect place. Polls will be open from 2 to 3 p. m. for the election of officers and directors. The nominating committee has nominated the following for officers and directors: Officers for one year—President, Abraham Abraham; first vice-president, Edward C. Blum; second vice-president, Aaron Levy; treasurer, Henry Roth; secretary, Nathan S. Jonas. Directors for two years—Jacob Brenner, Joseph Manne, Hugo Hirsh, William Meruk, Isidor Isaacson, Joseph Michaels, Max Kurzrok, David Michel, Edward Lazansky, Benjamin H. Namm, Sylvan Levy and Silas W. Stein. Director for one year—Eouls L. Firuski. An opportunity will be afforded to inspect the hospital and new buildings after the meeting.

Charles Frohman will present Maude Adams at the Montauk Theatre on Monday, Thanksgiving week, in J. M. Barrie's new play, "What Every Woman Knows." This is the comedy that ran throughout the major portion of last season at the Empire Theatre, and in it Miss Adams is credited with having scored the greatest success of her career. It is to be remembered that the first big success scored by the actress was in Barrie's dramatization of "The Little Minister." Then followed "L'Aiglon," which was from the French. Barrie again came to the fore with "Quality Street," and after that with "Peter Pan." The popularity of all of these works is a matter of ready remembrance, and it is to be said that great as was their vogue that which is attaching itself to "What Every Woman Knows" is the greatest of all. In turning out his new comedy Barrie constructed a work that deals with human nature. It has wit, humor, quaintness and a bit of whimsicality. It also has some fleeting touches of sarcasm, but none of it venomous.

Dr. Martin G. Brumbaugh, superintendent of public schools of Philadelphia, Pa., was the principal speaker at the last meeting of the Philadelphia Section Council of Jewish Women. He read a paper on "Philanthropy and Public Education."

CORRESPONDENCE

A Rabbi Asher Memorial School.
Editor HEBREW STANDARD:
Rabbi Joseph Mayor Asher is no more. Stricken in the prime of life, in the zenith of his powers, when shall we see his like again? Israel is wounded, wounded to the heart, and there is no balm for his wound.

I have heard the echo of this terrible sorrow throughout all Jewry; our great stand appalled. Like the blind in darkness, they grope for light. I have heard it said, "Let free scholarships be given that other Rabbi Ashers may be developed among us." God speed the noble work.

But what can we do for Rabbi Asher? What can we do for him who laid down his life for the youths of his nation? For it was to the youths he spoke more than to any one else. He moved the youth of Israel as no one else has ever done in this great city. I have seen youths to whom Judaism was a meaningless word before his influence reached them shocked beyond expression at his sudden demise, acknowledging that he alone had spoken to their hearts, he alone had inspired them with a love for the religion of their fathers. I have heard it said that many young men quickened by his eloquent words to a consciousness of their shortcoming in all the knowledge that pertains to their faith have hired rabbis to teach them something of what their hearts longed to know. Youths who toiled in the daytime were eager to learn something of Judaism at night. And now that this young spiritual giant has been removed from this sphere, shall his influence be gone with him? No! Brothers in sorrow! As we weep for our beloved let us see to it that his memory shall live!

What caused this young rabbi to sacrifice himself on the altar of his love for young Israel? The terrible condition that young Israel is in. The time was when the Jewish lad who arrived at his thirteenth year and celebrated his Bar-Mitzvah filled the hearts of his parents with the greatest hope for his future as a true Israelite and all that it stands for. The time is when the Bar-Mitzvah speech is the deathknell of Judaism. "Good-bye to the little Hebrew I ever knew! Good-bye to my prayers! Good-bye to my religion! Good-bye to my race!" And plunging in the great stream of life the confirmant swims far, far away from Israel's shores, from Israel's life, from Israel's hopes. Does he reach the goal of "respectable assimilation?" Alas, how often he strikes upon the rocks of atheism and anarchy! Atheism and anarchy—dead to all that is Jewish but yet a Jew! a moral leper, he contaminates his entire race! To the Gentile the immoral debaucher is not an atheist, not an anarchist; he is a Jew, and they fling him in our teeth; they make his filth cling to us!

Brothers, we can remedy this terrible condition, and by so remedying it place the wreath of immortality upon the brow of our beloved departed!

Let us establish a "Rabbi Asher Memorial School"—a school that shall teach the Jewish youth his holy language, religion and history, it shall teach him when he has time to be taught in the evening from eight to ten, after his day's work is over, many a youth in whose heart there yet smoldered a spark of Judaism will visit that school and learn its lessons in the language of the land, old memories will be revived, his early childhood will come back to his mind, when his dear parents were so anxious that he should know something of his holy religion—his better self will be aroused and he will be a true Israelite and all that it stands for.

Is the undertaking involved in building a school too great? Then let there be established "Rabbi Asher Memorial Classes." Let all our Talmud Torah schools open their doors in the evenings from 8 to 10, and teach the young men the word of God.

Brothers, this is not a mere thought; this is not a mere suggestion; it is an inspiration; it is inspired by the noble life of Rabbi Joseph Mayor Asher, of whom we should say—"Joseph Mayor, let him continue to shine." Let his name now be the magnet to draw recreant young Israel to the faith of his fathers.

V. S. D. AARONSON.

"A Trip to Japan," "The Ballet of Jewels" and "Inside the Earth," the New York Hippodrome's three big spectacles, continue their prosperous course in what has proved thus far to be the record season of the big playhouse. Twice daily the New York Hippodrome is filled by enthusiastic crowds of patrons, which is the real test of the popularity of the present series of scenic spectacles.

Irene Franklin, "Queen of Vaudeville," and the cleverest artiste in her line now before the public, will top the bill at the Alhambra the coming week. Miss Franklin's associates will be Jesse Lasky's latest production, "The Twentieth Century"; Frank Stafford and company, in "Hunter's Game"; Mike S. Whallen, the Olivetti Troubadours, Collins and Brown, Malla and Bart, and the Dunedin Troupe. Concerts will take place on Sunday as usual.

The new Bronx Theatre will have a number of big features next week, chief of which will be the orchestra composed of twenty-five clever young women musicians and known as The Boston Fiddlers; Frank Fogarty, "The Dublin Minstrel"; Howard and North, "The School Teacher"; Lillian Tyce, "The Irish Girl"; La Vine Cimeron Trio, comedy acrobats; The Motogirl, an inexplicable riddle of automata, and Hill, Cherry and Hill, comedy cyclists. Sunday concerts will be given as usual.

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Borough of Richmond.

The engagement is announced of Mr. Herman L. Bodine, a prominent merchant of Port Richmond, and secretary of Temple Emanu-El, to Miss Harriet Goldman, of New York. Mr. Bodine is indeed very fortunate in winning so handsome and accomplished a young lady.

The dedication of Temple Emanu-El of Port Richmond will take place on Sunday, December 19, at 2.30 o'clock p. m. The occasion will be a highly impressive one, and great preparations are being made to make it the greatest celebration of its kind on Staten Island. The following committees have been appointed by President Julius Schwartz: Committee on Finance, Leo Sander, H. L. Bodine, Gustave Strauss, Wm. Suskind, Morris Klein, Sigmund Weiss, Wm. Konovitz, Herman Bloom, Phillip Schwartz, Joseph Goldstone, Charles Greenwald, Abraham Tower; Committee on Decoration, D. M. Hamburg, Maurice Mord, Joseph Weissman, Saul Weitraub, Oscar Isaacs, Wm. Einzingger, Jacob Reitman, John Rosner, Isaac Cohen, Jacob Bodine, Abraham Trohn; Committee on Reception, Dr. George Mord, Julius Blumofe, D. M. Hamburg, Dr. H. S. Hirschman, H. L. Bodine, S. A. Molnar, Abraham Greenwald, Meyer Tilber, D. P. Schwartz, Samuel D. Wisan, Joseph Goldstone and Herman Baron; Committee on Banquet, William Susskind, H. J. Weisburg, Morris Klein, Gustav Strauss, Meyer Tilber.

Invitations will be sent out to official personages, sister congregations, etc., and prominent rabbis and clergymen will be asked to officiate. In addition to a trained choir of twenty-five, there will be a string orchestra. The detailed programme will be furnished later.

The Chanukah festival of the Sabbath school of Temple Emanu-El will be held Sunday, December 12, at 3 p. m., at the temple. Rev. Goldfarb and the school board are preparing a fine programme. The masquerade ball arranged by the Sisterhood of Temple Emanu-El will be held on Thanksgiving Night, November 25, at Temple Hall. Proceeds for the benefit of the temple.

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CHILDREN'S PAGE.

The Sweetness of Labor.

DEAR CHILDREN:

THE Sedrah we read this Sabbath is called "Vayetzay" (Genesis, chap. 28, par. 10, to chap. 32, par. 4). It tells us that after the sad parting of Jacob and his parents, he went to his uncle Laban to escape the vengeance of his brother Esau.

Esau's hatred of his brother Jacob was very unjust because the exchange of his birthright for red pottage was a very fair one, as I have told you last week. The birthright was of no use to Esau, as he did not intend to live up to its duties and obligations. And as far as the blessings are concerned, I have told you those blessings would have done Esau no good without the Torah, and the Torah he did not want. All he wanted was the sword, and the sword he got, and he has it till this day.

Yet, dear children, I owe you an explanation. I have told you last week that our Rabbins said that the dew of heaven, the fatness of this earth and plenty of corn and wine with which God blessed Jacob through Isaac was the Torah; but I must also tell you that the blessing itself was also fulfilled when the children of Jacob or Israel were in their Holy Land; for every word in the Torah, whatever else it might stand for, never loses its own original meaning.

I must also explain to you who the Rabbins were, for thereby you will gradually be able to understand more and more of our holy religion. Know then, dear children, that we have a written and an oral law. The former are the five Humashim—Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. I hope you will learn to know them by their Jewish names: Bereshith, Shemoth, Vayikra, Bamidbar, and Debarim. The latter is the Mishna and Gemara, called the Talmud. The latter is an explanation of the former, and the teachers thereof are called the Rabbins. The written and the oral law together are called the Torah—one is the body and the other is the soul, and one cannot exist without the other. The study of both involves great labor, but we as the children of our Patriarch Jacob must not shirk labor, for it was he who first proved the sweetness of labor.

Jacob labored with all his heart and soul for those he loved. He labored under great disadvantages, for Laban was as selfish an employer as can well be found; and when Jacob wished to take his family away Laban would not let him, but wanted more and more work out of him and he told him, "I have learned by experience that the Lord hath blessed me for thy sake."

Jacob, being a modest man and not given to boasting, answered by praising himself. This is surprising for a man of his character, but our beloved preacher, the Dubner Maggid, explains why he had to answer that way by the following story:

A great merchant transacted his entire business through agents. This one he sent to Leipzig, that one to Danzig; this one kept his books, that one carried on his correspondence; to each he paid his weekly salary, whilst the merchant himself spent his time in the Beth Medrash with ten companions, to whom he gave a weekly pension, and he did not take any part in the management of his business. Thus the years went by, and as the merchant grew richer and richer, his agents and clerks held a secret council, where they resolved to ask their employer for an increase of salary. Thereupon they came to his house, each one in turn with a different excuse for asking for a "raise." This one's family was just increased by the birth of a son and he had to hire a nurse; that one had just given his daughter in marriage and the young pair were eating at his table; and thus each one with a different excuse.

The merchant was greatly astonished. "Why, you are working for me so many years, and your salary seemed sufficient for you, and all of a sudden you tell me new stories." He did not comply with their request, and they each went to their homes. Ten days pass, then twenty, then a month, and no one attends to his business, and letters are coming in from everywhere and there is none to answer them. The rich merchant, seeing that he was compelled to conciliate his employees, went personally to each man and gave him the increase he asked for. Then they returned to their work and the business went on as before.

When the pensioners heard of the success of the employees, they, too, resolved to ask for a "raise," and they all gathered at the merchant's house and gave him various reasons for an increase of their weekly pension. That made the merchant laugh very heartily, and he said to them, "Fools that you are! Do you think I have made my great success through your idleness? Do you not know that I have prospered through my workmen, my faithful employees; therefore, when they asked for an increase of wages I had to give it to them. But as far as you are concerned, neither I nor you know what benefit I derive from your idleness, so, therefore, do not bother me with your demands."

That was about the way Laban spoke to Jacob. "I have learned by experience that the Lord hath blessed me for thy sake." That is, for the sake of keeping an idler in the house and being charitable to him. When Jacob heard that, he was compelled to answer that he was not the recipient of charity, but "thou knowest how I have served thee, and what thy cattle hath become with me, for it was a little thou hadst before I came, and it is now increased into a multitude; and the Lord has blessed thee

since my coming; and now when shall I provide also for my own house?"

Dear children, I hope the day will come when each of you will employ labor and not be compelled to work for others. But, whatever your lot may be, let our Patriarch Jacob be your model in industry, perseverance and faithfulness. פן אהרן

A DOMESTIC DILEMMA.

A Philadelphia woman, whose given name is Mary, as is also the name of her daughter, had recently engaged a domestic, when, to her embarrassment, she discovered that the servant's name, too, was Mary.

Whereupon there ensued a struggle to induce the applicant to relinquish her idea that she must be addressed by her given name. For some time she was rigidly uncompromising.

"Under the circumstances," said the lady of the house, "there is nothing to do but follow the English custom and call you by your last name. By the way, what is it?"

"Well, mum," answered the girl, dubiously, "it's Darling."—Harper's Weekly.

FREE ADVICE.

A man sat for some time in a restaurant looking thoughtfully at his saucer of melting ice cream. At last he left his chair and made his way to the proprietor.

"I see you advertise that you make your own ice cream," he said, in a confidential tone.

"I do, sir," said the proprietor.

"Well," said the man, "would you permit me to give you a pointer? I won't charge you a cent, and it'll be money in your pocket."

"Glad to hear it, I'm sure," said the proprietor.

"Get somebody else to make it," said the man, in a hoarse whisper.—Youth's Companion.

SURELY.

The Sunday School Teacher—And now, children, can you tell me, when Balaam and his ass conversed, what language they spoke in?

Little Harry Green—Please, sir, Assyrian.—Bellman.

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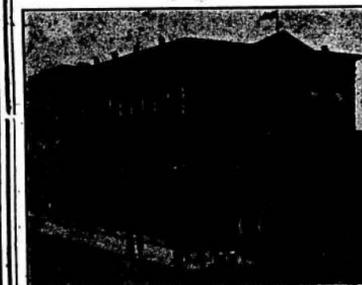
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"Gaze upon that pure, beautiful evening star, and swear to be true while its light shall shine! Swear, my love! Swear by Venus!" exclaimed the youth in impassioned accents.
"How stupid you are!" exclaimed the Vassar girl. "That is not Venus. The right ascension of Venus this month is 15d 9m.; her declination is 17 degrees, 25 minutes south, and her diameter is... 10.2.

"Will you be kind enough to tell me if it is a fact the President has vetoed the pension bill?"
"He has."
"Well, if this country gets into another war, just count me out. I'll never risk my life again in the service of my country."
"Were you hurt during the war?"
"Indeed I was."
"What regiment were you in?"
"I wasn't in any regiment. I got the rheumatism from bathing in the St. Lawrence river during the second day of the battle of Gettysburg. Ah, sir, those were the times that tried men's souls. Haven't got a surplus dime for an old vet., have you?"

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 Hoadly, 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.
FLORENE R. WORMSER, Administratrix.
HOADLY, LAUTERBACH & JOHNSON, Attorneys for Administratrix, 22 William street, New York City.

CHESED SHEL EMETH

You are a member of a Temple, Synagogue, Lodge, Society, or otherwise insured that after your demise at a good old age, your remains will be properly taken care of.
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OUR WORK
During the year 1908 we have given burial to 1090 dead of the Jewish poor:
Removed from residences... 753
Bellevue Hospital and the morgues... 210
Other hospitals and institutions... 67
From outside the city... 25
Reinterred from Non-Jewish Cemeteries... 4
Provide for proper burial of the dead of our poor, in your wills, by donations and memberships to
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INTERMENTS PROCURED AT ALL JEWISH CEMETERIES.

NEWS FROM ENGLAND.

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

Everybody Talking About the Jewish Religious Union's New Move—Views of Representative Community Leaders—A New Jewish Novelty and Its Emigration.

At the New West End Synagogue on October 30, the Chief Rabbi made the Jewish Religious Union's new move the subject of his sermon during the morning service. It was no ordinary discourse. The reverend gentleman labored throughout under the stress of deep emotion. Only one thought obtruded itself as one listened. Was that the congregation to whom the earnest words should have been addressed? Were not those who listened already convinced? Should not the impassioned words have been flung at the seceders rather than at the faithful? But the call will doubtless echo beyond the sacred walls within which it was uttered, reaching a far larger circle than the attenuated numbers to whom it was actually addressed. Taking as his text, "It is time to work for the Lord, for they have made void Thy law," Dr. Adler said it was one that he had not chosen with a light heart, but after much anxious consideration and serious thought, for, with the praiseworthy intention to heal irreligion and to check apostasy, an attempt was being made to make void God's law. A new Judaism was being proclaimed with many essentials of Judaism left out or whittled down almost to vanishing point. With a stroke of the pen the Divine authority of the Pentateuch and of the prophets and the authority of every teacher in Israel was denied. Members of the house of Israel, who had hitherto gloried in being the people of the Book, had risen up and declared that the view of the Bible, as containing the religion of Judaism, was fossilizing out of harmony with the ideas and progress of our days. That was the new view to be entertained about the Bible—the Bible that had been their stay and comfort throughout the ages, that had kept them from being merged and absorbed among the nations of the earth, for which their fathers had joyfully shed their life's blood. What was to become of the festivals and the Sabbath? What would become of the Passover, if the going forth from Egypt is relegated to the domain of myths? What significance will Pentecost possess when the belief of Divine revelation has been repudiated? What hope could there be for the preservation of the Sabbath when it was no longer regarded as Divinely instituted, and when the craving for public worship was satisfied by periodical Sunday services? The purpose which actuated the founders of the new faith was no doubt praiseworthy—to prevent Jews by birth—from drifting away from Judaism. But what was the method they employed? They enunciated a new Judaism which constituted a breach with the past, a Judaism with essentials of faith and practice omitted. Wherein did the movement differ from Unitarianism and from Theistic and Ethical churches? In lieu of reclaiming the drifters were they not prompting assimilation and encouraging disloyalty? The members of the union were standing in the parting of the way, at the head of two ways. Earnestly and affectionately he appealed to them to pause ere they went further on this precipitous pathway. They had learned by bitter experience the unwisdom of excommunication. Why would they cut themselves off from communion with their brethren by seeking to form a new sect? Ought they not rather to fight in unison against the common enemy—materialism love of mammon, the reluctance to make sacrifice? It was time to work for the Lord, to throw off inertness and apathy, to show forth their obedience by devotion to spiritual aims and high ideals, so that they might look forward to the future of Anglo-Judaism without fear and misgiving. Lord Swaythling, addressing a meeting

of the Board of the Federation of Synagogues on November 2, referred to the Jewish Religious Union and the manifesto recently issued by Mr. C. G. Montefiore, the president of the union. He said that the new movement constituted a grave danger by reason of the discord, which it would introduce into Jewish families. Mr. Montefiore had great influence over impressionable women and children, and on this account he thought the man was more to be feared than the movement. Orthodox Judaism had survived worse attacks that had been made on it in the past. Mr. Montefiore attempted to differentiate between different classes of Jews, but there were really only two categories—Biblical Jews and non-Biblical Jews. By renouncing the authority of the Bible Mr. Montefiore and his followers cut themselves off from the rest of the community. In conclusion, Lord Swaythling said that the only good to be discerned in the new movement was the stimulus which it would give to orthodox organizations. He offered to pay the salaries of three Jewish curates to work in the East End, provided three others were furnished from other sources. Views and reviews upon this new synagogue question have multiplied during the past week. Dr. Levy has again been giving us the American view. Mr. Claude Montefiore has declared that he is not founding a new sect. He considers that just as in Protestantism there is a high church and a low church, so in Judaism there can be the Orthodox and the Liberal forms. The Rev. J. Rafalovich declared that Mr. Montefiore is removing the heart of Judaism, removing its most vital life-giving part. The Rev. Dr. Salomon denounces the latest and boldest attempts to spread dis-union and dissension in the ranks of the ancient faith. Dayan Feldman ventures the hope that by constructive work on the old historic lines, not unkindful of present needs, we may hope to check effectually the deplorable drift which is thinning our ranks. From Brighton comes the view that Mr. Montefiore has made a very bold and remarkable bid for popularity of the kind that had its farcial aspect were it not for the danger that always underlay an attempt to subvert the sacred written and traditional laws of religion. Turning from this subject to one that is purely non-controversial, mention may be made of the sensational success of Mr. Ralph Straus's latest book, "The Scandalous Mr. Waldo." Mr. Straus is 27 years of age and was educated at Harrow and Cambridge. His two earlier works were "The Little Gods' Drum" and "The Man Apart."

Communicated by the Ito comes the information that at a meeting in London of the British Sectional Council on October 31 to discuss the following Viennese resolution: "That this meeting of the Central League of the Jewish Territorial Organization for Austria welcomes with great satisfaction the summoning of a Jewish Universal Emigration Congress to Vienna, and declares itself ready to promote in every way this congress from which it expects the creation of a unified working world organization for the regulation of Jewish emigration." It was decided that such emigration work lay outside the sphere of the Ito proper, and might only be taken up, if at all, by the Emigration Regulation Department. It was felt, however, that the Ito in each country, being largely autonomous, there was nothing to prevent any particular group extending its work in any direction that might be useful to the Jewish people, especially the group in such a city as Vienna, which was on the high road to Gallician emigration. "The Woman Beautiful," a magazine published in Chicago, contains an article in its November issue entitled "What My Religion Means to Me," by Rose D. Meyer, a Jewish woman. In it she recounts the achievements of Jewish women from Bible times to the present day. After writing of the women individually she brings out the Jewish women's organizations. She lays particular stress on the wonderful organization known as the Council of Jewish Women, of which she says, "we are indebted to Mrs. Henry Solomon, of Chicago, and Miss Sadie American, of New York city, for the inception of this organization. These women, two of our great intellectual leaders, have been indefatigable workers for its welfare." The article is profusely illustrated.

Chanukah Play.

Our well-known writer of Jewish plays, Janie Jacobson, has again distinguished herself in her latest production, "Jacob Mendoza's Dream" or "Chanukah Eve." This is a Chanukah play adapted for children and can be produced with very little scenic preparation. The lines are simple and full of Jewish spirit. The play takes about one hour to act and we are looking forward to seeing it played here. In the West it has already been very successfully produced. Mrs. Jacobson deserves great credit for the pleasure she has given to so many hundreds of children and for the splendid Jewish atmosphere which permeates all her work.

THE PEOPLE OF THE STATE OF NEW YORK, by the Grace of God, Free and Independent, to the Farmers Loan and Trust Company, Substituted Trustee and also as Administrator testamentario et executor, Estelle Fridenberg Individually and as Executrix of Bertha C. Fridenberg, Gussie Bucky, Milton G. Bucky, Amelia G. Bucky, Frederick W. Bucky, Albert J. Bucky, Ernestine Bucky, Daniel L. Bucky, Rachel Solomon, Eugene Solomon, Sidney H. Solomon, Walter Solomon, Ella Fridenberg, Perez F. Huff, Victor E. Fridenberg, Flora Fridenberg, Gussya F. Huff, Perez Fridenberg, Katie F. Rosenthal, Claire Rosenthal, Roselle Rosenthal, Henry Rosenthal, Ida F. Hirsch, et al. vs. 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 County of New York, on the 14th day of December, 1909, at half-past ten o'clock in the forenoon, that day being the 14th day of the month of December, 1909, and there to answer the application of Rachel Solomon and Walter Solomon, executors of Harris Solomon, deceased, for a judicial settlement of the account of proceedings of said Harris Solomon, deceased, as the surviving executor and trustee of the last will and testament of said deceased, and a sum of \$100,000, as 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. WITNESSES, HON. JOHN P. COHOLAN, a Surrogate of our said County, at the County of New York, on the 14th day of October, in the year of our Lord one thousand nine hundred and nine.

DANIEL J. DOWDNEY, Clerk of the Surrogate's Court. M. S. & S. ISAACS, Attorneys for Petitioners, 52 and 54 William street, Borough of Manhattan, New York City.

STEINER, SIGFRIED.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, dated November 9, 1909, notice is hereby given to all persons having claims against Sigfried Steiner, 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, Borough of Manhattan, on or before the twenty-eighth day of May next. Dated New York, the eleventh day of November, 1909.

LEO K. STEINER, BURGHARD STEINER, MAMIE STEINER, MORITZ L. ERNST, Executors. WALTER S. HEILBORN, Attorney for Leo K. Steiner, Burghard Steiner and Mamie Steiner, 31 Liberty street, New York City. BERNARD M. L. ERNST, Attorney for Moritz L. Ernst, 31 Liberty street, New York City.

DOSENHEIM, RACHEL H.—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 Rachel H. Dosenheim, 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 Lande, Esq., their attorney, at No. 290 Broadway, in the City and County of New York, on or before the 23d day of May next. Dated New York, the 19th day of November, 1909.

HATTIE G. DOSENHEIM, SAMUEL D. LEVY, ALEXANDER HESS, Executors. LOUIS LANDE, Attorney for Executors, 290 Broadway, New York City.

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 Bandier & 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. BANDIER & HAAS, Attorneys for Executors, 42 Broadway, 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, at the office of Bandier & Haas, No. 42 Broadway, in the Borough of Manhattan, City of New York, on or before the 1st day of January, 1910, next. Dated New York, the 12th day of June, 1909.

BARNETT W. BARNETT, Executor. CARLIS A. BARNETT, HENRIETTA BARNETT, Executrices. WEND, HENRY & MYERS, Attorneys for Executors, 68 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 Wolfssohn, 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 Bandier & Haas, No. 42 Broadway, in the Borough of Manhattan, in the City of New York, on or before the first day of January next. Dated New York, the 21st day of June, 1909.

PAULA WOLFSOHN, Administratrix. BERNIE COB, Attorney for Administratrix, No. 290 Broadway, 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.

JOSEPH BEAR, Administratrix. NATHAN KALVIN, Attorney for Administratrix, office and postoffice address, 41 Park Row, Borough of Manhattan, City of New York.

FRUND, 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 Frund, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting the business of the estate of said Max Frund, No. 3 Maiden Lane, in the City of New York, on or before the 9th day of December next. Dated New York, the 23d day of May, 1909.

EMILY FRUND, EMIL FRENKEL, SANFORD H. E. FRUND, Executors. PAGE CRAWFORD & TUBKA, Attorneys for Emily Frund, Executrix, 28 Liberty Street, New York, N. Y. MACFARLANE WHITNEY & MONROE, Attorneys for Emil Frenkel and Sanford H. E. Frund, Executors, 28 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, viz., the office of Messrs. Kuzman & Frankenhimer, No. 25 Broad Street, in the Borough of Manhattan, 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.

ANNIE KAPLAN, Administratrix. H. M. and S. SOLOMON, Attorneys for Administratrix, 119 Nassau street, Manhattan, New York City.

ROTHSCHILD, JUSTUS FRED, otherwise known as FRED ROTHSCHEID.—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 F. Rothschild, otherwise known as Fred Rothschild, 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 28th day of September, 1909.

JULIE ROTHSCHEID, Administratrix; CARL WITTMANN, Administrator. JOHN T. BOOTH, Attorney for Administratrix, 271 Broadway, Borough of Manhattan, New York City.

SCHWAR, 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. HENRY WROBEL, ADA SCHWAB, NATHAN SCHWAB, HENRIETTA SCHWAB, Executors.

STRAUSS, CHARLES 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 Charles R. Strauss, 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 D. Levy, Esq., their attorney, at No. 182 Nassau street, in the City of New York, on or before the 23d day of February next. Dated New York, the 20th day of August, 1909.

HANNAH S. STRAUSS, WILLIAM W. STRAUSS, RALPH SOMMER and DAVID W. LEVY, Executors. NATHAN D. LEVY, Attorney for Executors, No. 182 Nassau street, Borough of Manhattan, New York City.

SPETER, 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 Speter, 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 & Garfink, Administrators, 111 Broadway (Manhattan), New York City.

FRISCHHAUER, 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 Frischhauser, 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 Teubnis, No. 125 Nassau Street, Borough of Manhattan, in the City of New York, on or before the first day of May, 1910. Dated New York, October 9th, 1909.

FRISCHHAUER JULIUS, WAITNER SOLOMON KAYN, CHARLES W. FREEMAN, Executors. Emanuel Teubnis, Attorney for Executors, 125 Nassau Street, Borough of Manhattan, City of New York.

KAUFMANN, 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 Kaufmann, 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 Welehan & Nearsulmer, No. 38 Park Row, Manhattan, Borough of New York, City, on or before the 1st day of March next. Dated New York, October 19th, 1909.

JOSEPH KAUFMANN, WALTER KAUFMANN GEORGE W. JACOBY, Executors. WEIGHAN & NEARSULMER, Attorneys for Executors, 38 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 28th 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.

LEMON, EMANUEL J.—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 Emanuel J. Lemon, 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 Weighan & Nearsulmer, No. 38 Park Row, Manhattan Borough, New York City, on or before the 16th day of January next. Dated, New York, July 2, 1909.

JOSEPH R. LEMON, MARTHA LEMON, Executors. WEIGHAN & NEARSULMER, Attorneys for Executors, 38 Park Row, Manhattan Borough, New York City.

ANGELAKIS, LOUIS, also known as LOUIS ANGELAKIS and LOUIS ANGELAKY.—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 and LOUIS ANGELAKY, 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 Marks & Marks, No. 65 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. 65 Park Row, Borough of Manhattan, New York City.

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. Steinhart, Room 401, No. 80 Church street, Borough of Manhattan, in the City of New York, on or before the 24th day of December next. Dated New York, the 15th day of June, 1909.

FREDERICK J. LIRMAN, Executor. SAMUEL C. STEINHART, Attorney for Executor, 80 Church Street, New York City.

HEYMAN, 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 Heyman, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, viz.: the office of John Frankenhimer, No. 25 Broad street, Borough of Manhattan, New York City, on or before the 24th day of April, 1910. Dated New York, the 1st day of June, 1909.

DUDLEY D. DOERNBERG, ABRAHAM L. GITTMAN, ABRAHAM HEYMAN, Executors. JOHN FRANKENHEIMER, 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, dated June 26, 1909, 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 24th day of January, 1910. Dated New York, the 24th day of June, 1909.

MAXWELL DAVIDSON, Attorney for Executors, 176 Broadway, Manhattan, New York City. RAMBERGER, 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 Ramberger, 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, 27 Pine Street, City of New York, on or before the 18th 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. Vennio, 59 Wall Street, in the City of New York, on or before the 18th day of February, 1910. Dated New York, August 24, 1909.

ALBERT W. VENNIO, 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 Gravath, Henderson & de Gersdorff, 52 William street, in the Borough of Manhattan, City of New York, on or before the 28th day of January next. Dated New York, the 10th day of July, 1909.

ALBERT NEUSTADT, CASIMIR I. STRALEM, Executors. GRAVATH, HENDERSON & DE GERSDORFF, Attorneys for Executors, No. 52 William Street, Borough of Manhattan, New York City.

FRIEDLANDER, 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 Friedlander, 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 William B. Wines, No. 11 William Street, in the City of New York, on or before the 28th day of December next. Dated New York, the 29th day of June, 1909.

WILLIAM B. WINES, Attorney for Executors, 11 William Street, Borough of Manhattan, New York City. 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 Welehan & Nearsulmer, No. 38 Park Row, Manhattan Borough, City of New York, on or before the 1st day of March next. Dated New York, August 23, 1909.

Sophie Michaels, James Utman, Executors. Weighan & Nearsulmer, attorneys for executors, 38 Park Row, Manhattan Borough, New York City. ROSENBERG, FREDERICK.—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 Frederick Rosenfeld, 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 law office of Wing Putnam and Burlington, No. 27 William street in the City of New York, on or before the 28th day of March next. Dated New York, the 18th day of June, 1909.

At lunch time or any other time try **Staylor's** Chocolate Dipped Triscuit with a cup of Cocoa.

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Double and triple twisted thread, including those of best Cable Net—white, ecru and two-tone effects—Marie Antoinette, Arabian, Renaissance, Brussels, Irish Point—at following concessions in prices—
 \$1.19 Curtains. 79 \$2.69 Curtains. 1.98
 \$1.39 Curtains. 98 \$3.39 Curtains. 2.49
 \$1.69 Curtains. 1.19 \$3.98 Curtains. 2.98
 \$1.98 Curtains. 1.49 \$4.69 Curtains. 3.49
 \$2.29 Curtains. 1.69 \$5.49 Curtains. 3.98

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Plain or Figured, with Borders in Fleur de Lis, Ribbon and Vine effects.
 Curtains that should be \$5.98... 3.98
 Curtains that should be \$6.98... 4.98
 Curtains that should be \$7.98... 5.98
 Curtains that should be \$10.98... 7.98
 Curtains that should be \$12.98... 9.98

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Two lots as follows—Special Purchase:
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Splendid effects, with large Renaissance Motifs and frame or Corner effects in elaborate artistic designs—deep net valance—bolster sham—Tapestry Couch Covers—40 inches wide—true value \$4.98... 2.98

CLEAR UP OF IMPORTER'S STOCK OF CURTAIN NETS

30 to 45 inches wide, in attractive Fillet designs; also in same lot colored Madras and Irish Point Sash Laces. (Many with col'd emb'd side borders or panels), yd... 59

HEAVY CURTAINS

French Gobelin Tapestry—reverse of plain Velour in contrasting colors—six combinations—value \$25.00... 21.98

Rich and most serviceable are these fine curtains
 Double Faced Brocade Velour Portieres—contrasting colorings—value \$21.00... 15.98

Silk Damask Portieres—Louis XIV. designs—reversible—plain and high are colorings... 15.98

Double Face Damask Portieres—two-toned and solid colors—value \$11.50... 8.98

Solid Mercerized Portieres—deep tasseled fringe or rope edge—colors to harmonize with all furnishings—value \$7.98... 5.98

Special Lot Curtains—Reversible Bagdad—plain or two-toned or Armure; also full Mercerized—with heavy throw-over fringe—values \$4.98 and \$5.98... 3.98

TAPESTRIES AND DRAPERIES

Prices to make new records!
 Oriental Striped Draperies... 27

Satin finish Damask and Gobelin effect—value \$1.49 to \$1.75... 98

Finest Organzine Silks—hand emb'd effects on cream, rose or light blue grounds—value \$5.98 and \$6.98... 3.98

Silk Brocades—two-toned—also Silk Damasks—value \$4.00... 2.98

White Curtain Muslins—Spots, Figures and Jacquard designs—also Mission Madras in stained glass and Oriental effects—value .17... 12 1/2

Mills Samples and Remnants of Damasks and Tapestries, including Novelty weaves—1 1/2 yds. square—good size for cushions, chairs, tablecloths and upholstery... 69 .98 .1.49

Welcome News for Housekeepers!

From splendid stocks of Linens, Bed Muslins, Blankets, Comfortables and other Domestic we select these few examples of the matchless values we offer to-morrow—

SPECIMEN VALUES IN TABLE LINENS

All Linen Hemstitched Sets—8-10 cloth—dozen napkins—regularly \$5.98... 4.98
 Finer to \$15.00.
 All Linen Damasks—cream and full bleach—70 inch—value .95 yard... 74
 Finer to \$4.98.
 All Linen Napkins—full satin bleach 21 inch—value \$1.98—dozen... 1.49
 Finer to 27x27—doz. \$7.98.
 Hemstitched Tablecloths—pure Austrian Linen—56x74—value \$1.69... 1.25
 Finer to \$6.98.

SPECIMEN VALUES IN LUXURIOUS TOWELS

Pure Linen Damask Towels—hemstitched Etamine borders—19x35—regularly .39... 25
 Pure Linen Hemstitched Huck Towels—plain and fig'd centres—22x42—regularly .69... 49
 Pure Linen Huck Towels—scallop ends—wide Damask border—24x42—regularly .89... 69
 Hemstitched Satin Damask Towels—Mexican drawn work—22x44—regularly .98... 79

SPECIMEN VALUES IN BLANKETS

California Wool Blankets—Pure wool warp and filling—11-4 and 12-4 sizes for double and extra large beds—white, red and plaids in beautiful colorings—Instead of \$8.98... 6.98
 Pure Wool Baby Blankets—guaranteed pure wool—specially fine texture—ribbon bound—whipped sides—worth \$3.50... 1.98
 Wool Finish Blankets for 3/4 and full size beds—white and colored—contrast borders—quality well worth \$2.00... 1.49
 Jacquard Bath Robe Blankets—72x90—wide variety of the most beautiful colorings—make elegant gifts... 1.98

SPECIMEN VALUES IN COMFORTABLES

Full-size Silkoline—worth \$1.10... 79
 Full-size Chintz and Silkoline—figured top or both sides—medium and heavy weight... 1.69
 Fancy Sateen and Silkoline—some bordered—worth \$2.50... 1.98
 Handsome French Sateen—Persian and flower designs—9 to 18 inch borders—value \$4.50... 3.49

SPECIMEN VALUES IN BED SPREADS

Handsome White Crochet—full size—hemmed and fringed, with and without cut corners—elsewhere \$1.98... 1.49
 Full size Marseilles—extra fine—fancy borders—value \$3.40... 2.49

SPECIMEN VALUES IN SHEETS AND PILLOW CASES

PILLOW CASES—a standard make—
 42 x 36... Instead of .17... 14 1/2
 45 x 36... Instead of .20... 16 1/2
 50 x 36... Instead of .22... 18 1/2
 54 x 36... Instead of .24... 20 1/2
SHEETS—a standard make—
 54 x 90... Instead of .59... 49
 63 x 90... Instead of .65... 54
 72 x 90... Instead of .69... 59
 81 x 90... Instead of .75... 64
 90 x 90... Instead of .79... 69

Quotations as above for Pillow Cases and Sheets are phenomenally low under present market conditions—for prices are advancing all along the line.

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Fine Bleached Muslins—40 and 42 inch—soft, firm quality for under wear or bed muslins; worth .11... 7 1/2
 Unbleached Sheetings—70 inch—(4 inches over 2 yds. wide); fine width for full and three-quarter size beds—worth 24 cents... 15

SPECIMEN VALUES IN CAMBRIC COV'L CUSHIONS

ALL DOWN—
 20x20... worth .79... 59
 22x22... worth .98... 79
 24x24... worth \$1.29... 98
 26x26... worth \$1.69... 1.29

DOWN MIXED—About 3/4 down—
 20x20... worth .69... 44
 22x22... worth .89... 59
 24x24... worth \$1.09... 79
 26x26... worth \$1.39... 98

FEATHER FILLED—Sanitary Cured
 20x20... worth .39... 24
 22x22... worth .69... 39
 24x24... worth .89... 59
 26x26... worth \$1.09... 69

If you think these values exaggerated, just ascertain what the wholesalers are now asking and you will quickly be convinced that they are within the mark!

FEATHERS—white Live Geese—
 worth .98 pound... 59
 Live Geese and Down (70% chicken or duck mixtures)—worth \$1.29 pound... 79
 Selected White Down—worth \$2.00 pound... 1.29

SPECIMEN VALUES IN PILLOW SHAMS

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 Others, 49c. to \$6.98.



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