

# THE HEBREW STANDARD

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# VIEWS ON ZIONISM.

AS THE GENTILES IN GERMANY LOOK UPON IT.

TRANSLATED FOR THE HEBREW STANDARD BY S. KLEIN.

The following views of prominent German Gentiles were culled and translated from a book by Dr. Julius Moses, entitled: *Die Loesung der Judenfrage*. The translator has selected only those passages where Zionism is spoken of either favorably or unfavorably. They are presented at this time in view of the 9th Zionist Congress now in Session at Hamburg.

HANS HEINZ EWERS:

**W**HILE the Zionists dream of hoisting the flag with the lion of Judah in the land of their fathers, the Itoists have shaken off this old dream, and placed themselves upon the firm ground of reality. A thorough study of Palestine has convinced the Itoists that that country could never be the soil upon which an edifice of a Jewish State might be erected. . . . The Zionistic movement has a host of followers but neither generals nor means at its disposal, while, the Itoists have excellent generals, plenty of means, but no rank and file. . . .

There must rise up among the Jews a man who would combine in his person the qualities of a Mohamet, a Garibaldi and a Bismark. Such a man would build a Jewish national State in a year.

EMIL PRESCHKAU:

**S**UCH a new formation—a Jewish State—I consider as being possible and even useful to all parties concerned. . . . Presumably not five per cent of the Western Jews would feel inclined to exchange Berlin, Frankfort, Paris, etc. for the new Jerusalem, which besides, would be spoiled from the start by a predominance of Lawyers, physicians, journalists, merchants and other "soft-handed" people over the agriculturists and mechanics. . . . But for the oppressed millions of this scattered people such a State would be a place of refuge and an opportunity for a general development of their talents and abilities.

DAGOBERT VON GERHARDT-AMINTOR:

**T**HE idea of Zionism is fought against by many Jews, especially by those living in Germany. But, I believe, the reasons advanced against it are not well-founded. For it is by no means proposed that all the Jews should go back to Palestine. Many Jews are so deep-rooted in the

soil of their "Host" land, that a separation would mean a great hardship to them, and due account must be taken of their feelings in the matter. But, how different would be the position of the Jews in the diaspora if

they had in Palestine a Jewish state which would furnish them with political support and protection? Then they would be treated in Russia, for instance, as citizens of another State, who could not be maltreated

without causing the immediate political intervention of the Palestinian government. And the Jews being skilful diplomats certainly would follow up such a case with emphatic energy. Under the present conditions, however, the Jews being Russian subjects, no foreign power has a right to interfere with the domestic affairs of Russia.

I believe, that Zionism is the first step in the right direction of solving the Jewish problem. The Jews have, as their history clearly teaches it, a perfect right to a national existence."

HANS BRANDENBURG:

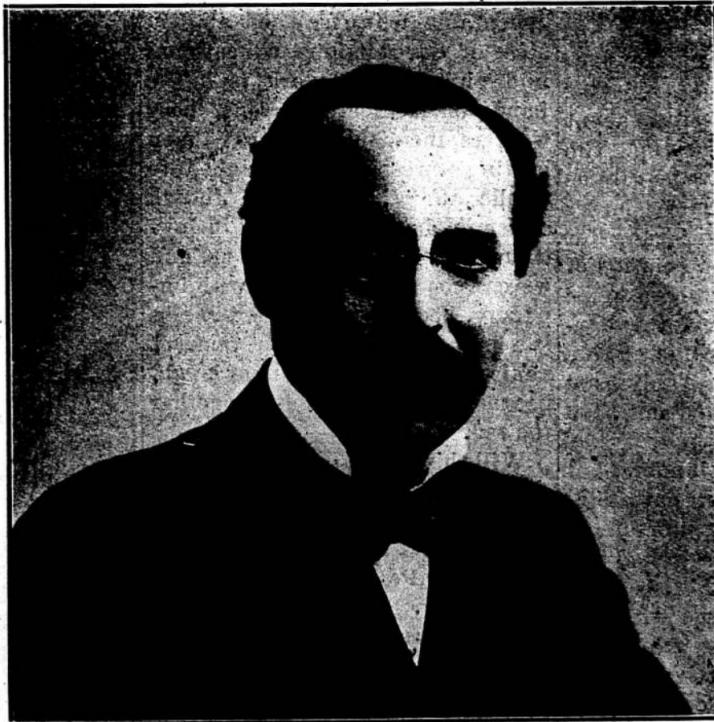
**H**OW is it possible for the Jews, after being scattered by the inexorable will of history, to get together again as a nation? However well they may organize themselves in the countries where they live, yet a sound, enduring commonwealth grows only out of a natural milieu and cannot be raised artificially. I hold it to be impossible to regain such a natural milieu in Palestine. A lost home cannot be found again, and the possibility of conjuring up the past and restoring it upon the old soil is outside the course of human events.

DR. JULIUS VON LODASSY:

**T**HE solution of the Jewish problem is feasible in two ways, which, however are not mutually exclusive, but rather represent the two sides of a medal. Those Jewish elements who do not believe that the nation will ever recover her territorial basis, must give up their nationality. To be sure, such scepticism is well founded. For history teaches that states were always formed by force, therefore, by blood and iron.

Those elements, however, who do not want or who cannot be assimilated, must be in their own interest territorially segregated. For such it would be best to create a colony of their own. But this would have to be done in a statesman-like spirit. There would have to be for generations a steady application to the task, which it took Moses 40 years to accomplish, viz. to turn a people that had become simply a stratum, a functional part, an organ of another people, into an independent, self-sustaining nation. Only a deep insight into the social condi-

(Continued on page 10.)



Rev. Barnett Abraham Elzas.

Dr. Elzas was born at Eydkuhnen, Germany, December 7, 1867. He was educated for the Jewish ministry at Jews' College, London, of which he is an "Associate." He held several scholarships while a student in that institution. His secular education he received at University College, London, where he was the "Hollier Scholar," in 1888. He is a first B. A. of the University of London. From London Mr. Elzas went to Toronto, Canada, to take charge of a synagogue. While in Toronto he studied Semitic languages under Professor McCurdy, and graduated with first class honors from the University of Toronto in 1893. From the South Carolina College he received, in 1905, the honorary degree of LL.D. In Charleston, S. C., he studied medicine and pharmacy at the Medical College, receiving the degree of M. D. and Phar. G. in 1900 and 1901, respectively.

Dr. Elzas' first charge was the Holy Blossom Congregation at Toronto, 1890-92. From here he received a call to

Sacramento, Cal., in 1893, and remained one year, when called to the pulpit of the historic congregation of Beth Elohim, of Charleston, S. C., which he still occupies.

Dr. Elzas has for the past twelve years been a prolific and valued contributor to Jewish publications. His historical researches in unexplored fields, notably the early history of the Jews in South Carolina, have given him an honored place among contemporary Jewish historians. Among his many publications the following may be mentioned: "Judaism—an Exposition"; "The Jews of South Carolina from the Earliest Times to the Present Day"; "Documents Relative to a Proposed Settlement of Jews in South Carolina in 1748"; "Old Jewish Cemeteries"; "A Review of the Article 'Charleston' in Volume III of the Jewish Encyclopedia"; "The Elzas-Huhner Controversy"; "A History of the Congregation of Beth Elohim, of Charleston, South Carolina, 1800-1810"; "A Century of Judaism in South Carolina," and "Leaves from My Historical Scrap Book."

# POINTS of ORDER.

"JEWS WHO ENJOY CHRISTMAS."  
**W**HETHER any considerable number of Jews really enjoy Christmas or not, it is certain that our friend *The Sun* relishes the idea of any number of Jews and more particularly Jewish children participating in the Christian holiday. So under the above title *The Sun* published last Friday an account of Christmas celebrations held in the schools of the lower East Side that are chiefly attended by Jewish children, and *The Sun's* writer took great delight in describing in detail the part that was taken by the little Jewish children in those celebrations, and took occasion to tease and mock the Jewish people with this observance of the Christian holiday among Jews. The great jester at the Court of Mammon took much pleasure in announcing what its reporter saw at Willett Street.

"The reporter out to see if in the Yiddish district the Christmas season is being celebrated, visited that school in Willett Street because every pupil in it comes from a Jewish home. Every classroom in the old building had its Christmas tree brightly decorated, and to-day in every classroom each pupil will receive candy, an orange and a toy bought from a fund such as public school teachers seem always able to summon when such an occasion demands."

It is a great achievement on the part of our school authorities, a noble and brave act, to entice little children and induce them to participate in ceremonies of an alien religion by offering them candies and toys, and to draw them away from their own, through the attraction of gifts and entertainments. *The Sun* may well be proud of the display of good will and courage. It is very much in line with its own policy of taking advantage of the helpless and of attacking those who can not well defend themselves. The school authorities, too, should be happy in the freedom we allow them to do as they will with the little Jewish children, and in fact that after all the protests which had previously come from Jewish quarters they are now allowed to have their own way. Everything is evidently as it was despite the fight that was carried on two years ago against the Christmas observances in the schools. The authorities have their own way, and the Jewish members of the Board of Education would be the last persons to say anything against the Christmas celebration.

The Public Schools are not alone in their efforts to interest Jewish children in Christianity; their endeavors are supplemented by a number of private institutions, and it would have done *The Sun's* heart good to see and to describe the Christmas celebration which

was held in the University Settlement, Rivington and Eldridge Streets. *The Sun* with its strong interests in the proselytizing efforts among Jews would have been particularly elated to know that this Institution is supported by some of the prominent Jews of this city. To know that one of the chief workers in this Settlement is himself a Jew would have been still more joyous, and it is a pity that *The Sun* with its journalistic alertness, its strong friendship for the Jews, and its deep interest in the East Side, forgot to send a reporter to the Christmas celebration at the University Settlement.

It is understood that the celebration in the University Settlement was held in spite of the protests which came from a number of the frequenters of that institution. Our protests are not heeded anywhere, and so far the *Goyim* have nearly everywhere their own way, and in many instances their work is aided and abetted by Jewish *Goyim*. But this will not always be, sooner or later the bulk of the self-respecting Jews will get together and act and then some of the "prominent Hebrews" will be surprised, and *The Sun* always ready to jump on those who are down will laugh at their discomfiture.

## THE SCHLEMIHL IN JEWISHNESS.

**M**UCH has been written about the Jewish *schlemihl*. The *schlemihl* has been always with us and we have had him in larger numbers than was ever good for us. With all due appreciation of the humor which was occasioned by the misadventures of this hapless bungler, one cannot help thinking we would probably have been happier if he had not been constantly with us.

We laughed at his blunders, but we paid the bill for our entertainment in the loss of human energy and ability. But we have had and have with us not only Jewish *schlemihls*. We are blessed with the existence of men who are *schlemihls* mainly in their Jewishness.

There are, strangely enough, men of energy, of ability among us; men who have made their mark in commerce or in the professions, but who, in Jewish communal or public work prove themselves to be utterly incapable of either formulating any good plans or of executing them.

There are men of push and energy and pluck, men who are very dynamos of power in their own

affairs, but who are vacillating, hesitating, helpless creatures in work pertaining to Jewish communal life. It is one of the strange phenomena of Jewish life, this combination of private ability and public inability, which is so often possessed by one and the same person. You see men who in their offices and factories handle and conduct their affairs with such readiness and comprehension that we are all admiration for their practical grasp of affairs.

Then the same men come together to take up some public work and they sit around and talk in a far-fetched, uncertain, hesitant manner and then go away, without having made any definite move in the direction of their proposed work.

I suppose that this thing can somehow be explained and that the main reason for the condition prevailing is to be found in the lukewarm and distant and detached interest in public activities. Everybody's business is nobody's business, and men who are accustomed to think and plan mainly for their own affairs cannot so easily direct their minds and energies into other channels.

On the other hand, most men take up public work only after their main strength has been consumed by their own business. The public interests form only a sort of recreation, and the slight efforts made result in more or less pleasant conversation.

But whatever the explanation, the fact remains that Jewish public work suffers heavily from a lamentable absence of ability. Most of our religious, educational and philanthropic work is in the hands of mediocre persons, poor workers, incapable organizers, men lacking statesman-like insight into public affairs. Not the Jewish *schlemihl*, but the *schlemihl* in Jewishness is everywhere with us, and we cannot laugh at him with impunity, because the same bungler is a practical and clever man of affairs. Besides, we cannot laugh, because the spectacle is altogether too sad.

Will this *schlemihl* in Jewishness ever throw off his torpor and hesitancy and become as capable in public work as he is in his own business? Perhaps. The hope is, I think, in that he will, some day become so much of a Jew that the Jewish cause will come as close to his heart and his mind as is now his office or factory. B. G. R.

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# AN INTERVIEW WITH DR. BARNETT A. ELZAS.

**S**EATED in his study, in front of a small mountain of pamphlets and papers, a representative of the HEBREW STANDARD found Dr. Elzas hard at work.

"You seem to be busy, Doctor," suggested the interviewer. "What can you find to keep you so busy in Charleston?"

"There is no trouble in keeping busy anywhere, provided that a man is fond of work. You see for yourself what is occupying me at the moment. Next week it will be something else. This pile of papers bears upon the tuberculosis problem. I am now drafting a constitution and by-laws for the Anti-Tuberculosis Society, of Charleston, which was recently organized here, and formulating a detailed plan of campaign, to be presented in a few days to the executive committee, of which I am chairman. Yonder pile comprises literature on the Juvenile Delinquent Problem, which has recently forced itself upon us, and which necessitates the establishment of a Juvenile Court in Charleston. This large bundle of papers bears upon our local history. The collating and indexing of such documents is part of the work I am doing for the South Carolina Historical Commission, of which I am a member. And here are notes for several addresses to be made in the near future. Yes, I not only seem to be busy, but I am busy."

"I have come to ask you a few questions, at the request of the HEBREW STANDARD."

"You are welcome, indeed," said the Doctor. "The late genial editor of that paper and myself were old-time friends, and while we differed somewhat in our religious views, our friendship remained unbroken. At the time of his death we were contemplating a trip to Europe together, and his untimely demise was a great shock to me. So, for old-times' sake, I shall answer your questions. Perhaps the readers of the HEBREW STANDARD will not be pleased with my views, but I will give them anyhow. It is always good policy to hear both sides of a question, so that from the conflict of opinions the truth may be elicited. With this understanding you may proceed with your catechism."

"You have not been writing much for the Jewish papers of late?"

"No. The demands on my time have been so exacting during the past years, that I have found it necessary to conserve my energy for the immediate tasks in hand. For ten months in the year my actual working hours are rarely less than sixteen hours a day, and often reach twenty. I often find it difficult to get the time with my books which taste and duty demand. Much as I should like to comment upon current events in

the light in which they appear to me, I cannot, in justice to myself, do so, as I did in former years, I do not care to express hasty opinions that I must either retract the following week or accompany with such long explanations of what I said or meant as to leave the public in doubt as to where I stand. I believe in thinking out my position carefully beforehand—it saves lots of trouble. It is a pity that some of those whose ambition it is to be constantly in the limelight do not feel the same. For the past twenty years I have done my reading with a card index as my constant companion. Our so-called "leaders" would find it difficult to explain satisfactorily the remarkable contradictions in their published utterances. And the reporters are not always to blame, either. It is very hazardous to change one's front every time one reads a new book"

"Were you at the Conference this year?"

"I was not. I have been a member for many years, but have been present at its deliberations only twice. On each of these occasions my recollections were not of the pleasantest. The first time was at Rochester, where the *piece de resistance* was the famous resolution that we are no longer bound by the post-Biblical and Patristic literatures. With every member of the Conference who was present a living testimony to the fact of the resolution, it was marvellous how much excitement could be generated in threshing out the beaten straw. The incongruity of the whole situation decidedly jarred my faith in the attitude of Reform. It was some time before I could persuade myself to go again.

"But I did go again, and once more was my faith in the attitude of Reform severely shaken. It was on this occasion that I was severely called down for expressing the hope that the time might come when we would have an honest and fearless discussion as to where we stand with reference to the Bible. Several years have elapsed since then and I am still hoping.

"I would like the Conference to declare, in unmistakable language, what the Bible is for the modern Jew. Is it merely a part of our national literature, in which the religious genius of the Jew found its finest expression; that, started as a literature, subsequently came to be regarded as Revelation, and which is now coming back to its original position as a literature? Or is it, as it stands, the word of God, with everlasting bindingness upon us? It seems to me that this is far more vital to us of

to-day than the declaration that Saturday is the historic Sabbath of the Jew, or the attempt to formulate a creed for Reform Judaism. We have to-day an esoteric as well as an exoteric Judaism. This condition is intolerable."

"So the attitude of the Conference is not decisive enough for you?"

"I do not know what the attitude of the Conference is. It is now composed of so many heterogeneous elements that it is impossible to say where and for what it stands. Its members range from practically the orthodox to the most radical of reformers."

"What do you think of the resolution on intermarriage?"

"I think that it stands on a par with many former resolutions. Such resolutions are useless. Personally, I am absolutely opposed to a rabbi officiating at such performances. There has probably been more intermarriage in this State, in proportion to its population, than in any other State. I have consistently refused to have anything to do with them in spite of tears, protestations and threats. I need no Conference to dictate to me what I should do in such matters: Were the Conference to decide that a rabbi may officiate at such weddings, I should still continue in my own way. Others may have a different opinion. That is their business. I am not responsible for the opinions or the doings of my colleagues.

"Some, like Dr. Hirsch and Dr. Sale, do not hesitate to perform such ceremonies. Given the proper conditions, much may be said in justification of their attitude. Perhaps some day we may come to the conclusion that he who thinks and feels as a Jew may be considered as such and treated as such, without formal admission into the faith. Such a one is *de facto* more a Jew than many a one who is such merely by accident of birth.

"My own experience shows that intermarriage, from the viewpoint of religion, is a disastrous proposition, and the promises of the parties as to the religion of the children, as a rule, not to be relied on. The question is a knotty one, involving many difficulties, whichever way you regard it, and had better be left to the individual judgment. We shall do well, in all such matters, to remember the story of Hillel in his treatment of the heathen. It was Hillel's gentleness that brought the heathen under the shadow of the Divine Presence."

"Is there not grave danger in this individualism?"

"I do not think so. I believe that in this very individualism lies

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the strength of Judaism. Judaism has only been preserved by its many-sidedness, by its catholicity—the room it has for all classes of religious thinkers within its pale. If it ever loses its many-sidedness and its catholicity, its death-knell will have been sounded. I am mindful of the fact that uniformity has never prevailed in Judaism. Witness the two schools of Hillel and Shammai. I find in the Talmud opinions as heretical as any that could be formulated to—  
 (Continued on page 11.)

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## Items of Interest in the Jewish World.

A Talmud Torah is about to be instituted in South Sharon, Pa.

Rev. Dr. H. Pereira Mendes is at present enjoying a short vacation in the West Indies.

Fifty Jews have been exiled from Toropza (near Pskov), and 116 from St. Petersburg.

Subscriptions amounting to \$65,000 have been received for the proposed synagogue in East St. Louis, Mo.

It is reported that the students of the Palestine Rabbinical Seminaries are to be exempt from military service.

An effort is being made by the Adath Kadesh Congregation to establish a Talmud Torah in Wilmington, Del.

The fifth annual convention of the Texas Zionists' Association will be held at San Antonio from January 2 to January 4, 1910.

Rev. Dr. M. H. Harris has been elected to succeed Rev. F. de Sola Mendes as president of the New York Board of Jewish Ministers.

The last meeting of the Baltimore Council of Jewish Women was addressed by Dr. Flora Pollack, who spoke on "Protection of Children."

The members of Congregation B'nai Israel, of Everett, Mass., have started out to raise a fund of \$50,000 for the erection of a new synagogue.

From Cincinnati, Ohio, comes news of the death of Rabbi R. A. Bonheim. He is survived by one son, at present a student in the Hebrew Union College.

The Hebrew Educational Society of Brownsville is co-operating with the Brooklyn Section Council of Jewish women in probation work among juvenile offenders.

The Odessa municipality has declined to exempt the Jewish Hospital from the water tax rate, and has ordered the institution to pay 20,000 roubles for arrears.

Samuel Rothberg, of Plainfield, N. J., has been chosen to head the New Jersey Federation of Young Men's Hebrew Associations recently organized at Newark.

Miss Anna C. Hedges, principal of the Hebrew Technical School for Girls of this city, has accepted the chair of Household Economy at the University of New Zealand.

Dr. Lucien Dreyfus, head of the laboratory at the Faculty of Medicine of the University of Paris, has been appointed auditor to the Superior Council of Public Hygiene of France.

Mr. Max S. Mandell, instructor of Russian at Yale University, has consented to deliver a series of five lectures on "The Modern Drama" before the Hebrew Institute of New Haven, Conn.

Rev. Nathan Krass, at present associate rabbi of Congregation B'rith Kodesh of Rochester, has accepted a call to Temple Israel of Brooklyn, and will be installed shortly after January 1.

Mr. Harold Cohen, elder son of Rabbi Cohen, of Sydney, has been appointed second lieutenant in the Corps of Australian Engineers, and Lieutenant E. Hyman has been transferred to the reserve.

The new Minister of Commerce is again forwarding to the Ministry of the Interior a scheme facilitating the process of emigration from Russia. According to the project free passports would be issued to single passengers or groups embarking at Libau on Russian boats. It also has been proposed to reduce the railway fare to Libau.

Factional fights which threatened to disrupt the Congregation Beth Israel, of Ansonia, Conn., and which have been aired many times in the local police courts, have at last been amicably adjusted.

The Betsy Levy Memorial Orphan Asylum, erected by Mr. M. S. Levy and his sons, of Baltimore, Md., is practically completed and will be dedicated some time next month. Governor Crothers is expected to be present.

Baron Sidney Sonnino, the new Italian Premier, is the son of an Italian Jew who married an English Protestant. He was born in Alexandria, Egypt, on March 11, 1847. Signor Luzzatti, a Jew, is a member of his Cabinet.

The death of Mr. Morris Asher, of Potts Point, Sydney, at the venerable age of ninety-two, which occurred on October 29, removed the oldest surviving pioneer of New South Wales, and one of the earliest Jewish settlers.

A monument has been erected at St. Petersburg in memory of the great sculptor, Antokolsky. It was recently unveiled in the presence of Baron Gumburg. None of the Russian art societies were represented at the ceremony.

Jewish neighbors have erected a bronze tablet in the Protestant Episcopal Church of St. Edward the Martyr, 12 East 109th street, this city, in honor of the late founder and pastor of the church, Rev. Edward Wallace Neil.

Mrs. Isidore Meyers, of Los Angeles, while in Trinidad, Col., lately, met Col. William Jennings Bryan, and succeeded in interesting him in the work of the Jewish Consumptive Relief Society and obtained a substantial contribution from him.

Great satisfaction is expressed in Jewish circles at the revival of the project of opening a university at Wilna. It is even stated that the Cabinet Council decided to admit a number of Jews to that institution far in excess of the usual percentage norm.

Our coreligionists at Lodz are greatly perturbed at the refusal of the officials to permit them to open new Chedarsim, which are badly needed in the city. A complaint against the local authorities was dispatched to the Minister of Education, who has so far failed to reply.

The Brussels Association of Advocates has passed a resolution of protest against the sentence of a year's imprisonment recently passed upon M. Hillelson, a Russian Jewish lawyer, for having watched the interests of the victims in a trial which followed a pogrom.

A considerable number of Jews have been appointed Officers of Public Instruction and of the French Academy. Among them are M. Emanuel Glaser, who is attached to the Ministry for Foreign Affairs, and M. David Devries, lyric artist at the National Theatre of the Opera Comique.

Thanks to the liberality of M. Henry Deutsch de la Meurthe, the University of Paris will, from May 1 next, possess an aero-technical institute, where scientific and practical investigations will be made with the object of perfecting the motors of airships. The building operations have already commenced.

On a motion to impose a tax on Russian citizens exempted from the army, which was carried in the Duma, a demand was made by the Real Russian representatives that the Jews alone should pay the tax. The Jewish deputies in the Duma have often pointed out to their colleagues that if the registrars would cross out the names of dead Jews, and also of those of young emigrants, the number of missing recruits among our brethren would become quite insignificant. That experiment has been tried at Shargorod (in the province of Podolsk), and has fully confirmed the Jewish deputies' contention.

Of the three gold medals which are given annually in connection with the prize-giving of the South African College, it is interesting to note that two have this year been gained by Jewish students—the one for Science by P. Stein, the other for Law by Julius Hermann.

Of 1,000 marriages in London the Jewish proportion in 1859 was 9.2. In 1881 this had only risen to 10.5. By 1903 the figure had mounted to 21.2. In 1901 the figure was 32.2; in 1902, 34.7; in 1905, 38.4, and in 1906, 39.5; falling to 36.3 in 1907 and 32.6 in 1908. The figure for London is thus back almost to the 1901 level.

At a meeting of the Council of the United Synagogue on Tuesday, Lord Rothschild presented to the chief rabbi an album containing the signatures of over 6,000 members of London and provincial synagogues. The New Synagogue scheme was adopted in spite of the opposition of the representatives of that synagogue, who left the council room in a body.

The Alliance Israélite Universelle will, in the spring of 1910, celebrate its jubilee. It was on the 10th of May, 1860, that the group of men who laid the basis for the foundation of the society held its first meeting. Among those present at that meeting who still survive are M. Narcisse Leven, the venerated president, and his brother, Dr. Manuel Leven, president of the Council of the Jewish School of Handicraft in Paris.

A telegram from Constantinople says that the General Jewish Colonizing Organization is endeavoring to obtain the permission of the Turkish Government for the settlement in the Anatolian provinces of Jewish peasants, chiefly from Southern Russia and Roumania, and with this object has dispatched to Constantinople a certain Dr. Alfred Nossig of Berlin. This gentleman has had several interviews with the Grand Vizier, the Minister of Evkat, and the President of the Chamber of Deputies, Ahmed Riza Bey, with the result, it is stated, that the plan has been favorably received. It is added that a bill will be drafted for presentation to Parliament dealing with the subject, and that an Ottoman committee has been formed for the purpose of furthering the scheme.

The death is announced of Dr. Ludwig Mond, the eminent English chemist. Dr. Mond was the son of a Jewish merchant in Cassel, and was born on March 7, 1839. He came to England in 1862, and after conducting notable researches in the field of commercial chemistry, he joined Mr. J. T. Brunner, now Sir John Brunner, in 1873, in forming the famous firm of Brunner, Mond & Co., which is now the largest alkali factory in the world, and has introduced a number of valuable purchases for the production of useful commercial products. Dr. Mond has been a munificent patron of science and art. He founded and endowed the Faraday Research Laboratory of the Royal Institution, and has made generous contributions in aid of the investigations carried out by that home of scientific research. Dr. Mond held several foreign orders, and received numerous distinctions from English and foreign scientific societies. Though not actively identified with any Jewish institutions, he was a generous contributor to several charitable bodies, and gave a large sum to the Russo-Jewish relief fund in 1890. He was at one time a member of the Maccabaeans. Dr. Mond married in 1866 Freda Loewenthal, and he leaves two sons, Mr. Robert Mond, who is the honorable secretary of the Faraday Research Laboratory, and Mr. Alfred Mond, Liberal M. P. for Chester.

Those remarkable enthusiasts who seek forcibly to convert the adherents of the old covenant to Christianity will find neither religion nor morality. Sometimes we have the feeling that they try to augment the quantitative strength of Christianity at the expense of its quality. From a religious and ethical point of view, that is a false principle.—Allgemeine Zeitung, des Judentums, Berlin.

## IN THE SYNAGOGUES.

### Congregation Peni-El.

This evening Rabbi Margolis preaches on "Judaism and Christianity."

### East Eighty-sixth Street Temple.

Dr. David Davidson preaches Sabbath morning on "The Voice of God."

### Temple Beth-El, Jersey City.

Sabbath morning Rabbi L. J. Goetz will preach on "Religion in Practice."

### Cong. Shaari Zedek of Harlem.

"The Man Moses" will be the subject of Rev. Adolph Spiegel's sermon this Sabbath.

### Temple Es Chaim.

Rabbi D. Lowenthal will preach, in German Sabbath morning on "Der Hellige Boden."

### Temple Emanu-El.

Sabbath morning Dr. Joseph Silverman preaches on "An Inventory of Judaism."

### Congregation Ahawath Chesed Shaar Hashomayim.

Rabbi I. S. Moses will preach Sabbath morning on "New Year's Reflections."

### Temple Rodeph Shelem.

Rabbi Rudolph Grossman will preach Sabbath morning on "The Time Is Short—the Work is Great."

### Temple Adath Israel.

Rabbi Mayer Kopfshtein will preach this (Friday) evening on "New Year—Which Is Which?"

### Sinai Temple, Mt. Vernon.

Rabbi Jos. I. Gorfinkle lectures this evening on "Compensation." Sabbath morning, "The Jews in Newport."

### Free Synagogue.

Sunday morning Dr. Wise will preach on "Truth Seekers and Heresy Hunters." At Clinton Hall Dr. Wise will speak this (Friday) evening at 8.15 on "The Soul's Awakening."

### Temple Hand in Hand.

Rabbi Isidor Reichert will preach this (Friday) evening on "Despair and Hope." Sabbath morning, "How Shall Children be Fitted Out for Life's Voyage" (German.)

### Temple Anshe Chesed.

Dr. Gustav N. Hausmann will preach this evening on "What Is In Thy Hand?" Sabbath morning "The Burning Bush." Dr. Hausmann will deliver an address Sabbath afternoon at 2 p. m. at the Harlem Federation.

In our last issue we inadvertently stated that Emanuel Klein had been elected a trustee. It should have read Emanuel Beutlinger.

### Cong. Ohav Zedek.

Rev. Dr. Bernard Drachman has established a Talmud class, which holds sessions Mondays and Wednesdays at 5.30 p. m. The Sisterhood will hold a meeting on Wednesday, January 5, at 3 p. m.

### Cong. Beth Israel Bikur Cholim.

Rev. Julius Silberfeld, of Newark, N. J., will preach this evening at 8.15 on "Moses Before the Burning Bush." Rabbi Aaron Elseman will preach Sabbath morning on "The Morning Dawns." The Beth Israel Sisterhood will hold its regular monthly business meeting on Wednesday afternoon, January 5, 1910, at 2.15 o'clock, in the vestry rooms of the synagogue.

### Educational Alliance.

This (Friday) evening Mr. S. Klein speaks, at the Young People's Synagogue on "Young Judah." Sabbath morning Dr. Samuel Buchler will deliver his weekly lecture before the People's Synagogue on "We Stand on a Sacred Ground."

Dr. Sidney Goldstein will officiate as rabbi and Rev. R. R. Reuder as cantor at the children's services this Sabbath afternoon.

### Mt. Zion Congregation.

This evening at 8 p. m. Rev. Samuel Greenfield will preach his tenth anniversary sermon on the topic, "Servitude Before Freedom."

At the last meeting of the Sisterhood the following were elected: President, Mrs. Chas. Wilder; vice-president, Mrs. L. Apt; treasurer, Mrs. A. Hertz; secretary, Mrs. Louis Le Bowski. A whist will be given on Monday afternoon, January 17. The chairlady of the committee in charge of arrangements is Mrs. S. Greenfield.

### Bronx Y. M. H. A.

A course of lectures has been arranged by the Young Men's Hebrew Association of the Bronx, to be given on Wednesday evenings, beginning January 5, 1910. The lectures are as follows:

1. "An Analysis of Loyalty," Dr. Bernard D. Saxe, January 5, 1910.
2. "The Aeroplane and Its Practical Application," Dr. Alfred N. Goldsmith, January 12, 1910.
3. "Art," Prof. Dielman, January 19, 1910.
4. "Architecture," Mr. E. J. Schoen, January 26, 1910.
5. "Jews in France," Dr. Felix Weill, February 2, 1910.
6. "Dickens," Col. Edwin T. Tallafiero, February 16, 1910.
7. "The Cultural Influence of Literature," Dr. Harry C. Krowl, February 23, 1910.
8. "The Education That Is Worth While," Dr. Paul Abelson, March 2, 1910.
9. "Popular Education," Dr. Paul Klapper, March 9, 1910.
10. "Social Service," Dr. Henry Fleischman, March 16, 1910.
11. "Social Service," Mr. Falk Younger, March 23, 1910.
12. "Modern Methods in Color Photography," Dr. Alfred N. Goldsmith, March 30, 1910.
13. "Industrial Education," Dr. Edgar S. Barney, Principal of Hebrew Technical Institute, April 6, 1910.
14. "Breadwinners' College," Mr. Simon Hirsandansky, April 13, 1910.

These lectures are free to the public. Saturday evening of each week is set aside for sociables and entertainments. All musicales and concerts in the future will be given on Sunday afternoons at 2.30 o'clock, and open meetings, debates and informal discussions on Sunday evenings.

The Board of Directors extend an invitation to all who have not yet visited the association's home to do so.

### New York Section Council Jewish Women.

The last monthly meeting of the New York Section of the Council of Jewish Women was held at the Free Synagogue. Messages were brought by delegates to the executive session, held in Pittsburg. Their reports of the national work were full and satisfactory and showed the great progress the council is making. One of the delegates paid a glowing tribute to Miss American, secretary of the National and president of the New York Section. In a letter received from the National by the New York Section it was stated, for the benefit of those who do not already know, that Miss Sadie American and Mrs. Hannah G. Solomon are officially recognized as the founders of the council. After the reading of the reports of the various chairmen the topic of the day, "Woman in Industry," was introduced. The Shirtwaist Makers' strike was the subject on which the speakers based their remarks.

After the speakers had signified their willingness to answer questions, women arose from the audience and propounded them. Over half an hour was taken up in this way and proved most interesting. Mrs. Eli Strouse, of Baltimore, and Mrs. Eckhouse, of Indiana, were among the audience, which numbered close on to one thousand.

### Susbury, Pa.

A blight has come over the entire Jewish community in the sad death of Mr. Moses Kaufman, which occurred at White Haven, Pa., where he had gone in search of health.

Mr. Kaufman, who was in his thirtieth year, was a member of the Odd Fellows, an Elk, secretary of the Susbury Volunteer Fire Department, and a factor in the commercial life of the town. Funeral services were conducted by Rabbi Jesselson, of Danville, and the local lodge of Elks.

**SOCIAL.**

Mr. and Mrs. Elias Gussaroff and their daughter Lydia, of Washington Heights, have gone to the West Indies for the winter months.

A matinee reception will be given by the Young Folk's Aid Circle of the First Austrian Talmud Torah at Arlington Hall on Sunday afternoon, January 9. The entire proceeds of the affair will be used for aiding the parent organization.

The Sisterhood of Kehilath Jeshurun Congregation (Eighty-fifth street) at a meeting held at the residence of Mrs. D. Baron completed arrangements for a fair to be held on Saturday, January 22, for the benefit of the Talmud Thora school.

The Junior League of the Sanitarium for Hebrew Children at Rockaway Park, L. I., will give a dance preceded by a professional vaudeville at the Waldorf-Astoria on Saturday evening, January 29. The entire proceeds will be donated to the needs of the sanitarium.

Mr. and Mrs. Nathan Kirsh, of 123 West 118th street, have issued invitations for the marriage of their daughter Julia to Mr. Nathan Schweitzer at Temple Ohab Zedek, West 116th street, on Tuesday, January 4, 1910. A reception at the Hotel Astor will follow.

Miss Jessie Corn, a popular young lady of the Bronx, entertained forty of her friends at her residence on Saturday night last. Amusement in various forms was provided, after which supper was served. A most enjoyable evening was had by all in attendance.

The reports of the bazaar recently given by the combined societies of the Ez Chaim Congregation show that a goodly sum was realized. The bulk of the work fell upon Mrs. G. Mosheim, chairlady, and her assistant, Mrs. S. W. Werthelmer.

Mr. and Mrs. Mayer Neuburger have gone to Lakewood to celebrate Mr. Neuburger's seventieth anniversary, where their children, Mrs. Rosenberg, Mr. and Mrs. Leo Loeb, Mr. and Mrs. R. M. Neuburger and Mr. and Mrs. M. F. Goldstein, and their grandchildren, expect to join them in honor of the joyous celebration.

On Saturday evening, January 1, 1910, the new Stuyvesant Casino, at Second avenue, between Eighth and Ninth streets, will be the scene of the annual ball of the Hebrew Sheltering House League. The entire proceeds of the affair will be devoted to the Hebrew Sheltering and Immigrant Aid Society, of 229 East Broadway, N. Y., for the purpose of feeding the hungry and sheltering the homeless poor of New York.

An annual event in Jewish society is the musicale of the Ladies' Fuel and Aid Society, which this year was given at the Hotel Astor, on Saturday evening last. Artists of the highest calibre furnished the programme, after which the customary dance was enjoyed. The ballroom was thronged with dancers all the evening, and although the weather was particularly inclement, it had no appreciable effect upon the attendance or the spirit of the participants. A goodly sum was realized, and the proceeds, as usual, will be devoted to alleviating the wants of the poor and needy.

**BAR MITZVAH.**

CAHN.—Mr. and Mrs. Ferdinand Cahn announce the Bar Mitzvah of their son Oscar at Temple Rodeph Shalom on January 1, 1910. Reception at 229 West 120th street, at 8 p. m. No cards.

JACOBSON.—Master Joseph Jacobson, son of Mr. and Mrs. J. Jacobson, of 213 East Sixty-eighth street, was Bar Mitzvah on Sabbath last at the Synagogue Ahawath Chesed Shaar Hashomayim. A banquet was given in his honor, at which many relatives and

friends were present. A reception followed which lasted until the early morn. Among those present were: Mr. and Mrs. J. Jacobson, Mr. and Mrs. A. Jacobson, Mr. and Mrs. S. Jacobson, Mr. and Mrs. A. Levy, Dr. and Mrs. E. Reinhardt, Mr. and Mrs. S. Magen, Rev. and Mrs. I. S. Moses, Mr. Joseph and Miss Beck Levy, Mr. Henry and Miss Sophia Levy, Mr. and Mrs. M. Levy.

LOEWENSTEIN.—Mr. and Mrs. Nathan Loewenstein, of 633 Second avenue, announce the Bar Mitzvah of their son Julian Saturday, January 1, Temple Mount Zion, 37 West 119th. Reception same day, Savigny, 2034 Fifth avenue, after 8 p. m.

TANZ.—Mr. and Mrs. Louis Tanz, of 63 West 117th street, announce the Bar Mitzvah of their son Leo, which occurred at the Lancuter Synagogue on Saturday, December 25. A reception was held at the Herrnsstadt, 27 West 115th street, on Sunday evening, December 26.

**ENGAGEMENTS.**

BARNET—ROSENBERG.—Mr. and Mrs. Sol Barnett, of 490 Willoughby avenue, Brooklyn, announce the betrothal of their daughter Bertha to Mr. Nat Rosenberg, of London, England. At home Sunday, January 2, 1910.

BECKER—LOEB.—Mr. and Mrs. Loeb announce the engagement of their daughter Flora to Mr. Martin D. Becker. At home, 133 East 122d, Sunday, January 2, 1910. No cards.

COHN—LEOB.—Mr. and Mrs. Herman Loeb announce the engagement of their daughter Rose to Mr. Ben Cohn, January 1, 1910. At home, from 3 to 6, 203 East Eleventh street. No cards.

DE BEAR—GLAUBERG.—Mr. and Mrs. J. L. Glauberg, of 2133 Eighty-second street, Bensonhurst, announce the engagement of their daughter Sadie to Mr. George A. De Bear. Reception January 2, at Hotel Majestic, from 3 to 6. No cards.

GLUCKSMAN—BECKER.—Mr. and Mrs. L. Becker, of 748 Beck street, Bronx, announce the engagement of their daughter Evelyn to Dr. George Glucksman. Home Sunday, January 2, after 7. No cards.

KRISCHOK—PRAGER.—Mr. and Mrs. Simon Krischok, of 1025 Lexington avenue, announce the engagement of their daughter Lillian to Mr. Benjamin Prager. Reception Sunday, January 9, 1910, Carlton Hall, 106-108 West 127th street, 2 to 6 p. m. No cards.

NOSCHKES—GOLDKLAUG.—Mr. and Mrs. Julius Goldklaus, 8 East 110th street, city, announce the betrothal of their daughter Pearl to Louis I. Noschkes. At home January 2, 3-6.

ROSENBERG—EPSTEIN.—Mr. and Mrs. Epstein, of 2419 Seventh avenue, announce the engagement of their daughter Florence to Mr. Harry Rosenberg. At home Sunday, January 9, 1910, from 3 to 6. No cards.

ROSENTHAL—KASS.—Mr. and Mrs. A. L. Kass, of 226 South Ninth street, Brooklyn, announce the betrothal of their daughter Elizabeth to Dr. Louis Rosenthal. At home Sunday, January 9, from 3 to 6 p. m. No cards.

SCHARF—MEYER.—Mr. and Mrs. Julius Meyer announce the engagement of their daughter Bertha to Samuel Scharf. Receive from 3 to 6, January 1, 1910, 1187 Boston road, Bronx.

SELIGMANN—MAYER.—Mr. and Mrs. David Mayer, of 917 Longwood avenue, Bronx, announce the engagement of their daughter Lillian to Mr. Leo Seligmann. At home Sunday, January 2, from 3 to 6. No cards.

TRENNER—HARRIS.—Mr. and Mrs. Asher Harris, of 9 West 116th street, announce the engagement of their daughter Mae to Mr. Nathan Trenner. At home January 2, 1910, 3 to 6.

ZIMMERSPITZ—KOPLIK.—Mr. and Mrs. Adolph Zimmerspitz, 858 Kelly street, Bronx, announce the betrothal of their daughter Anna to Mr. Louis Koplik. At home January 2, 1910, after 3 p. m.

**MARRIAGES.**

FINK—DUNKIRK.—Morris Fink, M. D., to Miss Dinah Ida Dunkirk by Rev. Samuel Greenfield at Mt. Zion Synagogue, Sunday, December 26, 1909.

FRIEDMAN—RIBACK.—Rev. and Mrs. Barnett Friedman and Mr. and Mrs. Abraham Riback announce the marriage of their children, Annie Friedman to Louis Riback, which will take place on Sunday afternoon, January 2, 1910, at 5 o'clock, at the Synagogue Anshel Bialystok, 7-11 Willett street. Reception at New Hennington Hall, 214-16 Second street, New York.

MOONEY—FLORMAN.—Hyman E. Mooney to Nellie Florman, on Sunday, December 26, 1909, at the Hopkins Street Synagogue, Brooklyn.

ROSS—STOLPER.—On Sunday, December 26, at Mt. Zion Congregation, Adolph Joseph Ross to Miss Rose Stolper. Rev. Samuel Greenfield officiated.

WEINGARDEN—LEVENSON.—Annie Weingarden to Abraham Levenson, at No. 1634 Lexington avenue, on Saturday, December 25. Rev. Samuel Greenfield officiated.

A B'nai B'rith Lodge is being organized in Tampa, Fla.

**Dedication of a Monument to Mr. J. P. Solomon.**



Despite the blizzard which raged on Sunday last a number of friends of the late Mr. J. P. Solomon gathered at Bay-side Cemetery to participate in the dedication of a monument erected to his memory by True Craftsman's Lodge, No. 651, F. & A. M., which was founded by Mr. Solomon in 1867, and of which he was the first master.

Owing to the extremely inclement weather the services, which were conducted by the Rev. Dr. D. de Sola Pool, were necessarily brief. Dr. Pool said:

The sages have said that one need set up no monument for the righteous, since their own deeds are memorial enough. Truly is this so of J. P. Solomon. But this stone, set up as a mark of honor by True Craftsman's Lodge, of which he was the founder, though it expresses the esteem and love borne by the living for the dead, is even more—a symbol of the message from the dead to the living. It speaks to his brothers the message of brotherhood, it proclaims to them as if from the lips of their beloved founder their teaching of humanity; it re-echoes for them the message of the brotherhood of Israel. And it speaks in tones of comfort to his sorrowing widow and children, telling them of the love that was borne him, consoling them with the thought that the seeds of blessing sown by his life live on in fruitifying good.

The monument was designed and executed by Bro. A. L. Adler, of True Craftsman's Lodge and in accordance with the express wishes of Mr. Solomon oft imparted to the designer. It is made of rough Quincy granite, and a bronze tablet bears this inscription:

True Craftsman's Lodge, No. 651, F. & A. M., In Memory of its Founder, Jacob Philip Solomon. A small footstone at the grave has a bronze tablet inscribed: Jacob Philip Solomon, Born Sivan 6th, 5598. Died Sivan 6th, 5669.

רו"ש טוב לעמי

**Appeal of the Uptown Talmud Torah Association, Urgent and Important.**

The second mortgage of \$10,000 upon our educational building, at 132-142 East 111th street, is due and must be paid at once. About 1,800 children are here receiving daily religious, moral and physical instruction. These children wish to become good Jews and good citizens. Shall we help them, or shall our institution be foreclosed and its work discontinued? Will not the Jews of New York aid us at once in obtaining this ten thousand dollars? Ours is the largest and most modern religious school building in the United States. Will you help us to hold it, and to continue its activities?

All contributions to this special second mortgage fund should be sent immediately to Henry Glass, treasurer, 46 White street; the same will be duly and gratefully acknowledged in a later issue of this publication.

ISIDORE HERSHFELD, Honorary Secretary. RAPHAEL HERWITZ, President.

Governor Hughes has brevetted Lieut-Col. Solomon E. Japha, of the Ninth Coast Artillery district, New York city, as colonel. Colonel Japha gets his tional Guard, covering a period of over thirty-five years.

The Hebrew Mutual Aid Society of Perth Amboy, N. J., held a meeting last Sunday and entered an emphatic protest against the unfair treatment accorded to the Jews of the city by the Perth Amboy Evening News.

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Deposits made on or before Jan. 10, 1910, will draw interest from Jan. 1, 1910.

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# Famous Jews of the 19th Century.

BY DR. MADISON C. PETERS.  
AUTHOR OF "JUSTICE TO THE JEWS".  
No. XVIII.—BERTHOLD AUERBACH.

BERTHOLD AUERBACH was a Jew in heart and soul, though for many years he did not identify himself with the cause of Judaism. His motives were maligned at this time and he suffered much in silence. Jewry, however, was to see the stuff of which Auerbach was made. When the call came for a man to step into the breach to defend her tenets and principles, Auerbach was not found wanting. With his gifted pen he proclaimed his allegiance and upheld the glory of the banner of Israel before Germany and the entire world.

Berthold Auerbach was a ripe scholar, a deep historian and a profound philosopher. Add to these qualities his knowledge of human nature and you have a man well equipped for any cause to which he may devote himself.

He built his philosophy on that of Spinoza, but he went to further limits and had a keener insight than the apostate Jew. He had a high idealism of men and thought there could be nothing base in the race. He enthroned goodness in his own heart and thought that the same reigned in all other hearts. He never wished to be disillusioned; he always wanted to keep his faith in human nature warm and fervent. At times it got cool enough to cool its ardor, but somehow the warmth and glow always came back and thus throughout life Berthold Auerbach was a lover of his kind.

This man, who has made a deep mark in literature, history and philosophy, was born at Nordstetten, a village almost in the heart of the Black Forest region in Germany, on February 28, 1828. He was destined for the rabbinate, but Destiny plays pranks very often and instead of landing Auerbach in a rabbi's chair, it sent him out into the world of men to arouse them to action.

He gave up his Talmudic studies at the University of Carlsruhe and devoted all his attention to secular branches, paying much attention to Spinoza. For a time he turned himself to the law, but he found it uncongenial. He took up history and was an omnivorous reader.

He came under some good teachers in his university days, men who were able to direct his natural bent and give it a strong impetus. At Munich he was under Schelling; at Heidelberg under Schlosser.

A radical spirit was permeating the under-currents of university life at this time. It was leavening the mass beneath, to make it seeth over in defiance to constituted authority. Students had grown socialistic, even anarchistic.

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Auerbach caught the contagion; his outburst of democracy was sporadic and steps were taken to cure it. He was sent to prison for three months.

When he came out he made up his mind that he had had enough of the universities—that within their walls he never could get the freedom that he craved; that the limits were too narrow for his principles. He had met good men there, good teachers, good philosophers; but they were throwing away their gifts and wasting their sweetness on the desert air.

Auerbach resolved to strike out on his own account and adopt literature as a profession. He knew that he had the ability to wield a pen to good purpose. Down to this date, from the time he had given up the intention of the rabbinate, Auerbach had paid but little attention to religion. He had lived among a set of roystering students who never let their minds dwell on anything beyond their immediate surroundings and necessities. Strange, then, that the first work which was to come from the pen that should prove so prolific was a defense of Judaism and the Jews. An attack had been made by Menzel, one of the most rampant writers of the period, and Auerbach replied to it, defending the abused race and pleading for a fuller recognition of Jewish ideals.

From this time onward Auerbach devoted all his time to literature. His pen was always busy, turning out magazine articles, writing essays and composing romances. Excepting a biography of Frederick the Great, the earlier works of Auerbach are devoted to the lighter literature.

Although not much of a Jew at this time, as to the practices of religion and the observances of its rites, he does not forget his co-religionists in his writings. In most of his writings Jews are interwoven with the warp and woof. They are made to represent various types, but at no time are they degraded or held up to ridicule. He tried to diffuse the kindest feelings between the Jews and non-Jews, and this characteristic was indicative of the man in real life. He wanted the Jew to take the Christian by the hand and the Christian to clasp the hand of the Jew in brotherly love and mutual respect for each other's good qualities and mutual toleration for their failures and follies.

Auerbach did not long content himself writing novels, with a Jew here and there to typify the undying characteristics of the race. He wanted a broader field of endeavor. He wanted to arouse his country to a sense of national duty. In 1843 he consummated his wishes by publishing "Schwarzwaelder Dorfgeschichten," an incomparable work which obtained for him inter-

national fame. It was an epoch-making work in the history of German literature, and attracted so much attention that it was translated into several European languages.

One of the noteworthy peculiarities of this book, and one which excited much comment, was the inner knowledge displayed by Auerbach portraying the depth of the religious life of a Christian. He seemed to know every shoal and sandbar, whirlpool and rock in the sea of the Christian voyage. Other works flowed from his pen with great rapidity, which had great circulation in their time and made his name a household word in every corner of Germany.

He turned his attention to play-writing and in this domain, too, proved the versatility of his genius. He also went into the newspaper field and for eleven years edited "Volkskalender," a journal which numbered among its contributors many of the most eminent scholars of the day.

Auerbach was a patriot. He proved his patriotism while a university student and suffered for it. He took a deep interest in the unification of Germany. He gave vent to his sympathies during the Franco-Prussian War of 1870-1871.

He did not always walk in the ways of Jewry or practice its teachings, but he never strayed from the fold of Judah. He remained within cry whenever he went afield and the shepherds knew they had but to sound the shofar to call him back.

The anti-Semitic agitation that swept over Germany in 1881 was a severe strain to him. It undermined his health. To seek relief he went to Cannes, in the South of France, but the balmy breezes blowing in from the Mediterranean could not send the sluggish blood tingling through the veins that were now becoming atrophied. He knew his end was near and he met it like the philosopher he was, and died on February 8, 1882, within a few days of his seventieth birthday.

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# NEWS FROM ENGLAND.

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

## One Hundred and Fiftieth Year of Board of Deputies—Important Jewish Military Service—B'nai B'rith Proposed for England—Agenda of Conference of Ministers—Discovery of Ancient Jewish Villages in Kurdistan.

London, December 17, 1909. With one hundred and fifty years of useful and beneficent work behind it, the Board of Deputies has rightly earned the admiration of the Jewish community. The annual meeting held on December 12, at the Hotel Great Central, testified to the importance attached to the society's deliberations. Almost every town in the kingdom possessing a Jewish congregation sent its delegates. The president's address on these occasions is always looked forward to with keen interest as giving a useful survey of the condition of Jews throughout the world.

Mr. D. L. Alexander, K. C., confined himself particularly to home affairs. He welcomed the provincial delegates, and pointed out the value of such conferences as they were holding that day; he paid an eloquent tribute to the late Ellis Franklin, who had unceasingly labored in the interests of the board since 1871, and reviewed the year's work. Among the many matters which had engaged the attention of the board three subjects were of supreme importance—the question of Sunday closing, the white slave traffic, and the Aliens Act, 1905. The legislative proposals of the Government's Shops Bill of this year were such as to arouse a feeling of uneasiness and serious anxiety. What the board demanded in this respect was that in any fresh legislation to secure a general enforcement of Sunday closing special provisions should be made enabling a Jewish trader who does not trade on the Jewish Sabbath to open his shop on a Sunday up to the hour of 3 o'clock, provided he only employs Jewish labor for the purpose of his Sunday trading. As regards the white slave traffic, he thought he had good ground for saying there was a very good prospect of their succeeding in getting a bill placed on the statute book next session to help mitigate the evil arising from that abominable traffic in human merchandise. As regards the working of the Aliens Act, which pressed so heavily on some of their people, no favorable opportunity would be missed to press forward their demands based upon every principle of justice as well as justified by the common obligations of humanity.

After touching briefly upon Jewish affairs in Russia and Roumania, Mr. Alexander concluded with a reference to the forthcoming one hundred and fiftieth anniversary of the board's foundation, and a tribute to the work of Mr. Charles Emaruel, the board's able and indefatigable secretary.

In this country a new feature has come to characterize the feast of Chanukah, for it has become the occasion for a military service whereat the duties of citizenship and patriotism are emphasized, not only upon those who have joined any branch of his Majesty's forces, but upon the large congregations who annually participate in the service. And no more fitting time could be chosen for propounding such lessons, seeing that the festival is associated with deeds of prowess in arms and devoted heroism unsurpassed in the whole range of Jewish history.

On December 12, the seventeenth annual service was held at the Central

Synagogue, Great Portland street, and was characterized by all the distinctive features of the ritual prescribed for the festival. The Chief Rabbi and the Rev. Michael Adler (chaplain to the Jewish sailors and soldiers of his Majesty's regular forces) officiated, and some 300 men of all ranks joined in the devotions.

The kindling of the commemorative lights was followed by a prayer for the royal family, and a special one, written and recited by Dr. Adler for the occasion, wherein thanks were offered for the redemption of the ancient Hebrews in the days of old at this season of the year; grace sought for the Jewish sailors and soldiers that they might prove themselves worthy of the charge imposed on them by discipline, obedience and loyalty; help solicited for all electors that they might choose in the coming contest men fit and proper to be entrusted with the legislation of the country; and compassion beseeched that all might be imbued with a feeling of love for the afflicted and needy in the coming winter months. The chaplain followed with an eloquent sermon, wherein the dominant notes were love of country, national responsibility, the duty of citizenship, and pride in the Imperial destiny of this great empire. Earnestly he exhorted the Jews of this country to give of their best to this land of their adoption. They could never give too much, and he was glad to know that the ranks of every branch of the service were annually recruited by an increasing number of Jews. Only by such means could they prove themselves worthy followers of that great Jewish national hero, Judas Maccabaeus.

Two or three years ago Mr. Claude Montefiore in a presidential address to the members of the Anglo-Jewish Association pleaded for an expansion of the aims of that admirable institution, and its transformation into a sort of "B'nai B'rith" for the British Empire.

Mr. Montefiore's scheme for the expansion of the Anglo-Jewish Association, which at present confines its benevolent activities for the most part to Jewish schools in the East, into an institution of this kind seems to have been laid on the shelf. A recent announcement, however, may possibly induce him to present it once more to the public. It is stated that steps are being taken to form a branch of the Independent Order of the B'nai B'rith in this country, and that a committee has been appointed to draft a constitution. A number of well known English Jews have interested themselves in the movement—among them the Rev. Dr. Gaster, Mr. Oswald Simon, and Mr. Herbert Bentwich—but it is stated that the English lodge will not be finally established unless fifty prominent members of the community identify themselves with it. Whether this requisite support will be forthcoming is somewhat questionable. If so powerful a body as the B'nai B'rith gained a successful footing in the United Kingdom it might only be at the expense of existing Jewish bodies in this country, including, above all, the Anglo-Jewish Association itself. There are few who would like to see the prosperity of that institution, for which its president made an eloquent appeal a week or two ago, placed in jeopardy, and possibly it may be found that the best way of averting the danger lies in the revival of Mr. Montefiore's project.

The conference of Anglo-Jewish Ministers, which will be held at Jews' College from December 26 to December 28, is full and interesting. Under the chairmanship of the Rev. G. J. Emanuel, of Birmingham, there will be read and discussed papers on "The Functions, Titles and Qualifications of the Jewish Ministers," "Children's Services," "Proposals for Superannuation Scheme," "Sabbath Observance," "Mixed Marriages," and "District Organization of Provincial Congregations." Probably the "Sabbath Observance" paper will arouse the most discussion. No practical result could be achieved by a discussion, as some would like, of the topic of religious indifference generally. Already the conference is extremely wide in its constitution and there are some who would have organized it on lines strictly confined to the limits of orthodoxy. At

present it is open to all active and retired ministers who are or have been preachers or readers in congregations of the British Empire.

It is of some interest, in connection with the discussion of a Jewish hospital in London, to read in the annual report of the London Brompton Hospital for consumption and chest diseases, that there they have a special ward for Jewish patients organized in a perfectly proper and admirable style.

In the course of a lecture delivered by Captain Dickson before the Royal Geographical Society of London on December 13 on his journeys in Kurdistan and in dealing with the people of that country, the lecturer mentioned that here and there in the mountains of Hakkiari, he had found villages of Jews who had been there since the times of the Assyrian conquests in Palestine and he believed had retained their native religion and customs.

Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against William Brill, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers at their place of transacting business, at the office of Davis & Kaufmann, Nos. 9 and 51 Chambers street, Manhattan Borough, in the City of New York, on or before the 5th day of July, next.

Dated New York, the 6th day of December, 1909.  
JACOB KATZ, PIERCE BRENNAN, Executors.  
Davis & Kaufmann, Attorneys for Executor Jacob Katz, 49 and 51 Chambers street, Manhattan Borough, New York City.  
L. B. Hasbrouck and J. H. Judge, Attorneys for Executor Pierce Brennan, 257 Broadway, Manhattan Borough, New York City.

KAHN, YETTA.—THE PEOPLE OF THE STATE OF NEW YORK, by the Grace of God Free and Independent, to Bertha Stern, Rebecca Larchan, David Stern, Loeb Stern and Amelia Roth (formerly Stern), the only heirs and next of kin of Yetta Kahn, deceased, SEND GREETING:

Whereas Samuel J. Cohen, of the City of New York, has lately applied to the Surrogate's Court of our County of New York, to have a certain instrument in writing, relating to both real and personal property, duly proved as the last Will and Testament of Yetta Kahn, late of the County of New York, deceased, therefore you and each of you are cited to appear before the Surrogate of our County of New York, at his office in the County of New York, on the 15th day of February, one thousand nine hundred and ten, at half-past ten o'clock in the forenoon of that day, and then and there to attend the probate of the said last Will and Testament.

And such of you as are hereby cited as are under the age of twenty-one years, are required to appear by your guardian, if you have one, or if you have none, to appear and apply for one to be appointed, or in the event of your neglect or failure to do so, a guardian will be appointed by the Surrogate to represent and act for you in the proceeding.

IN TESTIMONY WHEREOF we have caused the seal of the Surrogate's Court of the said County of New York to be hereunto affixed.

Witness, Hon. John P. Cohalan, a Surrogate of our said County of New York, at said County, the 10th day of December, in the year of our Lord one thousand nine hundred and nine.  
DANIEL J. DOWDNEY,  
Clerk of the surrogate's Court.  
NATHAN M. HUNTER, Attorney for Petitioner, 280 Broadway, N. Y. City.

HART, RACHEL G.—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 Rachel G. Hart, 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 Simpson, Werner & Cardozo, No. 111 Broadway, Manhattan, in the City of New York, on or before the first day of July, next.

Dated New York, the 21st day of December, 1909.  
VICTOR B. WOLF, Executor.  
SIMPSON, WERNER & CARDOZO, Attorneys for Executor, 111 Broadway, Borough of Manhattan, New York City.

KOHN, SAMUEL.—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 Samuel Kohn, 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 Arthur B. Spingarn, No. 95 Liberty street, in the City of New York, on or before the 30th day of June, next.

Dated New York, the 18th day of December, 1909.  
MARTHA A. KOHN, Executrix.

ARTHUR B. SPINGARN, Attorney for Executrix, No. 95 Liberty street, Borough of Manhattan, New York City.

SAMUELS, FEIST.—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 Feist Samuels, late of the County of New York, Borough of Manhattan, City of New York, deceased, to present the same, with vouchers thereof, to the subscribers at their place of transacting business, at the offices of Heymann & Herman, at No. 35 Nassau street, in the Borough of Manhattan, City of New York, on or before the 11th day of July, 1910, next.

Dated New York, the 20th day of December, 1909.  
SAMUEL SAMUELS, ALPHONS DRYFOOS, Executors.  
HEYMANN & HERMAN, Attorneys for Executors, No. 35 Nassau street, Manhattan, New York City.

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שמי

CORRESPONDENTS are notified that matter received after Wednesday 10 A. M. will be too late for the current edition.

A FAVORITE DISH at the Hamburg Congress: A Roast of Young Turkey.

THE NATIONAL IDEA is not merely notional. It is deeply rooted in the Jewish soul.

CAN A JEW be without Judaism? He can, if he is satisfied to live a humdrum life, without hope and joy and comfort.

IN SOME TEMPLES one may hear a fine essay but rarely a sermon, the text used by the Rabbi being only a pretext.

Die Welt asks: "How many anti-Zionists are there really?" and then rises to remark, "Most Jews are merely indifferent."

THE CABLE REPORTS that immediately after Dr. Max Nordau stopped speaking he was elected president. Let William Jennings Bryan take a tip.

IN VIEW of the eloquence and political skill displayed by Mr. Ushinsky, the leader of the Russian Zionists at the Hamburg Congress, we feel inclined to spell his name O'Shinsky.

BROOKLYN'S leading Jewish social organization, The Unity Club, will celebrate the New Year and desecrate the Jewish Sabbath this evening, by holding a vaudeville entertainment and dinner.

THE AMBIGUITY of some Rabbis on vital questions of Judaism reminds one of an advertisement which was worded like this: "Wanted, a boy to be partly outside and partly behind the counter."

THE EVEN Tenor of a San Francisco musical club has been disturbed by a base refusal to admit Jewesses. Even Orpheus whose music could charm beasts would have been powerless against the anti-Semitic variety.

TO-MORROW is New Year's Day according to the civil calendar in vogue for many centuries. This is a fact we would not mention were it not that we fear some day the American Jewish Committee or the *Kehillah* might venture the claim that "we established this day," in an annual report.

WE CONGRATULATE Rabbi M. H. Harris upon his election to the Presidency of the New York Board of Jewish Ministers. This board should have less of the negative qualities which have characterized its being in the past and we look to Rabbi Harris to infuse new life into the almost silent body.

DR. B. A. ELZAS, in the interview published on another page, hits right and left, sparing neither orthodoxy nor reform. He criticizes, however, in such a suave Southern manner, that no sting will be left in the mind of the reader, who will surely be pleased with the Doctor's unbounded hope for the future of Judaism.

THE BURNING BUSH seen by Moses in the wilderness of Horeb—as related in this week's *Sidrah*—has been universally accepted as the symbol and type of the Jewish people, whom all the fires of persecution could not consume. It is a remarkable coincidence that during this very week a striking object lesson of the wonderful vitality of the Jewish people is afforded by the Hamburg Zionist Congress. For no matter what our attitude towards Zionism may be, there can be no doubt whatever that it furnishes ample proof of the fact that the mystic tie which binds the members of the Jewish race is still strong and powerful and that while to the surface view the bush is burning and "disintegrating" it is really unconsumed and the divine voice speaks out of the midst of it as it did of yore.

THE RECORDER of Montreal holds that Jewish bakers who observe Saturday as the Sabbath may labor on Sunday. This is good law; and the decision will have an additional good effect. Under a narrow and worn-out by-law of the city authorities, our orthodox brethren in the principal city of Canada have recently suffered much petty persecution for laboring on Sunday. The Recorder's decision does away with this crude local ordinance, once for all.

IF DR. BLAUSTEIN of the Chicago Hebrew Institute is correctly reported, he rebuked the Jewish parents who rebelled against Christmas exercises in the Public Schools and who instructed their children not to take part in them. The HEBREW STANDARD has always been most emphatic against the introduction of religion into the public schools, and if the Chicago Christmas exercises did have the faintest christological character—and they most likely had—the parents were right and Dr. Blaustein is unspeakably wrong.

LIKE JOSEPH'S COAT of many colors, a fine fur overcoat which Rabbi Silver of Worcester, Mass., received as a Chanukah present from his congregation, aroused the jealousy and envy of his brother-Rabbis, because the papers had reported the gift as coming from "the Jews of Worcester" which would lead the unwary reader to think that the recipient was the "chief" Rabbi. As Rabbi Silver seems to be satisfied with the coat and thirsts not for higher glory, a speedy return of peace and harmony among our Worcester co-religionists may be safely predicted.

A WELCOME SIGN of a reaction against the modern fashion of tracing back everything in the Bible to a Babylonish origin is the recent work by Professor Clay of the University of Pennsylvania, entitled "Amurru the Home of the Northern Semites". Prof. Clay furnishes ample proofs that Israelitish religion and culture originated and developed on Israelitish soil, and that the points of resemblance between the Bible and Babylonian literature are due to the fact that the human mind working under similar conditions and along similar lines will produce similar results.

THE WONDROUS STORIES the secular press publishes every little while about the Jews of this town are terrible to contemplate as serious news. There is, for example, our contemporary, the *Herald*. This week there appeared in its columns the tale of the marriage of a Karaite Jew and a Rabbinite Jewess which a "jury" of twelve rabbis on the East-Side was about to dissolve! And our neighbor goes on to edify its readers with a short account of the hatred the Karaites bear the Rabbinites. Perhaps the terrible storm of last week worked havoc with the *Herald's* ideals of its mission as a purveyor of serious news.

THE "HEBREW FRIENDS AND NEIGHBORS" of the late Rev. Edward Wallace Neil, rector of the Protestant Episcopal Church of St. Edward the Martyr in East 109th Street did well to dedicate a bronze tablet to him "as a tribute of their affection and a memorial of their sorrow." The imperishable record of the worth of this simple parish priest as expressed by members of an alien faith from his, shows that Jew and Christian may live and work together in harmony. The Rev. Mr. Neil was known to all his Jewish neighbors: he labored for their welfare with no idea of proselytizing them. The memorial, hence, is in excellent taste and speaks eloquently of the object as well as of those who have set it to him.

THE HEBREW UNION COLLEGE has suffered a grievous loss in the sudden death of one of its oldest and most beloved instructors,—Prof. S. Mannheimer, D. D. For a quarter of a century Prof. Mannheimer was attached in a teaching capacity to the staff of the college, and was enabled to impress his personality thereby on the many young men who sat under him year after year. Perhaps of no remarkable distinction as a scholar, Prof. Mannheimer did that for his students which no mere scholar can do: he equipped them with a broad and cultured outlook on life, and fitted them thereby with an essential requirement of ministerial careers. Judaism in America can ill spare S. Mannheimer. *Zecher Tsaddik Livrocho!*

ALTHOUGH in a figurative sense the Jew is conceded to be long-headed, he is physically round-headed. But, if the recent report of the immigration commission is to be relied upon, this round-headedness has a tendency to disappear in this country even in the very first generation. Scientists will no doubt shake their long or round wise adhes at the conclusions arrived at by that commission, for such a rapid change in the bodily structure runs counter to all the well known and ascertained facts of anthropology. If we, however, consider the immense mental changes in the children of immigrants, who so often, instead of being all round Jews, become lop-sided, get the swelled head and allow their Judaism to flatten out like a pan-cake, we shall be less surprised at the correspondingly great physical changes observed by the congressional commission.

"אל תקרר הלם"

"Draw not nigh hither." (Ex. iii: 5.)

THINGS are not what they seem to be. There is a veil of mystery hanging over the whole of Existence, which hides the noblest part thereof. We see effects—not their causes. We behold operations—not the forces behind them.

THE MYSTERY OF BEING.

Gates of Heaven! And such a mind gives up all its energies to the search of this key. How tantalizing a quest this! how elusive its object! Many have deemed themselves within its reach; many have stretched forth an eager hand to grasp it—when, at the last moment the veil fell and a stern, yet kind voice behind the veil called out forbiddingly: "Draw not nigh hither!"

Moses, an exile in Midian, turns shepherd. Is he contented with the humdrum round of his daily duties? Has he no larger visions, no bolder dreams? Did he settle down to the life of a naturalized citizen of Midian? Impossible! His mind is constantly at work brewing schemes, devising plans. His prophetic soul is fascinated with the unbounded historic vista opening up before his beloved people. And as his eye peers far into the future, he beholds the destiny of his race unroll itself before his astonished gaze. He stands spellbound before the mystery of the "Burning Bush." The Bush—ah, it is Israel! The fire that burns, yet consumes not, is the enmity of the nations!

לשם שהסנה בוער באש ואיננו אכל כך המצריים אינם יכולין לכליח את ישראל  
Fain would he understand the nature of this magic power lodged in the Jewish Soul. Why was his people chosen by God? Why not another nation? Where is the source of this mighty spiritual impulse that sways the heart of the Jew? But if he could understand this, he could fathom the sources of the power that pulsates in the heart of the world—he could solve the Riddle of the Universe! For all is in each. That the whole contains the part, is a truism. Deeper lies the truth that the part contains the whole! Therefore, not even the least particle of Life can be understood by mere mortal man. But Moses would fain know! He dashes forward in order "to see this great sight" . . . But then, down comes the veil and the Voice sounds the restraining call: "Draw not nigh hither!"

Do mysteries lie in the bosom of the future alone? Are they present to the eye of the seer alone? Does the Present not hold any riddles? Nay. When we step out, of an evening, into the street and, forgetting that we are hemmed in by city walls and city conventions, allow our gaze to wander o'er the limitless space of the starry sky, what a wonderful array of mysteries! The dark night is a mystery, but so also the brightest star. The erratic comet is a mystery, but so also the stationary planet. What and wherefore is this play of attraction and repulsion? What is the end and purpose of this divine clockwork? We yearn to know, we hunger for the faintest glimpse of the reality of things . . . We dash forward, boldly, resolutely, "to see the great sight," but down comes the veil and we hear the warning: "Draw not nigh hither!"

We step back into the house, our heart heavy with a sense of helplessness, and enter into a cozy little room half-lit by a roseate light. There, we see her whom God has given us for a mate nursing our child. The mother is a mystery—the child is a mystery! We stand in awe before the riddle of Love begetting Life, and Life begetting Love. But we would fain know! Whence this power of love "stronger than death and harder than Sheol?" Ah, could we but solve this mystery, it would bring us straight up to the steps of God's Throne of Glory. Again we dash forward, when—the veil darkens our vision and we hear once again the oracular Call: "Draw not nigh hither!"

We go about our business. The City is a mystery—the jostling crowd is a mystery! Whence this tenacious power of self-preservation that moves them all? Whence this interplay of ambition, that conflict of interests that clash? Whence this broader humanity that harmonizes all these colliding endeavors? And on a sudden we meet with the Greatest Mystery of All. We encounter a man, noble in appearance, majestic in stature, towering high above the sordid pursuits of the masses! He commands them all by a mere gesture of his generous hand. He dominates them by a mere glance of his blazing eye. Wheresoever he is, Virtue flourishes and Happiness smiles. . . . Whence this power of the individual soul, so marvellously dynamic? Ah, if we could but unravel this mystery—the mystery of the influence of God—it would enable us to sit on the very Throne of Glory, by the right hand of God! Is there no possibility to understand this remarkable phenomenon? We make one last desperate dash—but the veil drops and our spirit droops as we are thrust back, this time irrevocably, by the prohibiting Command: "Draw not nigh hither!"

RABBI JOEL BLAU

IT is a pity that the Russian Zionists threatened to make use of the Biennial Congress of their movement, meeting in Hamburg during the present week, for the purpose of minimizing the importance and usefulness of David Wolffsohn, the successor of Theodor Herzl in the leadership of their cause.

**RUSSIAN  
ZIONISM.**

Zionism is not a movement with which this journal stands in complete sympathy but we recognize, in common with all right-thinking Jews of whatever shade of opinion, that it has possibilities and to many of our brethren is more than a mere hope. In order to realize its hopes and possibilities, such as they are, Zionism requires a strong directing hand at its helm. Herzl possessed this very useful and necessary member, and Wolffsohn, although not another Herzl, seems to have it too.

Hence we repeat, the Russian Zionists would do better to bend their energies in assisting their co-laborers in this movement to reach their goal. We believe there is much for them to do for Zionism above and beyond agitating the question of who shall or shall not lead them back to *Eretz Yisroel*.

THE action of the United States immigration authorities in compelling the steamship companies to care for the sick and disabled immigrant aliens they bring over on their vessels has much to commend it. For one thing it will make the agents and officers of these lines careful in admitting aliens to their passenger list and, in course of time, will secure for this country only strong and able-bodied newcomers. In the second place, the sick and disabled immigrant is much better off at home and among his relatives and friends than here in a strange land.

**SICK  
IMMIGRANTS.**

Of course, the poor and infirm alien who comes here to his family may in future be barred from making the trip across the ocean, and in this instance at least, the new rule may create some hardship. But this contingency, when it does arise, may be properly met in a proper case, and it is doubtful if injustice or the lack of proper human sympathy for unfortunates will play much of a part.

On the whole, then, the action of our government in the premises will be productive of much permanent good. This is not a Jewish matter but it is one that vitally affects us.

FOR three days of this week the conference of the Anglo-Jewish ministers was in session at London. It is too early yet for us to review in detail the work of the body, but from advance reports we gather that it was apparently a success.

**ENGLISH  
RABBINICAL  
CONFERENCE.**

Doubtless the Jewish clergy of England would be quick to resent the suggestion that their recent meeting was but another Central Conference of American Rabbis transplanted to the British Isles. For, our "annual picnic" is a tournament of radical knights, while the English conference is recruited from among those who take proper and pardonable pride in their fidelity to traditional Judaism.

And yet the analogy we would make is apposite. Our recent assemblage grappled after a fashion with the problem of intermarriage between Jew and Gentile: the English rabbinical meeting devoted considerable time to a discussion of the same subject. Indeed, the main topics treated in formal papers or in debates—more or less informal—were practically the same in both bodies.

But the English meeting was only a beginning and so partook somewhat of the nature of an experiment. The American junkets are permanent fixtures: annually we look forward to their recurrence—annually they realize our expectations.

**JEWES AND  
CHRISTMAS.**

A NUMBER of writers in the Jewish press of Germany have lately poured out the vials of their wrath upon the gradually growing custom among the German Jews of celebrating Christmas. Rightly or wrongly, these writers regard the practice of many Jews of having Christmas trees in their homes, of singing Christological hymns, and of exchanging presents in the family circle at Christmastide as a tacit surrender to the dominant Christianity, and as the first step on the way to baptism. At the same time, as if to lend additional force to their criticisms, they point to the decay of the spirit of Chanukah among the Jews of Germany.

In our own land the Jews have never participated in the celebration of Christmas so completely as in Germany. At all events where the Jews do celebrate Christmas, their joyousness is robbed as a rule of all sectarian significance and the day turned by them into what it really is, a sort of winter festival.

But we cannot quite acquit American Jews of the charge that they lend support to sectarian celebrations of Christmas where these are entirely out of place. The public schools should be kept entirely free of all sectarian influences, and it was and is the bounden duty of all sections of our community to see that their absolutely atheological character be preserved. Yet, some time ago, when members of our community here and in other cities protested against such exercises they could scarcely have deluded themselves into the belief that they voiced the sentiments of all their fellow-Jews. The pity of it was that they could not do so!

**The Jews of Baden.**

STATISTICS of the Jews living in the Grand-Duchy of Baden, a part of the German Empire, recently published, show that the alarmist rumors regarding the wholesale defections of German Jews from Judaism are without foundation. At least, in Baden, "das Musterlaendle," the Jews are not such backsliders as they may be in other sections of the country, notably in Berlin.

In 1903 the Jews of Baden numbered 26,008, while in 1907—the last year for which statistical reports are at hand—they totalled 25,819. While in 1903 there were performed 188 Jewish marriages, the number of "mixed" marriages was 14. On the other hand, in 1907 these "mixed" marriages numbered only 18, the Jewish marriages totalling 212. So that, in spite of the decrease in the Jewish population, the marriages within Jewry increased substantially and the "mixed" marriages, the disquieting factor in any consideration of the present-day position and condition of German Jewry, gained only by an insignificant amount.

Statistics such as these do more to remove the impressions produced by erroneous statements than volumes of learned arguments drawn from similar generalizations!

**Sherlock Holmes in Yiddish.**

FOR the benefit of those Jews in the East End of London who are addicted to the reading of good literature but who are not able to spell it out in the original tongues, the greatest and most famous works of all literatures are put into their homely jargon, the "Mamaloshon." So, Sir Arthur Conan Doyle's great and only detective, "Sherlock Holmes," has been fitted with a Yiddish garb. But in his case the transformation has been rendered extremely complete: the great detective is no longer the non-Jewish analyst of Baker Street, but has become none other than "Jentel Goldstein," the terrible detective, who rescues folks from their "Miesses Schlamassel."

And as Sherlock Holmes had to live through various adventures and experienced a number of hair-breadth escapes, so Jentel Goldstein is not cast for a pleasanter fate. But, of course, a Jewish detective must deal with Jews, and the Jews are just like the non-Jews. Hence, one of Jentel Goldstein's adventures deals with Rabbi Saul Weinheimer, whose wondrously beautiful daughter, Rebecca, has been spirited away by malefactors. They hold her in ransom, for the rabbi in this instance is the possessor of fabulous riches. And what makes it all the more unpleasant for the distracted father is the fact that the kidnapers—Jews, of course—have totally disappeared, and none knows what has become of them. Then, Jentel Goldstein's services are requisitioned by the rabbi, and, in the approved Sherlock Holmes manner, he tracks the robbers down. It is all tolerably familiar

**Woman and Beauty.**

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

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to one who can read English, but to the Yiddish reader it is quite novel. And this is what counts!

**The Study of Hebrew.**

THE students in a non-Jewish theological seminary of the West, who burned their professor of Hebrew in effigy because he insisted on teaching them the sacred tongue, against their wish and will, deserve more pity than censure. Are these future clergymen of the opinion that they can properly teach the Word of God to their charges without knowing aught of the language in which it was first communicated to the world? The Christian ministers—at least those among them who feel that it is not simply their business to teach and to do—but that they must also know and observe what they teach and do—these men appreciate the importance of having a thorough knowledge of Hebrew. True, in some Christian seminaries of late a spirit of restlessness has made itself manifest against "compulsory Hebrew" so-called. But this does not alter the fact that Hebrew for a minister is absolutely essential.

We feel certain that students in rabbinical seminaries would not have thus disported themselves. They will make the effort to study Hebrew with more or less thoroughness!

The difference between the two sets of students is just this: the Christians, who cannot be expected to feel "the genius of the language," attempt to learn Hebrew in the same way they approach Latin or Greek. The Jews, who ought to fully comprehend the Hebrew as being part of their life, study the "ologies" and leave the sacred tongue to take care of itself.

**Incipient Beggary.**

PASSENGERS upon the elevated trains who pass down the steps at busy stations mornings will have observed the nuisance of newsboys and other youngsters begging for the morning papers of the passengers.

"Gimme dat paper," "Give us dat paper," and similar begging expressions greet the ear of the passenger who holds his paper in his hand. Some of the more bold will even take hold of the paper while they beg for it.

This nuisance is more rampant at the City Hall station than at the others. Some people will give these beggars their papers, who thereupon offer them for sale. It is a mistaken charity to do so, and an example which should be condemned and not followed.

It is far better to allow these youngsters to earn their living if they are newsboys than at their early age to encourage them to beg. What aggravates this nuisance is the tendency of increasing truancy amongst those youngsters whose parents believe them to be at school.

Speaking of this matter a policeman several days ago, said, that many of these schoolboys infest the steps leading up to the various stations, beg for the daily papers, which many passengers, who having read all they care for, give them; then hang around and sell them, spend their money for candy and the like, and do not go to school.

People should not give them their papers. The police ought to break up the practice, and the city will profit by it in so far that they will prevent the training of these youngsters for ultimate accession to the almshouse. L'AIGLON.

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(For The Hebrew Standard.)

# ZANGWILL ZIONISM AND TERRITORIALISM.

BY MORRIS ROBINSON.

Phone 890 Cortlandt

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Leo J. Solomon, Mgr.

### Views on Zionism.

(Continued from the first page.)

tion of the life of the nation could be promising of success. Such an arrangement is not yet at the disposal of Zionism, which has a very desirable aim in view, but is not quite clear within its own mind about the best way of reaching it.

PROFESSOR NOELDECKE, (of Strassburg):

**T**HAT the Jews of Russia should consider themselves a "nation" I can readily understand, but I consider it a great misfortune that the Jews of Europe proper should have reverted to this notion. The German Jews ought to feel like Germans, the French like Frenchmen, etc.

Zionism I hold to be an utterly fantastic endeavor. It is inconceivable to me how so many intelligent people can run after this *ignis fatuus*.

E. DENNERT:

**A**S long as the Jews live among other nations there will be friction, for history has given abundant proof of the fact that the Jews cannot assimilate with any other nation. Ever since their dispersion they have remained the same, not only as to their character but also in regard to their physiognomy, etc. It is therefore, my opinion that the Jews should be gathered together from among all nations and be reunited into one nation, be this in Palestine or somewhere else. This should be aimed at for the sake of other nations as well as for the Jews. All other attempts of solving the problem are bound to fail, because the friction between the Jews and other nations cannot be done away with.

PROFESSOR PAUL FOERSTER:

**Z**IONISM is a radical remedy. It would help, it would be a fine solution of the whole problem, if—yes, if all Jews would endorse it and would make the exodus to Palestine general. . . . But this is hardly to be expected. The Zionists themselves would like to possess Canaan, and yet hold fast to Germany.

WALTER BLOEN:

**Z**IONISM has the charm of logical simplicity and absolute consistency. But in my opinion it ignores the actual complica-

ity of the problem. Yes, if all the Jews of the world wanted the Jewish national state, they could realize their desire. But the largest part of them neither could nor would go to Palestine.

They *could* not: because their economic existence is bound with a thousand chains to their present environments.

They *would* not: because their intellectual, and spiritual existence is in a no lesser degree interwoven with the nationality among whom they live. . . .

Let us suppose the Zionist state to have become in some miraculous way a reality, and all the German Jews are living in the New-Israel in about the same way as they did here, would not the German Jews feel an unconquerable, irrepressible longing for Germany, their former home? . . .

Would they not consider that the advantage of being among their own race and of being rid of that feeling of strangeness is exceedingly small when compared with the vast loss they had suffered, the loss of a common culture with which they have been so deeply and intimately connected?

ROLF WOLFGANG MERTENS:

**A**T any rate, there is a sound kernel in the Zionist ideas. . . . Their being carried out however will depend upon whether the influential Jews will recognize the necessity of the Zionist project, and whether their sympathy with their needy and oppressed fellow-Jews will be strong enough to make them bring the necessary pecuniary sacrifices. Should the influential and wealthy Jews continue to be inactive and egotistic, we may live to see more than one Kishineff.

KARL FELIX VON SCHLICHTEGROLL:

**T**HE reestablishment of a Jewish State cannot be done by one stroke and in a day. Besides, it is very questionable whether it would be well to erect the new Jewish State in Palestine. That country is too small; and in a few generations the Jews would emigrate again, and the old misery be renewed. The enterprises of Baron Hirsch failed, because his colonies were peopled almost exclusively by the Jewish proletariat.

In order to make the new Jewish State possible it is necessary first of all that the Jewish intelligence and capital go there and draw the common people after them. The Powers of Europe might be inclined to give to the Jewish people a sufficiently large

**I** AM inclined to believe that whoever of our co-religionists comes forth with some elaborate scheme the aim of which being the amelioration of the Jewish condition, be it the moral or the economic, is, to begin with, a patriotic Jew, a thinking Jew, a living Jew. On the other hand, if one of our brethren folds up his arms in stoic indifference, viewing every noble effort towards the uplift of the downtrodden with the sneer of a snub, and becomes active only when there be an opportunity to sling mud on some noble head or noble deed, is unquestionably a sordid Jew, a bovine Jew, in short, a defunct Jew.

Providence, it seems, in its infinite wisdom has found the increase and multiplication of the latter type essential to the universal good and indispensable to Israel's existence among nations. To human comprehension these beings are far from representing the noble work of God. However, to argue against the elemental laws would be futile. Nor is it the object of this discussion.

I say whoever comes forth with an elaborate scheme. The qualifying term in this instance is perhaps omittible. For any plan affecting the destinies of a people must be such; and since it emanates from a human mind we must not expect it to be perfect.

This being the case we are often forced to plunge into the waters of controversy. We may disagree as to the means and methods the conceiver of a national idea has to accomplish his end; we are fully justified in pointing out the weakness, if such be the case, of the very end he seeks to attain. We should, however, at once blunt the pen the moment a sinister desire prompts us to bleed his heart. We must crush both the bow and arrow as soon as we are tempted to set up his salient brains or personal foibles as the target of foul and sordid criticism. This is, in brief, the true appreciation of the principles underlying honest criticism: It seeks to expound the truth and expose the errors of the doctrine, but never to slash the person who erroneously conceived it.

A different standard for criticism as well as an entirely new code of literary propriety seem to be maintained by a vast number of American Zionist writers and orators so boldly being manifested in their

virgin territory in which to erect a new Jewish State.

The Jews of the world in thus creating for themselves a new national home would indeed have to give up some comforts of life, many business advantages, and many fond habits, but they would also leave behind misery, envy, and other things that oppress them, and they would have an opportunity to gain the highest esteem of all nations, by a magnificent act of devotion to and sacrifice for an ideal.

Such a general exodus will, however, never take place, and the idea must ever remain Utopian because the Jews are incapable of acting upon such highly idealistic principles.

DR. HEINRICH LILIENFEIN:

**D**YNAMIC laws rather than reason decide the fate of nations. If a talented people as the Jews undoubtedly are—feels within itself the power to be nationally independent, then it will also find the ways and means of getting what it wants.

ceaseless attacks on Zangwill's person; in their disgust because of countless repeated attempts at criticising his territorial scheme. Mortifying, indeed, are the waggish remarks we daily read on Zangwill's reputation. Too often does every smatterer and so-called Zionist agitator give unbounded freedom to their ever-welling streams of Russian and Galician gibing, so stagnant and stale, yet savory, it seems, to the taste of editors and omniverous readers. Marvellously skilled in the use of the sarcastic instrument are some of the Yiddish literary High Priests who officiate at the Shrines of the Yiddish dailies. A sort of empty logomachy, and shallow disputations tinged with literary ruffianism have been kept up about Zangwill ever since he appeared in the Zionist arena with his illfated Ito-doctrine. Legions of impudent critics swooped down upon him, shrieking, grunting, and grumbling, ready to stone him, grind him, and scatter his remains over all the seven seas, conniving at the fact that the victim is a great Jew, a foremost Jewish writer whose genius we utilize to attest of our great and splendid contributions we Jews, bring to the world's library.

To the calm and fairminded Zionist who constructs the import of the movement not only as a mere effort to obtain a "legally secured land", but also to cultivate a superior sense of self-dignity as well as due veneration for all things noble among Jews, great Jews included, the irascible disposition of most of our fellow-Zionists, and their continual rough-and-tumble handling of Mr. Zangwill, are incidents too exasperating to remain indifferent, and quite often do they remind of the old despondent cry: "What's the use".

Are Zangwill's territorial ideas really so obnoxious to our cause, so threatening to our future as to warrant vile slander and sharp rebuke? Or is he imbued, as accused, with wrong motives, unfriendly, non-patriotic, or, to be frank, assimilatory tendencies? Can such strong and strenuous efforts manifested by him in building up the Ito spring from a non-patriotic or assimilatory motive? Why did he give up Zionism with which he was so strongly affiliated? What are the fundamental principles of his territorialism?

To answer these questions satisfactorily, I find that a few lines devoted to Zangwill's early activities, literary and Zionist, and a brief, cursory review of the evolution of the present movement, will throw much light upon his inner workings and motives as well as upon the chief causes which brought about the territorial organization.

Israel Zangwill first loomed up before the world as a literary artist whose genius had espoused his nation's cause. This was the keynote that made the literary world realize that whatever of merit his pen might yield would be distinctly Jewish, and this is just what came to pass.

With the zeal of a poet and the penetrative fine eye of an artist he felt and perceived things invisible to us mediocrity. Every sorrow, every woe, every woeful delight that occurred within the limits of a London ghetto, he intercepted in their flights and masterly incarnated them in some dreamer, in some tragedy, in some tragi-comedy. He sent forth his host of children into the world to force themselves

upon the notice of those who wished to avoid them, to steal the hearts of those who had long shut themselves up within golden gates indulging exclusive in privileges and feeling little, if at all, the pangs of necessity and the pains of anti-Semitism. His pen conquered the mighty. He dragged them into the pale whether they wished or not, and bade them doff their lordly robes and draw a ghetto cloak with the yellow badge. A Jewish Lord has to bear the brunt of the Goluth as much as a Jewish novelist. The children of the ghetto, their virtues and faults, their accomplishments and imperfections, their aspirations and dreams, their customs and habits, their moral and religion are all theirs, ours and yours, and as such they stand before the civilized world and demand recognition and in their own peculiar way they must fight their own peculiar battle.

This is the throbbing pulse felt in every leading character, nay, in every turn of expression of Zangwill's literary creations. The children, the dreamers, the tragedies and the rest are all the author, blood of his blood and flesh of his flesh. But it is the blood that flowed in the veins of every great Jew born within the walls of the ghetto. It is the blood that propelled through the heart and brains of our late Herzl; and he who does not class Zangwill, in so much as zeal for preservation of this very blood is concerned, with Herzl, Nordau, is simply committing an unpardonable error, if not a crime.

A sudden turn in Zangwill's life and activities, which was at the moment, and even now, hard to tell whether it was for his and our good or not, came, compelling him to emerge from his study and enter into the field of affairs where—instead of literary art—common sense, tact, and endurance are the elements of success.

A new star appeared upon the Jewish horizon. Herzl, the very incarnation of the hopes and dreams of the ghetto, a writer of feuilletonistic "chats" (Plauderei) for the *Berliner Tageblatt*, had conceived the establishment of a Jewish State in Palestine; and, through the instrumentality of Zangwill, he was induced to present his project to the Maccabees, London, Nov. 24, 1895. Though meeting with very marked success, Herzl felt that he had struck the burning Jewish problem at the very core and determined to appeal to the sons of Jacob for brick and mortar to build their own Pithou and Raamses. Millions refused, thousands responded and Zangwill, after some lapse of time, was with the latter. For Zangwill to disengage from his strong literary webbing was an arduous task, indeed. But circumstances proved too strong to remain passive. He laid aside all plans and plots for voluminous novels and his vigorous pen was pouring over the columns of periodicals, monthlies, and dailies expounding the drift of the Judenstaat, and justifying our strong aims to Palestine.

Need we look for far-fetched proof to convince ourselves of Zangwill's devotion to his brethren and their cause? Can some of the staunch Zionists, who dare accuse Zangwill with harboring assimilatory propensities, evince as great a sacrifice as Zangwill's in devoting his best years and productive genius to the Jewish cause, which meant, mind you, the loss of another "Children of the Ghetto," if not something better, the loss of many heavy pounds to his pocket, and more laurels to his fame? Well, Jews—Zionistic Jews particularly—don't want to consider this or that. Grumbling they have always liked, and grumble they must. We shall proceed.

Zionism began to progress, gathering under its wings the straying and the erring, and Herzl thus encouraged called a congress. Delegates from all parts of the world responded, eager to hear the message from one whom they knew not, but whom, without knowing, they loved and trusted none the less.

From the historic Casino at Basle, Herzl announced the birth of the political Zionism, outlining its plans, policies and aspirations, which was hailed with roaring cheers and thundering applause. In the midst of the enthusiastic multitude stood out the wrinkled but glowing appearance of Zangwill, whose whole deportment unmistakably betrayed his adoration for Herzl, and his inner joy to behold the "pile of dry bones" rise once more to life. His presence was hailed by every Zionist, by every correspondent. The atmosphere about him inspired hope, confidence and enthusiasm. Without him, they felt, the great panorama would lack the finishing touches.

But what I should like to ask is this: How is it that those who burned incense to his name at the Congress are the very same who are now reeking with smoke. Zionism budded and blossomed. The stir in the camp was growing. The significance of the movement was being more fully comprehended. From a purely economic and political basis it expanded to the extent of a complete national rejuvenation. Herzl's own activity took on a truly political aspect, moving here and there in utter concealment, frequently straining the anxiety of his adherents beyond a reasonable limit. But it was, perhaps, just then, when he came face to face with the grave and frowning clouds upon his political horizon, with the unyielding difficulties upon his solitary path.

He traveled to Turkey and was granted an audience (May 17, 1901) by the deposed Sultan. Abdul tendered him a smiling reception. This incident, though full of political significance to the sanguine Zionists, was none too cheering to the leader himself. For some reason or another, he felt that it was not the high-toned political smile of the Emperor of Germany or King Edward of England, which, according to the ethical code of statesmanship, bears decisive weight upon a point at issue. That of the Sultan was rather the fawning expression of a greedy, hungry Ottoman excited by the scent of easy prey.

(To be concluded.)

### An Interview with Dr. Barnatt A. Elzas.

(Continued from page 3.)

day. Do you object and say that these were merely individual opinions? True, but these opinions do not seem to have created any particular excitement.

"Were the people in Talmudic days more tolerant than those of our own day? If so, it is little to the credit of our own time. The rabbis were not bigots. Even Biblical injunctions were modified when the necessities of the time seemed to require such modification. Why make so much fuss, then, when we of the latter day have done the same thing when confronted by different necessities? The motives underlying the change were the same, and only ignorance, bigotry, or malice will claim otherwise."

"What do you think of the new 'Counter-Reformation?'"

"I think that it is much ado about nothing. In America, at least, it is the individual that counts. The influence of the preacher is practically limited to his own community. So Magnes may preach, and Hirsch may preach, and Levy and Krauskopf may preach, and Mendes and De Sola may preach, and Stephen Wise may preach, and I may preach myself—Judaism will survive."

"The people are thinking for themselves. The masses will, as heretofore, clamor to be left undisturbed in their views. The formalists will continue formalists and the progressionists will proceed in their own path. There will be defections from the ranks as there have been defections in the past, and Judaism will live as long as the world has need of it."

"The attempt to lead a Counter-Reformation on a nationalist basis is amazing. Dr. Magnes does not seem to know the very community in which he lives and labors. The nationalist Jews, in the city of New York, include the very dregs of Jewry, the socialists and anarchists, the Yom-Kippur picnic Jews, who, while violating every law of decency and propriety, and setting at naught everything appertaining to Judaism, acclaim that they belong to the 'Jewish nation.' The attitude of these people—and they are numerous enough—is sufficiently forbidding to make us repudiate them, and banish the thought of any organized movement that could possibly include them within its pale."

"Would you mind stating your own position?"

"Not at all. I am labelled a Reformer. I don't like the name. The time is coming when all of us will be termed simply 'Jews.' We shall then see our Judaism as a precious jewel with many facets, throwing its beneficent light on every side. I prefer, therefore, to speak of myself as a Jew, teaching Judaism in the way I have come to understand it after due study, much reading and hard thinking. My father was a scholar who himself laid the foundation for my future

bent of mind. For ten years I sat at the feet of scholars, orthodox in precept and practice, and then began to think out my own philosophy. No man's religion is a reality to him, that has not become his own in the same way. I am not responsible for the way in which I have come to regard things. I teach the truth as I see it. I should be less than a man if I did otherwise. My Judaism is a profound conviction to me, and it is only because I have become convinced that it can be brought into harmony with the highest and latest thought, that I proudly proclaim it mine. I reverence it for its noble past, and would not have any lay hands upon a single one of its precepts and practices that is still able to proclaim a living message. I am not a compromise Jew. I hate the word compromise. If I believed that the Sabbath, with its traditional restrictions, was divinely ordained, I should observe it in its every detail. If I believed that the dietary laws were divinely ordained, I should observe them strictly. I cannot understand the mental make-up of a man who believes in the divine origin of the law, who violates the Sabbath because he persuades himself that he cannot afford to keep it, and who placates his conscience by promising himself that he will keep it when he can afford it. Nor can I have any respect for such a man when he forgets his religious scruples at the summer hotel or when traveling. His intelligence may be highly esteemed by men in general, but he is nothing but a plain hypocrite. That such men pose as leaders and find their followers, merely attests to the proverbial purifying properties of silver and gold. No. I cannot sympathize with an elastic 'reasonable orthodoxy'—a most unreasonable affair. My Judaism must be consistent."

"What do you think of the outlook?"

"It is brighter than ever before. Never has there been such a real activity displayed in every direction. Orthodoxy is awaking to its duty to its own, and Reform is bestirring itself. A blessing on them both! Both wings are paying the long-needed attention to the young. The schools are improving, the Bible is being studied, Jewish books are being more read, home religion is being fostered, and Judaism is taking a more active part than ever before in all the movements that make for the uplift of humanity. The Synagogue is coming to its own and is reverting to its historical functions as the House of Prayer, the House of Study, and the Center of social effort. It is becoming a real force in the lives of the people. He must be blind, indeed, who cannot discern light ahead. Why, then, dissipate our energies, at a time when they are most needed, by indulging in hysteria or in mutual recrimination? Let us recognize the fact at least, that Truth has many sides—all of them manifestations of the living God. What matter our opinions, so long as they are honest? And now I have talked enough. I must get back to work."

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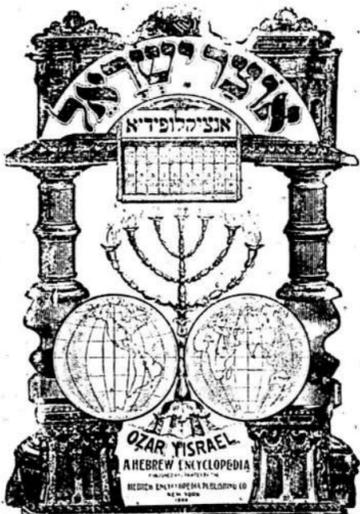
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Dan Lodge, No. 9, celebrated its fiftieth anniversary on Saturday evening last at the Willoughby Mansion, Brook- lyn, with a banquet, at which covers were laid for 350. The post-prandial ex- ercises were presided over by P. D. D. G. M. J. L. Wallach, and the following toasts were responded to: "Our Order," Grand Master M. S. Stern; "Our Dis- trict," Grand Master Samuel Spitz; "Our Ladies," Grand Secretary Abraham Ha- fer, and "Judaism," Rev. Simon R. Co- hen. Bro. Ernest Nathan and the first president of the lodge, was presented with a handsome loving cup, and souve- nirs were distributed to the ladies. A reception followed. The chairman of the Arrangement Committee was Bro. D. H. Weinberg.

Bro. Mort. J. Lichtenberg will install the officers of the following lodges: Reuben, No. 3, on January 2; Joseph, No. 14, on January 6, and Empire City, No. 42, on January 11.

The members turned out in large num- bers at the general meetings of Levy Lodge, No. 5, on December 15; Sebulon Lodge, No. 8, on December 20, and Dan- iel Webster, No. 24, on December 26. All three are initiating candidates at every meeting.

M. Samuel Stern, Grand Master of the order, was re-elected president of Levy Lodge, No. 5, at its last meeting. He promised that at the end of his term the lodge would have at least 300 members.

It is mooted that Duquesne Lodge and Iron City Lodge, of Pittsburg, Pa., will consolidate.

District Grand Lodge, No. 2, will hold its bi-annual session at Congress An- nex, in Chicago, on January 16, 1910. Arrangements to receive the delegates from the various lodges are being per- fected. Bro. Eli Brandt will, in all like- lihood, be re-elected grand secretary.

Bro. Isaac Strauss, the handsome sec- retary of Henry Clay Lodge, No. 19, is at present in Chicago visiting his son.

Bro. Emil Taussig, chairman of the Propaganda Committee, who has been under the weather, has recovered, and is again doing active work.

#### Pittsburg, Pa.

At its last regular meeting the Con- gregation Tree of Life of Pittsburg Pa., voted a handsome purse to Mr. A. Gold- stein, sexton and Hebrew teacher, in honor of twenty-five years of service in the synagogue. The presentation was made at the close of the Chanukah en- tertainment of the children. Dr. Coffee, praising Mr. Goldstein's work, said that he had done more than any other person in Western Pennsylvania on behalf of Hebrew instruction. He has also pre- pared more boys for Bar Mitzvah than any other teacher in this part of the country.

Record business continues at the New York Hippodrome, where the three big spectacles, "A Trip to Japan," "The Bal- let of Jewels," and "Inside the Earth," in conjunction with a complete circus bill made up of ten big acts, pleases the hosts of patrons. Seventeen splen- did changes of scene add to the spectac- ular glory of the show, and the entire colossal programme, including the re- markable circus features, is kept right up to the mark by a careful manage- ment.

#### Beth Israel Hospital.

At the last meeting of the Board of Directors of the Beth Israel Hospital the members of the board were formed into committees of two to go among the different trades and professions with a view of obtaining subscriptions to the building fund of the new Beth Israel Hospital. Every trade and profession is covered, and it is expected that a large addition to the building fund will be ac- quired by this means, and that it will not be long before the new building is a reality.

The next meeting of the Board of Di- rectors will take place at Temple Emauu-El, January 4, 1910.

#### Hebrew Congregation of the Deaf.

The Hebrew Congregation of the Deaf, the first of its kind in existence in America, is to give an entertainment and charity dance, at the Yorkville Casino, East Eighty-sixth street, on Saturday evening, January 8, 1910.

The members of the congregation ap- peal to the Jewish public to extend its aid in rendering this charity dance a success, for the proceeds will be de- voted to the charitable work among the needy deaf, supervised by a ladies' aux- iliary, and also to sustain the existence of the congregation in its mission of in- culcating our religion to Jewish deaf mutes.

The Board of Indorsement consists of the following: Hon. N. T. Phillips, Isaac N. Seligman, Esq., Rev. Dr. H. P. Men- des and Rev. Aaron Eisenman.

#### Young Women's Hebrew Association.

Rev. Dr. Bernard Drachman will ad- dress the congregation at the services on Friday evening, December 31. The speaker at the children's services will be Mr. M. Klein.

Owing to the inclement weather which prevented several members of the Ruskay family from reaching the city, the Esther J. Ruskay evening was post- poned until January 30. An impromptu programme was given, which gave those who had gathered much pleasure. Miss Rosetta Stone, who spoke extempora- neously, will give her talk on the life of Mrs. Ruskay on the evening which will be dedicated to her memory.

The new social club continues in its round of wholesome and pleasurable ac- tivity and will entertain its friends at a masquerade party on January 1.

The associate members who are at home to their friends the first Sunday of each month will once more be glad to receive them on Sunday afternoon, January 2.

#### Young Men's Hebrew Association.

The social event of the season as far as the young people of the building are concerned is the minstrel performance to be given by the members of the various clubs of the association on January 1 under the supervision of Amelia Mogen- roth. The performance, which will be entitled "In the Walks of Life," will be participated in by over sixty young peo- ple who have been carefully coached. After the performance a dance will fol- low, to be held in the gymnasium. A second performance will be given on Sunday evening, January 2.

The opening of the second term of the educational classes will take place on Monday evening, January 3, on which occasion all the classes will be put into full operation. In addition to the regular classes the Committee on Educational Work has decided to open a class in grammar and composition for the benefit of young boys who missed the opportunity of completing their educa- tion in the public schools and who re- quire some help of this kind to ad- vance themselves in the commercial world.

The attendance in the library for the past few months has been steadily grow- ing. At present there are 12,153 volumes on the shelves. The open shelf system is in vogue. In addition to the law al- cove, which is a popular feature of the library, the committee has recently au- thorized the opening of a medical al- cove, using as a nucleus a gift of 300 volumes of medical works donated to the association by the Eastern Medical So- ciety.

### CORRESPONDENCE

#### Young Judaea and the Riis Settle- ment.

Editor HEBREW STANDARD. In an editorial of last week's issue you criticize Young Judaea for permitting the Lillies of the Jordan to meet in the Riis Settlement. As the directress of this circle let me state in brief, without en- tering into a discussion as to the pur- poses of this settlement or its proselyting influences, that you ignore certain fac- tors and conditions that would entirely change the tone of your comment.

First—All circles of Young Judaea are under its direct charge and supervision; and as an organization that stands specifically not only to counteract mis- sionary influences but to encourage children's circles (even in Jewish insti- tutions) to take up Jewish programmes, surely such an organization will not per- mit its own circles to be in the slightest affected by non-Jewish surroundings.

Second—The programmes of Young Judaea are arranged directly by it and includes the study of Hebrew, the study of the Bible and of Jewish history, read- ings from volumes of Jewish interest, lectures on the geography of Palestine, the discussion of current Jewish topics, the celebration of Jewish festivals and the singing of Jewish melodies. A circle carrying on a programme of work such as this must surely be beyond the reach of missionaries.

Third—Every directress or director is appointed by Young Judaea and is di- rectly responsible to it for the execution of its aims and the welfare of the circle.

The Lillies of the Jordan never was a club of the Riis Settlement either in spirit or in name, but merely accepted the kindness of the settlement in permit- ting them the use of its rooms. Yet in justice to the Riis Settlement let me state they never interfered in the slightest with the strictly Jewish programmes of the circle. The study of Hebrew was denied, as the study of all foreign languages has never been permitted in the house. Yet the circle was able to take up Hebrew at another time and place.

It is with regret therefore that the circle is compelled to leave the settle- ment because the time of meeting is in- convenient to the members and at an- other time the room cannot be secured. I say it is with regret because I feel that the circle has been an influence for good, particularly its last Chanukah en- tertainment, upon the large number of circles of Jewish children that know no guiding hand as Young Judaea. Indeed, I believe that if the number of circles of Young Judaea could be increased not only in this settlement but in the nu- merous other Christian settlements on the East Side frequently by the masses of our children, there would be Christmas trees there, around which the children could play.

Yours respectfully,  
MRS. DAVID SCHNEEBERG,  
Directress Lillies of the Jordan.

#### The Emanuel Brotherhood.

The Fifth Annual Meeting of the Emanuel Brotherhood was held at Tem- ple Emanuel on December 28. An ex- tended report of its activities was pre- sented, and officers and directors chosen for the ensuing year. The following off- icers were elected: President, Rev. Dr. Jo- seph Silverman; 1st vice-president, Ed- ward G. Gerstle; 2d vice-president, Max H. Winkler; treasurer, Max W. Kraus; corresponding secretary, George Alexander Kohut; recording secretary, Theodore B. Richter.

The following directors were elected to serve three years, in addition to those still in office: Falk Younker, Leon Bam- berger, Rev. Dr. J. L. Magnes, Dr. Je-rome M. Sinsheimer.

The Emanuel Brotherhood has its headquarters at its Social House, at 316 East 5th street, where, for the past twelve months, the total attendance ag- gregated 89,034. The Brotherhood hold religious services on Friday evening in the auditorium in the Hebrew Tech- nical Institute for Girls, on 15th street and Second avenue, where a modern reform ritual is used, and prominent speakers address a gathering of no less than six to seven hundred each week.

BROOKLYN NOTES.

Rabbi Blau Scores Christmas Celebrations.

In a sermon preached at Temple Emanu-El, Borough Park, last Friday evening, Rabbi Joel Blau took emphatic exception to the practice of introducing sectarian exercises into the public schools.

"I prefer that the public schools of this city should hold no Christmas exercises whatsoever. But if we must have them they should not be tinged with sectarian teachings. They must not bear reference to the Christ-myth, be Christological in any shape or manner, or emphasize cardinal points of Christian theology.

"I would like to know whether the Board of Education would consent to Chanukah festivals (Feast of Dedication) being held in the school. The latter would be just as much in place as Christmas festivals.

"It is a question of principle. It is a question of the fundamental character of the public school. The question is 'Shall we allow our public schools to be turned into mission chapels.'"

Rockaway Beach, N. Y.

Although primarily a summer resort and known to the majority of Jews as such, Rockaway Beach has a thriving Jewish community all the year round, and much active work is done throughout the winter months.

At the recent Chanukah services there were over 200 children in attendance, and an enjoyable programme was given.

There is a Ladies' Benevolent Society connected with the congregation, and the poor and needy are helped as far as possible, irrespective of creed or nationality.

The congregation recently purchased a cemetery plot.

Hebrew Ladies' Auxiliary of Bath Beach.

At the last meeting of the society the following ladies were elected as officers: President, Mrs. A. Slomka; vice-president, Mrs. M. Keller; honorary vice-president, Mrs. B. Reichman; treasurer, Mrs. M. Quitman; corresponding secretary, Mrs. M. Newman; financial secretary, Mrs. D. Weigel.

Trustees: Mrs. Robert Gans, Mrs. M. Greenburgh, Mrs. S. Lyons, Mrs. J. M. Grossman, Mrs. J. Filler.

Relief Committee: Mrs. Nathan Kohn, Mrs. G. Wilson, Mrs. H. Mazur.

Executive Staff: Mrs. C. D. Lichtenberg, Mrs. B. Erdman, Mrs. D. Levy, Mrs. Kantor, Mrs. I. Israel, Mrs. M. W. Boas, Mrs. J. L. Assenheim, Mrs. L. Schworzeich, Mrs. P. M. Goodhart, Mrs. Van Geldren, Mrs. Annie Assenheim, Mrs. Frankel.

Plans for the whist which is scheduled for Wednesday afternoon, January 19, at Terrace Garden, New York, are progressing nicely, and the affair bids fair

to surpass all previous efforts of the society.

At the Montauk Augustus Thomas' latest successful drama, "The Harvest Moon," will be presented the coming week, under Charles Frohman's direction, with the same excellent cast and complete production that have attracted delighted audiences to the Garrick Theatre, New York, for the past four months.

Young Folks' League of Cong. Atereth Israel.

At the last meeting of the Young Folks' League of C. A. I. the following officers were elected: Mr. David Liebowitz, president; Miss Sadie Schlinger, vice-president; Miss Jessie Krauskopf, recording secretary; Mr. Louis Lefkowitz, financial secretary; Mr. Morris L. Weinberger, treasurer, and Mr. Theodore Bach, sergeant-at-arms.

The league will hold an open meeting and installation of officers at Cafe Logelling, 237 East Fifty-seventh street, on Wednesday evening, January 12, 1910. Dancing follows the meeting. A cordial invitation is extended to every one

Emanuel Sisterhood Meeting.

The Emanuel Sisterhood of Personal Service celebrated its twenty-first anniversary Monday at the Sisterhood Home, 318 East Eighty-second street. The following officers were elected: President, Mrs. William Einstein; first vice-president, Mrs. Jacob H. Schiff; second vice-president, Mrs. Adolph Lewisohn; treasurer, Mrs. Daniel Guggenheim; financial secretary, Mrs. Joseph E. Hoffman; recording secretary, Miss Carrie Wise, and corresponding secretary, Miss Olivia Leventritt. The disbursements of the year amounted to \$49,615.

Appeal

is herewith made to the charitable in our community for funds to enable the son of a poor family, whose sole support he is, to purchase an artificial limb so that he may properly pursue his vocation as a chauffeur. Contributions will be gratefully received and acknowledged by THE HEBREW STANDARD.

International Zionist Congress.

The biennial International Zionist Congress opened at Hamburg on Sunday last. This is the first time the Zionists meet thus in Germany. Herr David Wolffsohn, of Cologne, leader of the movement, welcomed the delegates, and then Dr. Max Nordau, of Paris, at present the foremost living Zionist, delivered an oration. He said the Jews would become good Turkish citizens if allowed to settle in the land of their forefathers and there establish a Jewish nation which need not be an independent State. He favored strict adherence by the Zionists to the Basle programme.

Dr. Nordau was chosen the president of the present Congress. On Monday the Russian delegates entered upon an animated criticism of the management of the organization by the present Zionist leaders. It was asserted that at present Zionism has no leader who is capable of evoking the enthusiasm of the Jewish masses for the movement. Other delegates resented these remarks and upheld the present executive. Herr Wolffsohn himself spoke warmly in defense of the officials, and their work. The delegates to the Congress from this country did not participate in this discussion.

MUSIC GOSSIP.

In poetry, painting or sculpture 150 years is but a day. In music, particularly the music of the stage, it is often an age.

When Gluck's "Orfeo" was first produced it was regarded as revolutionary. Prior to that time, "the opera," according to Ernst Newman, "was the laughing stock of Europe. When it left Gluck's hands it became a serious form of art, carefully thought out in all its details, with a new method and unity of purpose. The singers were taught to exist for the opera, instead of the opera existing for them. Like Wagner and Bach he stands in a category of his own, seeming to be almost without ancestors and without descendants."

Quite by chance I came across the passage by the eminent English critic just quoted. And reading over, almost at the same time, one of Berlioz's letters from Germany, I found this: "Of all the old composers, Gluck is the one who seems to me to have the least to fear from the incessant revolutions in art."

I had not heard "Orfeo" in many years, and as its impression upon me had always been quite fleeting, I entered the opera house the other evening with the weighty words of Newman and Berlioz, excluding all else in my mind, and with the determination to put myself in as receptive and reverential a mood as possible.

The performance added one more to the list of magnificent achievements with which the present management of the Metropolitan is to be credited. The scenery was superb—one picture might have been painted after a drawing by Gustav Dore, another would have done credit to Puvis de Chavanne himself. The musical direction was in the hands of Arturo Toscanini, whose changes, among other things, strengthened the first act by having the "Divinites de Styx" aria sung in place of an antiquated coloratura air, and the final scene by a trio from another opera by the same composer. Of the four singers, one, not quite in her element, was at any rate acceptable, while the "Orfeo" of Louise Homer was acted with classic grace and dignity, and sung with a lovely quality of tone and a classic purity of style. The Euridice of Johanna Gadschl was vocally and dramatically a charming effort, and as an Omphale, Alma Gluck bore herself like a Greek goddess and sang with the aplomb and the fluency of a veteran. (The young lady has been on the stage not quite two months.)

And yet, with all admiration for Mr. Gatti-Casazzi's production, I left the opera house with only one vivid impression, that derived from the poignant Che Faro of Mrs. Homer. And I greatly fear that in a few weeks "Orfeo" will return to the library, though its great aria will be treasured by concert singers for years to come.

Teresa Carreno will play the Grieg concerto for piano at the concerts of the New York Symphony Orchestra, at the New Theatre on Sunday afternoon, and at Carnegie Hall on Tuesday evening following. A novelty at the Sunday concert will be a Sinfonietta, by Chadwick, first played in Boston at a complimentary concert to the composer, arranged by the trustees of the New England Conservatory of Music. Strauss' Serenade for wind instruments and his "Don Juan" will also be played on Sunday. The "Don Juan" will be heard also on Tuesday, together with Schumann's third symphony, and a Goldmark scherzo.

Orchestral rehearsals of "Elektra" have begun at the Manhattan Opera House, where the ever-welcome "Jongleur" will be given this evening. Tomorrow afternoon Mme. Tétrazini appears in "The Daughter of the Regiment," followed by "Pagliacci." The first Saturday night performance at popular prices brings "Herodiade" with a fine cast.

My distinguished confrere, Herr Halperson, of the Staats Zeitung, does not like Geraldine Farrar's Tosca, which, says he, is a Tosca-nini. Considering that nini is the Italian word for toy, the remark is cruel, though there is much truth in it.

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Heinrich Meyn, basso cantante, will give a song recital under the auspices of the McDowell Club at the Lyceum Theatre on the afternoon of Tuesday, January 4, at 3 o'clock. This is Mr. Meyn's first recital in New York for quite a little time. On this occasion he will be assisted by the Women's Philharmonic Orchestra and the chorale of the MacDowell Club. The programme will be announced later.

A brief interruption to the operetta performances at the Irving Place Theatre was made on Thursday by "Der Floh im Ohr," a farce from the French of Feydeau. It remains on the repertory all of next week. J. M.

Carlton Hall Now Open.

Carlton Hall, 106-108 West 127th street, the new establishment of Lederer & Winterfeld, former proprietors of Westminster Hall in Lenox avenue, has been opened to the public for weddings, balls, receptions, etc.

Carlton Hall is entirely new, having been built for Lederer & Winterfeld, and in accordance with their ideas which, of course, are based upon many years' experience as caterers, and for this reason Carlton Hall is perfect for the purpose intended. It is a two-story brick structure with an imposing entrance trimmed in granite. The upper floor, or dancing room, is free from any obstruction, such as pillars, etc., as it is built on the cantilever principle. The ball room is beautifully decorated in white and gold. The main floor will be used as a dining room with kitchens adjoining and everything that goes to make a modern hall attractive and comfortable, will be found in Carlton Hall. The Kosher service will be under the direction of Rev. Dr. Drucker.

Percy G. Williams surely starts the New Year out right at the Colonial by collecting an unusual array of talent, mostly all of which is conducive to hilarious laughter. Gus Edwards, the composer of hundreds of popular melodies; Willard Simms and company, Lillian Shaw, Duncan's Colles, Cook and Lorenz, the McGregors, the Kellinos are some of the engagements.

At the Alhambra Theatre for the ensuing week will be found acts diversifying enough to suit the most whimsical, including Princess Rajah, "At the Waldorf," Beatrice Ingram and company, "The Duchess," the Four Huntings, the Kitamura Japs, Chas. Leonard Fletcher and Netta Vesta.

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# CHILDREN'S PAGE.

## The Test of Gold.

DEAR CHILDREN:

BEFORE we begin the second Humash, which is called "Shemoth," the first Sedrah of which is read this Sabbath and is called by the same name, "Shemoth" (Exodus, chap. 1 to chap. 6, par. 2), let us pass in review some of the great lessons we have learned in the Humesh Bereashith, which we have concluded last Sabbath.

The Great Creator—blessed be His name—called heaven and earth into being, peopled them with the myriads of creatures and creations which they possess, many of them that we can see with the eyes of flesh, some of them that we can only perceive with the eyes of the mind, and countless thousands of whom will be re-

to us in all their beautiful in that higher life which is in Haba," or "the world by our actions in this ourselves worthy to that glorious future.

atures of heaven th, He combined d made man, his body of earth, freedom to act obey or dis- se, which e com- first the ood eat

ascend to the Source of all od, and the evil itself to be so ned by the process of after-life, that but little of the individuality of man was lost.

However, the generations preceding Noah allowed the evil to have such a mastery over them that the good had no longer a foothold on this earth; which is something that God, who is the Source of all Good, would not tolerate, and He destroyed them. And He would have destroyed the entire earth, were it not for Noah, who was a just, perfect man in his generation.

Thus, dear children, for the sake of one good man the entire creation is justified!

Then followed other generations of men who were of the earth, earthly, until there shone a great light from the East—Abraham, our First Patri-

It was the shimmer of pure so dazzling in its brilliancy that it litters unto this day. God loved n. At length He found the ideal or whose sake he created the world. He tested him in ten different ways, to prove to all the people of the earth that Abraham was the genuine gold—no dross in him. Isaac, Jacob, and their children, the twelve tribes, appeared on the scene. All were treated in the fire of tribulation, and all stood the test well.

From them, the Almighty designed that a race should spring that would be entirely holy unto the Lord. That, dear children, is the Jewish race. He put them in the iron furnace of Egypt, and there, in the red-hot fire of persecution, he refined Israel, like the purest gold seven times purified.

Then, whilst Israel seemed to be consumed by that terrible fire, the Angel of the Lord appeared unto Moses in a flame of fire out of the midst of a thornbush, and showed him that, although the thornbush was burning with fire, yet it was not consumed.

The Lord then called unto Moses and appointed him Israel's deliverer from Egyptian bondage. After having gone to speak to Pharaoh, Moses returned unto the Lord and said, "Since I came unto Pharaoh to speak in Thy name, he hath done more to this people."

Our beloved preacher, the Dubner Maggid, of blessed memory, remarked that Moses might have said, "Since I came to speak unto Pharaoh," why was it necessary for him to say, "in Thy name?" and he explains it by the following story:

In a certain city there once lived two wealthy men, who hated each other on account of jealousy. One day, one of the rich men gave the servant of the other rich man a severe beating. The servant thought he would frighten the rich man by telling him his master would be revenged upon him. Instead of frightening him, he only made him angrier and he gave him an additional beating, more severe than before.

The poor servant limped painfully to his master's house with a bruised body and a very sad face, but he said not a word. His master asked him, "Why do you look so sad and why is your face so bruised?" Said the servant, "Why do you ask me? Can you help me?" "Tell me, anyway," insisted his master. The servant told him. "What!" exclaimed the rich man, "I did not know that you were my servant?" "That is just the trouble," answered the sly servant. "No sooner did I mention your name than he beat me all the more."

"When the rich man heard this, he was boiling with rage. "Now," said he to the servant, "you will see what I will do to him." He thereupon contrived to make him pay dearly for what he did to his servant and the latter was glad to have his revenge.

Thus it was with our wise and faithful shepherd, Moses. Peace unto him. He desired to arouse the wrath of the Holy One all the more against Pharaoh, by saying, "Since I came unto Pharaoh to speak in Thy name he hath done more evil to the people."

"Then said the Lord unto Moses, Now shalt thou see what I will do to Pharaoh; for with a strong hand shall he send them away, and with a strong hand shall he drive them out of his land."

## CONUNDRUMS.

When are a very short and a very tall judge both the same height? When they are judges of assize (a size).

Why is a thoughtful man like a mirror? Because he reflects.

Why am I the most peculiar man in the company? Because I am the queerest (queerest).

Why is a blundering writer like an arbiter in a dispute? Because he writes (rights) wrong.

If a pair of spectacles could speak, what an-ient historian would they name? Eusebius (you see by us).

Why is a very angry man like the clock at fifty-nine minutes past twelve? Because he is just ready to strike one.

Why is a shoemaker like a true lover? Because he is faithful to the last.

Why are there three objections to taking a glass of brandy? Because there are three scruples to a dram.

In what respect were the governments of Algiers and Malta as different as light from darkness? The one was governed by deys (days), the other by knights (nights).

## LIFE.

- Vociferation.
- Liquefaction.
- Mastication.
- Education.
- Spoilation.
- Osculation.
- Domestication.
- Ossification.
- Plantation.
- Transportation.

## HIS EXCEPTION.

A religious worker, while visiting a Western town, gave a "Talk for Men," during the course of which he expressed his conviction that no young man should visit any place to which he would not feel justified in taking his own sister.

"Is there any young man present who thinks one may safely disregard this wise rule?" asked the speaker.

Whereupon a youth in the rear of the hall arose and shouted in a stentorian tone:

"Yes, sir; I do!"

"And what, sir," demanded the angry and surprised speaker, "is the place which you yourself would think of visiting to which you could not take your sister?"

"The barber shop!" replied the youth.

Willie passed a little girl who was sobbing.

"What fer are ye crying, kid?" he asked.

"Cause Tom took a piece of my cake."

"Is that the loudest ye kin cry?"

"Yes."

"Den I guess I'll take the other piece," said Willie, as he grabbed the cake and ran.

Everything comes if a man will only wait.—Tancred.

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CALENDAR. 1910. Rosh Chodesh Shebat.—Tuesday, January 11. Rosh Chodesh Adar.—Thursday, February 10. Rosh Chodesh Ve-Adar.—Saturday, March 12. Purim.—Friday, March 25. Rosh Chodesh Nissan.—Sunday, April 10. First Day Pessach.—Sunday, April 24. Seventh Day Pessach.—Saturday, April 30. Rosh Chodesh Iyar.—Tuesday, May 10. Lag B'Omer.—Friday, May 27. Rosh Chodesh Sivan.—Wednesday, June 8. First Day Shabuoth.—Monday, June 12. Rosh Chodesh Tammuz.—Friday, July 8. Fast of Tammuz.—Sunday July 24. Rosh Chodesh Ab.—Saturday, August 6. Fast of Ab.—Sunday, August 14. Rosh Chodesh Ellul.—Monday, September 5. Also observed the day previous as Rosh Chodesh.

DIRECTORY OF MANHATTAN & BRONX SYNAGOGUES.

BERNHEIM, 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 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 Louis B. Esq., their attorney, at No. 290 Broadway, in the City and County of New York, on or before the 23d day of May next.

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STRASBURGER, LOUIS.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Louis Strasburger, late of the County of New York, city of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, at the office of Messrs. Kurzman & Frankenhaimer, No. 25 Broad Street, in the City of New York, on or before the 25th day of April next. Dated New York, the 18th day of October, 1909.

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 Melighan & Necarsulmer, No. 38 Park Row, Manhattan Borough, New York City, on or before the 10th day of January next. Dated, New York, July 2, 1909. JOSEPH E. LEMON, Administrator. MEIGHAN & NECARSULMER, Attorneys for Executors, 38 Park Row, Manhattan Borough, New York City.

ANGELAKIS, LOUIS, also known as LOUIS ANGELAKES 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, also known as LOUIS ANGELAKES and LOUIS ANGELAKY, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, at the office of Messrs. Kurzman & Frankenhaimer, No. 25 Broad Street, in the City of New York, on or before the 14th day of February, 1910. 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.

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<b>Bleached Muslins</b>	<b>Diamond Mills Sheetings</b>
Bought when raw cotton was selling at 9½ cents a pound.	Fine, perfect, without a speck of starch or stiffening to give false weight.
Worth now	
10 cents..... <b>6¢</b>	
Limit 30 yds.—No mail or telephone orders.	
<b>WE OFFER</b>	
<b>UNBLEACHED MUSLINS—</b>	
Yard wide—worth 9 cents..... <b>.5¢</b>	
Limit 30 yds.—No mail or telephone orders.	
<b>PILLOW CASE MUSLINS—</b>	
Full Bleached—40 and 42 inch—by seaming make full size sheets—worth 12½..... <b>.8¢</b>	
Limit 30 yds.—No mail or telephone orders.	
<b>DWIGHT ANCHORS—</b>	
Yard wide—Bleached—mfr's price, as above, 11 cents—our January Sale Price..... <b>.10¢</b>	
Limit 30 yds.—No mail or telephone orders.	

### Sheets and Pillow Cases

Four famous brands are included in THIS GREAT JANUARY SALE LIST To buy at these prices is only possible here!

<b>PILLOW CASES</b>	<b>WILL-WASH-HEAVIER</b>	<b>MOILAWKS</b>	<b>DWIGHT ANCHORS</b>
42 x 36..... <b>.12½</b> —value .15½	<b>.14</b> —value .18½	<b>.14</b> —value .18½	<b>.16</b> —val. .20½
45 x 36..... <b>.14</b> —value .17½	<b>.16</b> —value .20½	<b>.16</b> —value .20½	<b>.18</b> —val. .22½
50 x 36..... <b>.15½</b> —value .19½	<b>.17</b> —value .22½	<b>.17</b> —value .22½	<b>.19</b> —val. .24½
54 x 36..... <b>.17½</b> —value .21½	<b>.19</b> —value .24½	<b>.19</b> —value .24½	<b>.21</b> —val. .26½
<b>SHEETS</b>			
54 x 90..... <b>.44</b> —value .53	<b>.49</b> —value .59	<b>.49</b> —value .59	<b>.54</b> —val. .66
63 x 90..... <b>.49</b> —value .58	<b>.59</b> —value .76	<b>.59</b> —value .76	<b>.59</b> —val. .79
72 x 90..... <b>.54</b> —value .64	<b>.54</b> —value .69	<b>.54</b> —value .69	<b>.67</b> —val. .87
81 x 90..... <b>.59</b> —value .69	<b>.64</b> —value .85	<b>.64</b> —value .85	<b>.74</b> —val. .94
90 x 90..... <b>.64</b> —value .74	<b>.69</b> —value .89	<b>.69</b> —value .89	<b>.79</b> —val. .98

We also offer full assortments of Wamsuttas and New Bedfords, at an average reduction of 15 per cent., which in view of rising market is about 10 per cent. less than present wholesale values!

<b>Comfortables</b>	<b>Mill Clearance of</b>
Thousands ready for the sale—prices to make them quickly disappear.	<b>Two and Three Pair Lots</b>
No mail or telephone orders.	<b>Fine Portieres</b>
Fig'd Silkline—full size—Reversible—worth \$1.98..... <b>1.17</b>	Beautiful goods, including advance styles that others will not show until Spring—a great variety in all—equaling in assortments any shown at opening of season.
Turkey Red—Chintz tops—Scroll stitch—full size—worth \$2.15..... <b>1.47</b>	
Mandsome bordered Sateen—full size—plain black or figured both sides—val. \$3.75..... <b>2.65</b>	<b>25 PER CENT. OFF</b>
<b>ALSO</b>	<b>A Fine January Sale Contribution!</b>
2,000 Fig'd Silkline Comfortables—full size—worth \$1.25—for January Sale..... <b>.87</b>	Brocade Velours in duplex designs—Nile-and-Rose, Crimson-and-Myrtle, Olive-and-Garnet—value \$10.98..... <b>13.79</b>
<b>Equal values in Crochet Spreads.</b>	Silk Frou-Frou Portieres—rich ec plination colorings—worth \$11.98..... <b>7.98</b>
<b>Special Purchase</b>	Mercerized Damask Portieres—deep, heavy fringe—bench Gobelin tapestry borders—value \$8.98..... <b>4.98</b>
<b>1000 Pairs Feather Pillows</b>	<b>Renaissance Lace Bed</b>
Sanitary cured—no dust—no odor—Plain or fancy stripe ticking.	<b>Sets—Worth \$2.98—Sale.</b>
January Sale Price..... <b>.57</b>	Full size—White and Arabian—with large renaissance lace centre and corners.
20x28—worth .89 each..... <b>.67</b>	Limit two—No mail or telephone orders.
22x28—worth .98 each..... <b>.67</b>	<b>ALSO FOR JANUARY SALE:—</b>
<b>We Also Offer</b>	Irish Point Lace Curtains—wide borders—fig'd centres—reg. \$4.98..... <b>3.98</b>
<b>PILLOW OF FINER GRADES:—</b>	500 Half Pair Portieres—Mfr's Samples—make fine couch covers or hangings..... <b>.69 to 1.98</b>
Extra Grade Fine Herringbone Ticking.	Special Purchase Colored Curtain Madras—fig'd Curtain Muslins—value .29 and .39..... <b>.19</b>
20x28..... <b>.77</b> —worth \$1.09	Special Offering Plain Velours and satin finish Damasks—50 Stiches—value \$2.00 to \$2.50..... <b>1.49</b>
22x28..... <b>.87</b> —worth \$1.29	of this magazine Silk Damasks—designs— <b>2.98</b>
24x30..... <b>.97</b> —worth \$1.49	
26x30..... <b>1.07</b> —worth \$1.67	
<b>Feathers—Tickings</b>	
<b>For January Sale</b>	
Choice White Geese .67 lb. worth .98	
Three-quarter Down .87 lb. worth \$1.05	
Selected White Down, 1.47 lb. worth \$1.98	
A. C. A Tick Feather Pillow Full and ½ size	



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