

# THE HEBREW STANDARD

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### CHILDREN'S INGRATITUDE.

*Sarah Brina has some interesting views on American Children.*

BY CLARA R. SALEM, L.L.B.

TELL me, dear Lord, what sins I have committed that I should be punished thus. Why did you let me live so long? Why didn't I die with my old man, may his soul rest in peace.

And it's all the fault of America. Cursed be Columbus who discovered it and cursed be the day I came here. What did I need it all for? In Europe children obey their parents. Here it is a free land and they don't mind God nor man.

Take my oldest daughter for instance, Rosie. In Europe she would have married some good young man her parents picked out for her. Here, she will never marry. How is it possible that she should? At a matchmaker she wouldn't look. Why not? Go ask her. Money for a dowry she wouldn't save. All she talks about is an ideal, an affinity. Whoever heard of such a thing in Europe? How much pleasure I might have had of her. I would have been a grandmother already. But here, only the good Lord knows!

And my sons? Are they any better? No! Just the same. The oldest, Jake, talks of marriage as a luxury and an expense. In Europe no one thinks of expense. The Lord will provide. Here they forget all about the Lord and no wonder. They work on the Sabbath and never go to a synagogue. All they do is to read those socialist papers and talk against everybody. Whoever at home dared breathe a word against the czar? Nobody. He would have been sent to Siberia right quick. But here, in the free America they can say that the President is a thief and nothing, go do them something. There is no Siberia to send them to.

Oh, the free America! Would that I had never set my foot on it. My other two sons, Isaac and Samuel, are just like Jake and Annie. Oh, Annie will be the death of me. Hear the impudence of a sixteen-year old girl. When I told her how grateful she ought to be for all the care I took of her, she said, "What! Thankful to you? Who asked you to bring me into this world? You only did it for your pleasure." My pleasure? What pleasure did I have? I can't understand what we are coming to when children answer their elders like that. How then? Did not God tell us to be fruitful and multiply? But here they do not believe in God. They say that it is a crime to bring children into the world to suffer, as if the Lord didn't bring them to us.

Yes, everything is possible in the free country America. There is no God, no respect or gratitude from children. Only money, money, money. Ach Gott! What are we coming to?

### IT IS GOOD TO BE RICH.

*Transl. from the Yiddish of Tashrak in the Jewish Daily News.*

BY NACHMAN HELLER.

ABRAHAM SILVERMAN, the local cræsus and president of the Synagogue Anshei Glupsk, was dangerously ill. The physicians pronounced his case hopeless. And preparations for his demise,

funeral and sepulchre were actually begun by his fellow citizens.

Silverman himself was aware of his approaching end, so he hit on a scheme how to go to the other world with a pure heart and clean hands, his innumerable transgressions notwithstanding.

There was an indigent Melammed in his congregation, who cherished the desire of becoming a farmer. God would undoubtedly send the rain in season and the dew in due time, so he would not be depending upon fathers, mothers and children, who are merely mortal, and whose whims and fancies might contrive to turn him and his family out of house and home one morning. Not having a copper to his name, the Melammed still hoped for the time when he would have saved a thousand dollars, the price of a farm to comfortably support a man with a family. Somehow or other, the realization of the hope appeared to be very slight, but then time works wonders.

Abraham Silverman sent for the Melammed and offered him one thousand dollars, the necessary sum to buy a farm on condition that he, the Melammed, should take over all the rich Mr. Silverman's sins and transgressions. Silverman would go to heaven perfect and shrived as it were without fear of Gehenna. The Melammed agreed to stand the consequences of Abraham Silverman's faults and iniquities in this as well as the other world.

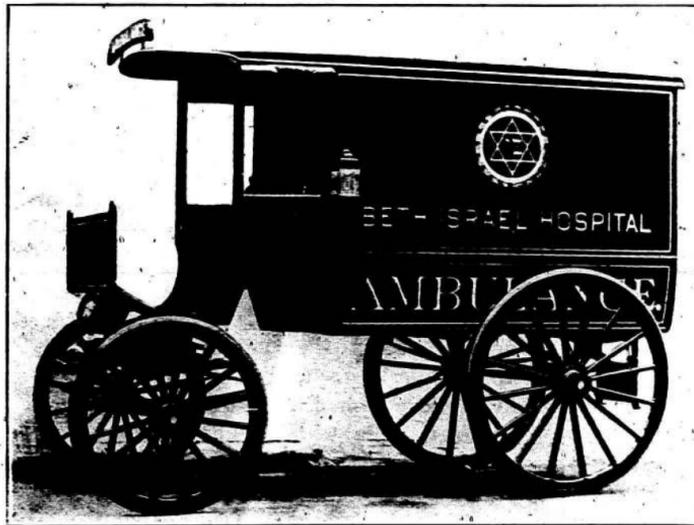
The Melammed accepted, took the formal oath and was given the money. He wished the dying man bliss and happiness in Paradise and made for the door, when he was recalled.

"Reb Salman," Silverman's infirm voice was heard. "Reb Salman, I'll give you another hundred dollars, provided you are willing to become responsible for the iniquities I may commit in the few last minutes of my short life. You see, I would arrive in the celestial abode transformed, so a few dollars more are insignificant to me, dying as I am, while you and your family can make good use of them."

The Melammed took the additional hundred dollars, fully promising to come up to the sick man's demands, and went home rejoicing.

II.

"Bashe," said Salman, coming home with eleven hundred dollars in his pocket, "Bashe, no more peddling for you, no more



*No charity better exemplifies the teachings of Judaism, to "perform acts of Loving Kindness" than the ambulance of Beth Israel Hospital shown in the above picture. On the driver's seat can be read the inscription—"Presented and maintained by the Ambulance Service Society of Beth Israel Hospital." This society was founded by girls between the ages of 14 and 16, pupils of the Albert Lucas Religious Classes. These girls devoted three years towards collecting the money to pay for the ambulance and equipment and presented it to Beth Israel Hospital, for the use of the sick poor. By an arrangement with the directors of the hospital, no charge is made for the use of the ambulance, which costs about a thousand dollars a year to maintain. Beth Israel is not an emergency hospital and the city therefore, does not contribute towards this important branch of hospital work. In the Mogen Dovid on the side of the ambulance the letters "ב" "י" "א" "Beth Israel" are the cause of the frequent exclamation—"There goes the Yiddisher ambulance—the only one in the world,"—as it dashes on its errands of mercy on the lower East Side. Miss Annie Goldberg has been the Directress of the society from its inception.*

teaching for me! we are rich now. Make a sumptuous supper to-night, and to-morrow I will get new suits of clothes and patent leather shoes for the children." Bashe needed not to be told this twice.

Eating more supper than was really good for him the Melammed fell sick that night. The indigestion, the cause of the malady, turned from bad to worse, and the Melammed's condition became grave. Abraham Silverman, in the meantime, began to recover slowly but surely. His attending physician was surprised to find a convalescent patient instead of a corpse. All indications pointed towards a complete recovery. The president of the Congregation Anshei Glupsk gained every day, whereas Salman the Melammed lost. And on the very day that Silverman left his bed a well man, Salman closed his eyes forever.

III.

Salman was taken before the heavenly tribunal, where a double list of crimes was charged to him. While his own were few, those he bought of Silverman numbered thousands. True, Silverman never stole, nor killed any one, but he was morally responsible for robberies and murders that others committed. He overworked his employees, hence they had no chance to train their children, who grew up robbers and murderers. In the synagogue, he trampled upon the rights of the Rabbi, the Schochet, the reader and the beadle.

"Five hundred years in Purgatory will cleanse Salman from Silverman's sins, after which he will have to stand trial for his own crimes," was the decree rendered by the presiding angel.

IV.

On leaving his bed, Silverman inquired about the Melammed. When told of the latter's demise, he raised his eyes towards heaven and pronounced the benediction, "Blessed be the true Judge," adding "It is better that he died sooner."

Now, Abraham Silverman recollected the details of his agreement with Salman, and wondered whether he could derive more benefit from it, since the Melammed was no more. He calculated that he could sin all his life now, for Salman carried the burdens upon his shoulders. Being reproached one day by his co-religionists for his irreligious demeanor, the president of the Anshei Glupsk synagogue replied with a smile: "I am immune. Salman will stand good for me."

V.

Having served some days in Purgatory, the Melammed received notice to appear before the Tribunal once more. Silverman failed to recite his prayers the other night, and took supper at a "trepha" restaurant with a "shiksa" actress instead. Later Salman was called to hear that Silverman associated himself from synagogue on Friday night, smoked cigars and ate ham sandwiches. "O, woe is unto me," murmured the Melammed, "I shall never leave my confinement! It's too bad to be poor; it's good to be rich."

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(For The Hebrew Standard.)  
**SPEAKING WITH GOD.**

BY ARCHIBALD ROSS.

לבו נא ונוכח יאמר ד  
Come now, and let us reason together, saith the Lord.—(Isa. 1:18)

*Hark! the gladsome voice, descending  
To the human heart—and lending  
To the universe a pathos  
None but One Himself can know—*

*Speaking in the simplest numbers—  
From that Heart that never slumbers—  
Come together! let us reason,  
Tell me all your weal and woe.*

*When the seraphs of the morning,  
With their brightest robes adorning,  
Waken into luscious beauty,  
Turning all the world with song—*

*O for words to speak this glory.  
As their graces pass before Thee!  
Vain the effort, vain the impulse  
Of the vast created throng.*

*When at eve the skies, entrancing  
In their mellowed tints, seem dancing,  
When the twilight lingers sweetly,  
And the starry hosts appear—*

*Wisdom, from her throne supernal,  
Opens up her wealth eternal,  
Bidding us to join in festal,  
Students for a higher sphere.*

*Life is sweet, for in its essence  
We behold Thy nearest presence,  
And to Thee we make confession,  
For Thou only canst forgive.*

*In the mine, on mount, or water,  
In the battle, red with slaughter,  
In the long and sore night watches,  
Thou dost hear us, and we live.*

**Right Seeing.**

BY RABBI HARRY WEISS,  
Of Macon, Ga.

Text—Jeremiah 5:21 "Behold, they have eyes and see not."

**WHAT** avenues of entrancing splendor does the sense of sight unfold to us! The highest development of our senses, it enables us to project ourselves into space, to peer into distant worlds, to descry their orbits and to bring home the far-won conquests of space. We shrink space at a glance. We outstrip the lightning in its fiery race, and all through the power of sight. We thread the stars on a string of fancy, much as we would the gems of the lapidary's art on a silken cord, and all through the power of sight. We drink in their beauty through our vision. We people them with the denizens of our imagination, and all through the power of sight.

Nothing can be imagined which

we do not, as it were, see. Man has a spiritual as well as physical vision. The prophets of old were called seers; their speeches were styled visions. Their gaze rent the veil of time asunder and brought near the remotest future as well as the past, long steeped in forgetfulness. But above all, they recognized not so much the needs of the future as the demands of the present. They probed with their keen intuition the heart of man. They saw that the true meaning and permanence of life was not in the things of might, not in earthly victories, but in spiritual triumphs.

They taught the moral of empires and their crumbling away. They spoke of the might of legions and their passing to utter doom; the fraying of the kingly cloak before the touch of death; the withering of the choicest flower before its breath, and that the word of God alone ever continued above the wreck of things.

Their plaint against the people ever was, "Behold, ye have eyes and see not." This charge holds good to-day. Are there not myriads whose eyes are so intent upon the fascinating nothings of life that they wholly miss its realities? They touch the hem of existence, but in reality never live. They have no time to live, not time to see. Mesmer discovered that if a person rivets his gaze upon a shining spot to the total exclusion of everything else a state of torpor and ultimate hypnotic sleep settled upon one. Are there not myriads whose all-absorbing gaze is fixed upon gold? Are they not really blind to everything save it? They have but one state of consciousness. They eliminate everything from their view save gold till their life merges into a torpor, and finally into a state of unconsciousness.

Myriads are there who grope about in the darkness of their own choosing, darkness literal and weighing. They walk as if in a dream. The grander things of life never come within the compass of their mental horizon, but their whole life is summed up in material desire; their whole light is focussed upon earthly gain, the intellectual and the moral wholly escaping them.

How can we live most? It is only by seeing most and by seeing that which must live as an abiding influence with us. I do not say it is wrong to strive for the material things of life. They are instruments of spiritual gain if rightly used. We should have singleness of purpose. We should not dissipate our energies by diverting them into too many channels. We should bend all our energies for the attainment of one objective point in life. But should we attain it at such an expense that when we have gained it—we should exclaim in sadness of soul, is the trophy of victory worth the toil of

conquest—for but a brief space, and its glory will melt away, like the dew drops that melt beneath the touch of the sun and become running water dripping from the flowers they gemmed?

The path of many a man's victory is over broken hearts and bruised limbs. Many, when nearing life's brink, endeavor to make amends for their past wrongs. They would gladly set aside all their wealth for spiritual content. With the dimming of their eyes their spiritual vision clears.

Samson looked merely ahead. He was not circumspect. Led away by the carnal charms of women, he fell to his doom beneath the un pitying gaze of Delilah. The Midrash says: "His eyes were put out because he ever followed their wild desire." Most of our sins are traceable to the eyes. The command, "Thou shalt not covet," is really an injunction to man to guard his eyes, the source of all desire.

What is greed? What is theft? What is murder? In almost every case it is expressions of the sins of the wanton eye and the wayward look. What a wondrous power is sight! We learn through sight the meaning of light—light, the synonym of beauty—power, goodness and beauty; and yet, through it also, we learn the significance of darkness in all its suggestions of evil.

When the last faint spark trembles away from our physical vision may the inward light guide us in the enfolding darkness—the inward light, our self-content won in trial, but graced with the calm coming from the knowledge that our eyes were never narrowed with envy, but ever widened with charity; never glowered with threat, but ever warmed with humility; never strayed after the vanities of life, whose glitter is death and whose pleasure is sin, but ever and ever fixed their light on ideals of purity, the sanctities of living, the braveries of doing, and the eternal verities that make for right.

Then, when our life shall be sealed, "the Lord will be our light and our salvation." (Psalms 27:1.)

We shall see where others will grope. The darkness of death shall be unto us as the light of noonday. No longer will it then be said of us: "They have eyes and see not," but "Lo, though their eyes are closed in the slumber of death, they yet see visions transcending in beauty the glories of earth, the pomp of kingly place, the trophies of human cunning, and all the splendid victories of passing man."

**Council of Jewish Women.**

An important meeting of the New York Section will be held in the Shearith Israel vestry rooms, Central Park West and Seventieth street, on Tuesday evening, Jan. 18. The meeting will be given over to a symposium on "The Blind and Their Needs," and will be addressed by Mr. Robert W. Hebbard, Dr. John M. Green and Mr. Benjamin Berinstein. They will speak from the standpoint of a blind man. Dr. Charles F. F. Campbell, superintendent of the industrial department of the Massachusetts Commission for the Blind, will also give an address, which will be illustrated with stereopticon views.

The first meeting of the class under the leadership of Dr. D. de Sola Pool, will be held in the Shearith Israel vestry rooms on Tuesday, Jan. 25, at 4 p. m. Dr. Pool will speak on "What Is Judaism." All are welcome.

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# Adolph Greenspan's Escape.

A GHETTO STORY.

BY HALITVACK.

(Conclusion.)

"Jacob," Smayah called aloud, "the next thing for *Der New-Yorker* let it be about ladies wearing tall feathers under the canopy. Make them get married bare-headed."

Smayah was not a man without fine feelings, but he kept them only for those he loved. When he did not love, he could not win respect. He could not go halves with himself. Neither would he restrain himself.

Everybody looked up at Smayah, excepting the bride. It was not shamefacedness, but she had her eye fixed on Jacob.

"For what did you bring in newspaper writers to me?" she said to Mr. Berman, making a move as if to quit the canopy. "I don't want my wedding to be put in the papers."

"Shall you be in health, what talk you!" Mr. Berman tried to calm her, laying a gentle hand on her arm, to keep her in place. "Who talks of newspapers! there is nobody from newspapers here. This young man is only reading. See, Yankele; do me the pleasure be so good; put your paper in your pocket."

"Nu, then, make already," the bride answered, consenting to remain where she was.

Mr. Berman at once proceeded with the ceremony, beginning with the incantations, which gave him fine opportunity for displaying his vocal gifts. He then filled the wine glass, and pronouncing the blessing, he offered the contents to the couple. The groom took one big gulp, as if he badly needed it; the bride barely wetted her lips.

"Say it word for word after me," Mr. Berman ordered the groom, as the latter prepared to slip the ring down the bride's right-hand forefinger; "Therewith art thou sanctified unto me, according to the rite of Moses and Israel."

The knot was then tied, and there remained now for the officiating Mr. Berman to read out aloud the marriage contract, in whose Chaldean diction not one present understood a word:

"On the fifth in the week, on the seventeenth in the month of Sivin, in the year five thousand six hundred sixty-eight, which we count here in the city of New York, in the land America the North," Mr. Berman went on at a high rate of speed, "Abraham son of Hirsch said unto this virgin."

"That was in the time of Noah," Smayah added, in solemn tone.

"Nu, oh, nu!" Mr. Burman turned upon him with a savage growl, shaking his head and gesticulating with his hand.

"She doesn't know it, anyhow," Smayah agreed.

"Nu, oh, nu," Mr. Berman said again, violently stamping his feet.

He was then allowed to continue reading to the very end, when all was over, to the relief of everybody,

and particularly Smayah and Jacob. The canopy was put away. The couple were wished good luck by Mr. and Mrs. Berman, and Jacob; Smayah was silent. He stood minding the two, as they sat to rest a little before going their way, and there and then Smayah had his mind made up that he liked the groom and hated the bride.

"Listen," he began, approaching the former, "why do you keep your hand over your face, so as if you would want to weep yourself out a little?"

"It is already time we should go," the bride intervened, rising.

The groom would not move.

"Where were your eyes before?" Smayah went on, undaunted. He was true to his principle that a man may not consider himself honest till he spoke out his whole mind. "And really, what sort of ruination has come upon your head to go and marry your grandmother?"

"You doggish monster, you! tramp! rag!" the infuriated bride turned upon him, lifting her hand to smack him in the face, but dropping it again, "so does one talk to a lady! If you are such a good friend to him why did not you tell him that before the canopy was over?"

"Understand you," Smayah answered, gesticulating with his forefinger, "if I told him that before I would have robbed you out of a groom, but now I am taking away from you a husband."

It looked indeed as if he was taking away the husband, who had thrown himself convulsively on Smayah's arm, as a child clinging to its mother's skirt in the presence of some fright.

In a moment Smayah had dragged the poor young man into Jacob's room, and there he was made to relieve himself of his short story to the effect that he was a medical student from St. Petersburg, which place he was compelled to quit, and finding himself stranded in New York, without the glimmer of a chance of ever being able to pursue his studies, he had readily allowed himself to be taken under the woman's wing, till he was persuaded to marry her. He was enthusiastic about his future career: he had thought that was all a man wanted, and that a wife or no wife any wife, was even less than a secondary affair, and that woman had the means in her hand to see him through his course. But now since he had slipped the ring over her finger a strange feeling had come over him. He wished he could run away for himself in all black years.

"Adolph! Adolph!" came the

bride's imperious call. She was approaching the room door.

"Hurry yourself not so!" Smayah addressed her, opening the door. "You think he is yours, but that marriage under the canopy is nothing yet."

"We will tell Berman not to send the papers to the City Hall, and it will be nothing." He then turned around to whisper to Jacob.

"But you can't," Jacob returned. "Berman must send them: he has to do, whether the couple like it or not. It is too late for them to repent, and besides, they are fully married in the Jewish law, anyhow."

"Nu, nu, it makes not out, I tell you," Smayah said aloud. He could not bring himself to acknowledge any impediment or difficulty in the way of justice, as he considered it. "Your canopy to-day is nothing, I tell you," he continued looking the woman straight in the eye. "It has no sort of a worth, the government will not look on it, and this puny man is nothing to you."

"You know the law so?" she returned with scornful defiance, "Do you think in truth you are talking to a greener! I'll show you, you doggish mouth, you, who is—"

"You needn't take the trouble to show me who is older," Smayah answered, anticipating the last word, so dangerously near being spoken out by her. "Look here, I know you," he added, fixing his eye upon her in one long stare. "I know you, and I tell you, your canopy to-day is nothing. Not so quick—do people become man and wife. I know what I talk, I tell you."

"Me worries not," she snapped, "I hear you all or tle cat! I have had a proper divorce from my first husband. Rabbi Zareszit divorced us. Adolph can find it out from him. I hear you as the cat!"

"Masol-tov! Masol-tov!" Smayah yelled, taking the young man by both hands and leaping with delight. "Now I give you Masol-tov (good luck). I waited for the real one—see!"

### Dr. Friedlander at the Meftze Sphath Eber.

Dr. Israel Friedlander, of the Jewish Theological Seminary, delivered an address on Sunday evening at the Meftze Sphath Eber (Hebrew Speaking Society) at their rooms, 234 East Broadway. The address dealt with "The Political Ideals of the Bible," and was an interesting exposition of the development of the idea of the selection of Israel, and of the relation of that idea to the political aspiration of the Jews. The lecture was well received by the large audience in attendance, and an interesting discussion followed.

At the next meeting on Sunday evening, January 16, Mr. Paul Chertoff will deliver an address.

### Aid for Lakeview Home.

After investigation of the application of the Lakeview Home for Jewish Girls, on Staten Island, for funds to build a permanent home, the Council of Communal Institutions has unanimously resolved that the purpose of the institution is deserving of encouragement, and sends the application to the Committee on General Welfare.

So far subscriptions have been received from Jacob H. Schiff, \$2,000; Isaac Stern, \$500; Alfred Heinsheimer, \$2,000, and George Blumenthal, \$2,000.

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### Literary.

JEWES IN ART.—By Sophie M. Colman, Cincinnati, S. Bacharach, 1909.

This volume is well written, carefully and fastidiously printed and bound, and enriched with a number of charming and appropriate illustrations. It purports to tell the story of the artistic labors of a number of prominent Jews. These are Josef Israels, Hiram Abif, Philip Velt, Henry Mosler, Eduard Bendemann, E. M. Lillien, who, it is said, will soon pay a visit to the United States, Max Liebermann, and Sir Moses Ezekiel.

The tale is told in plain and simple language, the volume being designed to teach every Jewish boy and girl to whom it comes, something about these men and their productions. That the author has been successful in her appointed task goes without saying.

But the author is mistaken somewhat in her views that the invasion of the field of art by Jews is of comparatively recent date. Indeed she, by treating of Hiram Abif, seems to give the contrary proof to her assertion. This, however, is a minor matter which we are sure will not detract from the merit and usefulness of the present book. It should be supplemented by further volumes, treating other noted Jewish figures in the world of art, so that the juvenile reader will obtain a complete understanding of the subject. For these supplements we look to the author to provide us.

Why the picture of Rabbi Isaac M. Wise and Sir Moses Ezekiel appears twice in this volume we are at a loss to explain.

John Spargo has put the finishing touches to his "Karl Marx: His Life and Work," the labor of twelve years. B. W. Huebsch will publish the book in the spring. The author has had the aid of those of Marx's friends who survive, and the most active co-operation of Mme. Lafargue, the great Socialist's daughter, who lives in France. The book will be fully illustrated. Strangely enough, this will be the first important life of Marx, but perhaps this is the "psychological moment" for its publication.

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## Items of Interest in the Jewish World.

A synagogue is being planned for Berkeley, Cal.

A night school for the study of Hebrew will soon be instituted in Newark.

The Ohio Jewish Religious Association will meet at Dayton, O., next year.

Rabbi Jacob Nieto is urging a federation of all San Francisco's Jewish charities.

A plan has been projected for a Hebrew Educational Institute for St. Paul, Minn.

The Jewish Ladies' Aid Society of Memphis, Tenn., have applied for a charter.

Orthodox Hebrews of Auburn, N. Y., are about to begin the erection of a new synagogue.

The annual B'nai Berith Day was appropriately celebrated in Memphis on the 9th inst.

The Chelsea, Mass., Y. M. H. A. is at present engaged in a campaign to raise 300 members.

A burglar was caught robbing the home of Rabbi D. Loewenthal, of this city, last week.

The Hebrew Relief Association of Cleveland, O., expended \$16,511 in its relief work last year.

In Hungary no less than 1,383 Jewish children are being brought up in non-Jewish institutions.

Rev. Joseph Silver has been elected Rabbi of the Adath Jeshurun Congregation of Minneapolis.

A military cadet brigade is being organized by the Hebrew Educational Society of Brownsville.

Isaac Denesch, prominent in Baltimore communal and mercantile circles, died on the 4th inst.

The congregation Adath Israel, of Dallas, Tex., have filed plans for the erection of a new synagogue.

District Grand Lodge No. 3, I. O. O. B., will hold its next convention in Pittsburgh, Pa., on the 30th ult.

The Arkansas Jewish Sabbath School Association held its annual convention in Little Rock, January 1-3.

Houston, Tex., has been selected at the place for holding the next annual session of the Texas Zionists.

Rabbi David Lefkowitz has been elected president of the Jewish Educational Association of Ohio.

The Building Department has granted a permit for the erection for the Providence, R. I., Jewish Orphanage.

During the past year the Daughters of Beth Israel of Philadelphia raised \$4,000 for their charitable work.

The Jewish Congregation in Bennington, Vt., has split, and an orthodox and a reform congregation are the result.

Special services were held by the First Hungarian Congregation, Chicago, Ill., last week, to celebrate its silver jubilee.

The members of the Jewish Literary Society of Houston, Tex., have decided to purchase a site and erect a club-house thereon.

It is stated that two Jews, Dr. Emanuel Herzl, a professor of Buda Pesth University, and Herr Max Beck, banker, are to be created barons.

Owing to the trouble in connection with his recent election to the Duma for Odessa, Herr Brodsky has resigned, but intends to stand again.

Mr. Julius Rosenwald's pledge to double the largest gift to the Associated Jewish Charities of Chicago during the past year has cost him \$20,000.

Mr. David L. Alexander, K. C., the president of the Board of Deputies, has been appointed a Justice of the Peace for the County of London.

The Turkish government has promised financial assistance to the Alliance Israélite toward the establishment of a technical school in Yemen.

Rabbi S. M. Hinden has been compelled to resign from the Schenectady, N. Y., Civil Service Commission, on account of his being an alien.

Mr. Alan Michael Green, a member of the convenedant Civil Service in the Bombay (India) Establishment has been appointed Assistant Collector of Ahmedabad.

The Rabbi of Buenos Ayres has succeeded in forming a federation of the Jewish communities in the Argentine Republic, who hitherto had no relations with each other.

The Austrian Emperor has appointed Dr. Salomon Ehrmann professor extraordinary at the University of Vienna. The new professor was born at Ostrovoc (Bohemia), in the year 1854.

In the course of a debate in the French Chamber of Deputies, the Foreign Minister promised to enter into pourparlers with the Russian government concerning the passports of French Jews.

The litigation instituted by the Congregation Adath Jeshurun M'Yasse, of this city, to regain possession of the building from which it was dispossessed, has been decided against the congregation.

News has been received that an epidemic of meningitis has broken out in Jerusalem, and that a large number of patients have been taken to the isolation pavilion of the Shaare Zedek Hospital, which is in need of funds to meet the situation.

While walking on the Boulevard Sebastopol, Paris, recently, Major Alfred Dreyfus met M. Boewer, who was at one time connected with the "Camelits du Roi," a Royalist and anti-Dreyfusist organization. An altercation ensued, and ultimately blows were exchanged.

Herr Wolffsohn, a Jewish manufacturer, was elected president of an exhibition to be held in Odessa in 1910, but he resigned, owing to the daily receipt of letters threatening that his factory would be blown up. Others have also resigned, and the exhibition may not now be held.

Emperor Franz Josef has caused his gracious acknowledgments to be sent to Dr. Edmond Benedikt, a prominent lawyer in Vienna, Professors Dr. Hans Gross and Dr. Joseph Rosenblatt, for their valuable co-operation in the preparation of the reform of the Austrian Criminal Code.

Herr Adolf Bensinger, a co-religionist of Mannheim, has founded a tuberculosis museum in Frankenthal. On the same day another institution founded by a co-religionist was opened. In 1901 Frau Julius Oberle bequeathed 200,000 marks for an art gallery, which has now been completed.

With the aid of a donation from the Chinese Opium Guild, the Shanghai Jewish School this year will show a small surplus. Mr. Ellis Hadoorn and Mr. A. E. Moses have given \$1,000 dollars to the prize fund, and the Municipal Council has voted a sum of money to the school funds. The school accommodates about seventy children.

Considerable attention is being directed in art circles in Hungary to the exhibits of a young Jewish lady sculptor in Buda-Pesth, M<sup>rs</sup>. Elsa Kelma,

who is showing eight of her best works. Experts have expressed special admiration for her "Salome" and "Moses." An art journal states in this connection that these works have placed the artist among the first sculptors in Hungary.

"The Miracle, or Key to the Talmud" was produced for the first time at the Olympia, Shoreditch, London, on Monday, January 3. The leading roles were enacted by Mr. John Lawson and Miss Lucille Sidney, the former especially distinguishing himself as Joseph Emmanuel, the blind Jewish Talmudist who recovers his eyesight by a miracle at the same time that Cohen Goldstein, the Jewish apostate, loses his.

The Polish and Russian papers have opened a strong campaign against the Jews, accusing them of the fact that a number of recruits from amongst our co-religionists were missing at Warsaw. They have forgotten, however, to mention that whereas two-thirds of the population of the Polish capital consisting of non-Jews had to furnish only 693 conscripts, our brethren in Warsaw, forming one-third of the inhabitants, were asked to present no less than 500 soldiers.

The Retch states that the distinguished sculptor, Aronson, recently arrived in St. Petersburg from Paris on the special invitation of a high personage, in connection with the proposed new statue of Alexander II. The police, however, ordered him to leave the capital within twenty-four hours, on the ground that, as he was a Jew, he only had the right to reside within the Jewish Pale. He subsequently received permission to remain for a few days, but in the circumstances preferred to depart.

M. Moise Fresco, former headmaster of the Boys' School of the Alliance in the Galata district of this city and the author of a large number of educational works, was charged some months ago by the Minister of Education to inspect the Elementary Mohammedan Schools in Constantinople, and to report on the quality of the lessons given in French. M. Fresco so ably discharged his mission that he has just been appointed by the government teacher of French at the superior classes of the Normal School and Inspector-General for French studies at two other State lycoums.

According to the "Statistical Handbook of the Kingdom of Bohemia," there were 92,745 Jews in the kingdom out of a total population of 6,318,697 on the occasion of the last census. Of these, 19,439 inhabited the capital, Prague. Other districts possessing a considerable Jewish element are: Beneschau, 1,481; Jung-Bunzlau, 1,072; Deutsch-Brod, 1,050; Brux, 1,016; Budweis, 1,882; Caslau, 1,007; Kuttenberg, 904; Karolinenthal, 3,162; Klattan, 1,286; Kolln, 1,357; Leitmeritz, 1,352; Pardubitz, 1,027; Pilsen, 3,619; Podersam, 1,182; Selcan, 1,274; Smichov, 1,820; Tabor, 1,778; Weinberge, 3,961; Zizkov, 1,228; Reichenberg, 1,137.

General Tolmatcheff is evidently convinced that his efforts are required in order to maintain the religious spirit among the Jews of Russia. On receiving the new wardens of the synagogues he made a pathetic appeal to them, requesting the chiefs of the community to foster religion amongst the Jews and to influence them not to use the Russian equivalent to their first names. But one need not gather from that that the Prefect has suddenly become a great friend of the Jews. At the same time he directed the judicial authorities to institute legal proceedings against the doctors of the Jewish Hospital for having been at the head of a charitable fund in 1905.

Last Saturday Temple Emanuel was crowded with an unusually large number of worshippers who came to witness the Bar Mitzvah of Max Sharlin, son of Mr. and Mrs. D. Sharlin, of Mariners' Harbor. The young confirmant acquitted himself very creditably, and Rev. Albert Goldfarb, after addressing him, handed him a beautiful prayer book, the gift of Mrs. Julius Schwartz, in memory of her departed husband.

### IN THE SYNAGOGUES.

#### Congregation Orach Chaim.

Rev. D. de Sola Pool will occupy the pulpit this Sabbath morning.

#### Congregation Ez Chaim.

Rabbi D. Loewenthal preaches Sabbath morning on "The Destiny of Israel."

#### Cong. B'nai Jeshurun.

Rabbi B. A. Tintner preaches Sabbath morning on "A Lesson from Scriptures."

#### East Eighty-sixth Street Temple.

Rabbi Davidson preaches Sabbath morning on "Uncompromising Justice."

#### Cong. Shaari Zedek of Harlem.

Rabbi Adolph Spiegel preaches Sabbath morning on "The Result of a Hardened Heart."

#### Congregation Ohab Zedek.

Rev. Dr. Bernard Drachman preaches Sabbath morning on "The Increased Cost of Living—A Social Danger."

#### Cong. Mt. Zion.

Rabbi I. S. Moses will lecture this (Friday) evening. Rabbi Samuel Greenfield will preach on Sabbath morning.

#### Ohab Zedek Sisterhood.

A special meeting of the Sisterhood will be held in the vestry rooms of the Congregation on Tuesday evening, January 18.

#### Temple Beth-El.

Rev. Dr. Samuel Schulman will preach Sabbath morning. Sunday, at 11 a. m. Dr. Schulman lectures on "Judaism and the Child."

#### Temple Israel of Harlem.

Rev. Simon Cohen will speak this (Friday) evening on "Israel." Sabbath Dr. M. H. Harris preaches on "Ministering of Hands."

#### Educational Alliance.

Dr. Joseph D. Spear will officiate as rabbi and Rev. Boris Steinberg as cantor at the children's services Sabbath afternoon.

#### Sinai Temple, Mt. Vernon.

Dr. Joseph I. Garfinkle preaches this evening on "Social Consciousness." Sabbath morning, "Haym Salomon, Patriot and Financier."

#### Temple Emanu-El.

Rabbi Silverman preaches to-morrow (Sabbath) morning on "The Bible and Modern Culture." Sunday at 11.15, Dr. Magnes lectures on "Ghetto."

#### Temple Hand in Hand.

Rabbi Isidor Reichert preaches this (Friday) evening on "Vices of Our Times." Sabbath morning (German sermon) "The Last Three Plagues."

#### Temple Beth-El, Jersey City.

Rabbi Louis J. Goetz will lecture this (Friday) evening on "The Wit and Wisdom of Common Jewish Proverbs." Sabbath morning, "The Ancient and Modern Servant of God."

#### Beth Israel Bikur Cholim.

Rev. Aaron Eiseman lectures this (Friday) evening on "What Makes Life Worth Living?" Rabbi Eiseman will preach a sermon on Sabbath morning on the subject "Are You Free?"

#### Educational Alliance.

Rabbi Samuel Buchler preaches this Friday evening before the Young People's Synagogue on "Practical Value of Religious Theories," and Sabbath morning before the People's Synagogue on "God's Eternal Love."

#### Temple Anshe Chesed.

Dr. Gustav N. Hausmann will preach this (Friday) evening on the subject "Hebrew, Israelite and Jew." Sabbath morning, "Courage." Dr. Hausmann will deliver an address next Tuesday evening before the Auxillary of Beth Israel Hospital at the Harlem Casino.

#### Orach Chaim Sisterhood.

A regular meeting of the Orach Chaim Sisterhood was held on Wednesday, January 5. The following officers were elected for the coming year: President, Mrs. Simon Wilhelm; vice-president, Mrs. J. Bachrach; treasurer, Mrs. Elle

Hyman; recording secretary, Mrs. Herman B. Lefkowitz; corresponding secretary, Mrs. Edwin Kaufman.

#### Hebrew Congregation of the Deaf.

The above congregation held an entertainment and charity ball last Saturday night, which was very successful from every point of view. This was the first affair which the congregation held and the proceeds derived from the sale of tickets will go toward helping the poor and needy deaf. The occasion again emphasized the need of some centre where the large members of Jewish deaf mutes may gather for social, educational and religious purposes. Ove 500 deaf mutes attended the dance.

#### The Free Synagogue.

Sunday morning, at 11.15, Dr. Wise will preach on "The Crime of Poverty." This (Friday) evening, at 8.15, at Clinton Hall, Dr. Wise speaks on "The Perils of Compromise and Expediency."

Sunday morning, January 16, Mr. Albert Ullman will give an informal talk to the pupils of the religious school, at the morning exercises on "Old New York."

Sunday evening Dr. Wise will deliver the first of a series of addresses at Brownsville, under the auspices of the Hebrew Educational Society, speaking on "Present Day Jewish Tendencies."

The Religious School of The Free Synagogue for the past year has published a school paper, The Chronicle, under the supervision of one of its teachers, Mr. A. E. Horn. The pupil editors are Masters L. Hart, I. Stroeck, A. Davis, N. Ransohoff, and C. Haas. The Chronicle is devoted to school activities, a guild of personal service, social service, library, sewing circles, choir, etc. The guild has for its motto, "To pity distress is human, to relieve it is Godlike." Every pupil of the school is a member and takes an active interest, and the organization is self governing.

Recent numbers contained a series of stories about the Rabbis, Great Men in Israel, and Biblical stories.

#### The Settlement of Jews in Turkey.

A communication from Constantinople to the Frankfurter Zeitung states: In the course of an official visit which the Chief Rabbi of Turkey paid to Ahmed Riza Bey, president of the Chamber of Deputies, the latter said that the government was disposed to facilitate the immigration and settlement of Jews into various countries of the Empire, to fill hitherto uninhabited regions by an industrious and loyal population. A similar statement was made by the Minister of Pious Foundations in the Senate. On the initiative of the Turkish Ambassador in Berlin the General Jewish Colonization Organization in that city has prepared a memorandum for the Turkish government on the settlement of Jewish immigrants in Turkey, and the chairman and its Executive Committee, Dr. Alfred Nossig, was sent to Constantinople to discuss the subject personally with the government. The legal bases for an immigration of this character will be drafted by jurists for the purposes of the bill which the Minister of Finance will lay before Parliament. The organization of the movement will be undertaken by a joint stock company in accordance with Ottoman law. Through the circumstances that the decision of the Turkish government will be communicated to the great Jewish communities in Europe, the question of a Jewish immigration into Turkey will be placed on a new basis. Considerable weight is attached to negotiations being conducted with the official representatives of the Jewish people.

#### Young Men's Hebrew Association.

The speaker at the religious services next Friday evening will be Rev. Samuel Greenfield.

The speaker at the children's services on Saturday afternoon will be Miss Jaine, one of the teachers of the Hebrew school.

The second annual prize declamatory contest of the Percival S. Menken Literary Society attracted a large audience last Sunday evening. The judges were: Hon. Edward Lauterbach, Mr. Jos. B. Davidson and Dr. Louis S. Rosenstiel. The first prize was awarded to Adolph Deutsch, and second prize to Harry Blumenthal.

On Sunday evening, January 16, Dr. W. Freudenthal will address the young men. His subject will be "How to Avoid Catarrhal Affection of the Nose and Throat."

During the month of December the Employment Department secured positions for over 100 young men.

"The Queen of Vaudeville," Irene Franklin, will be the big star feature of a splendid programme at the Bronx next week, which will include James Thornton, Gracie Emmett and company, Gus Edwards' School Boys and Girls, Chas. and Fannie Van, Harry Breen, Hassan Ben Ali's Arabs and the Zara-Carmen Trio. Concerts will be given as usual on Sunday.

## Temple Beth-El

5th Ave. and 76th St.

Regular Friday evening services at 8.30. On Sabbath morning Rev. Dr. Samuel Schulman will preach at 10.30. Sunday morning Dr. Schulman will preach on "Judaism and the Child." Services begin at 11 o'clock. All are welcome.



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at a function or reception—  
But oh! what they missed  
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## SOCIAL.

Mt. Zion Sisterhood will give a list in the vestry rooms of the synagogue, No. 41 West 119th street, on Monday afternoon, January 17, at 2 p. m.

Mr. and Mrs. Simon Wilhelm, of 207 West 110th street, will be at home to their friends on Sunday, January 16, from 3 to 6, in honor of the twenty-fifth anniversary of their marriage.

The annual social event of District Grand Lodge, No. 1, I. O. B. B., for the year, 1910, will consist of a vaudeville entertainment followed by a dance at the Hotel Astor on Saturday evening, January 15, at 8.30 p. m. The entertainment will be under the direction of Mr. Percy Williams.

The second annual ball given by the Daughters and Young Daughters of Israel (Harlem Home for the Aged), will be held on Saturday evening, January 22, 1910, at Alhambra Hall, Seventh avenue and 126th street. Miss M. Goldstein is the president of the Young Daughters of Israel.

The annual breakfast given by the New York Section of the Council of Jewish Women will be held this year on February 14. It promises to be one of the social functions of the season. Those desiring tickets will please communicate with Mrs. E. A. de Lima, 58 West Eighty-seventh street. This breakfast is not paid for out of the funds of the organization.

A bridge whist and euchre was given by Mrs. Rose Levere at her residence, No. 229 West 110th street, on Thursday, January 6, and the entire proceeds given to the Amelia Relief Society, of which Mrs. Levere is vice-president. The affair, which was the first of a series to be given to replenish the society's depleted treasury, was largely attended and the prizes were beautiful and costly.

The Young Folks' League of the Young Women's Hebrew Association will hold a dance at Bretton Hall, Broadway and Eighty-sixth street, on

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Saturday evening, January 15. This dance is preliminary to the annual affair which the league will hold at the Waldorf-Astoria on March 19. The dance is to be under the supervision of the Entertainment Committee, of which Mr. Selig Richard Getlar is chairman, and Miss Elsie Tobias, the secretary.

## BIRTHS.

ROSENBAUGH.—Born to Mr. and Mrs. D. Rosenbach (nee Henrietta Kraushaar), No. 150 Keap street, Brooklyn, a son, January 1, 1910.

## BAR MITZVAH.

COHEN.—Mr. and Mrs. A. L. Cohen announce the Bar Mitzvah of their son, Mortimer A., at Temple Hand in Hand, 145th street, between Willis and Brook avenues, Saturday, January 15. At home Sunday, January 16, after 3 p. m., 341 East 139th street.

ETTINGER.—Mr. and Mrs. Emanuel Ettinger announce the Bar Mitzvah of their son Milton James, Saturday, January 15, at Temple Hand in Hand, 145th street, between Willis and Brook avenues.

HERST.—Dr. and Mrs. S. Herst, 43 West 119th street, announce the Bar Mitzvah of their son Arthur, Saturday, January 15, 1910, at Temple Mount Zion, 41 West 119th street.

MESSING.—Mr. and Mrs. Herman J. Messing announce the Bar Mitzvah of their son Arthur, on Saturday, January 15, at Temple Agudath Jeshorim, Eighty-sixth street, near Park avenue. Reception Sunday, January 16, at Hotel Ashton, Madison avenue and Ninety-third street, from 3 to 6. No cards.

## ENGAGEMENTS.

BUSCH-KATZ.—Mr. and Mrs. A. Katz announce the engagement of their daughter Beatrice to Mr. Sol Busch, of 271 West 140th street, Sunday, January 16, 1910, from 3 to 6 p. m. No cards.

COHEN-ROSE.—Mr. and Mrs. Oscar B. Rose announce the engagement of their daughter Pauline to Mr. Herman Cohen. At home Sunday, January 16, 3 to 6, 137 West 112th street.

DRUCKER-FOISE.—Mr. and Mrs. Ephraim Drucker, of 3671 Broadway, announce the engagement of their daughter Isabel to Mr. Joseph F. Foise. At home January 16, from 3 to 6.

KAPLAN-WEXNER.—Mr. and Mrs. Magenheim of No. 14 East 106th street, beg to announce the engagement of their daughter, Ida Wexner, to Mr. Louis Kaplan.

KRONHEIMER-BYTHNER.—Mr. and Mrs. M. Bythner, of 123 West 129th street, announce the engagement of their daughter Clara to Mr. Moses C. Kronheimer, of Baltimore, Md. Reception January 30, from 3 to 6 o'clock.

LERNER-ELLIS.—In honor of the engagement of their daughter Eva to

Mr. Samuel A. Lerner, Mr. and Mrs. J. A. Ellis, 3 West 122d street, will be at home Sunday evening, January 16. No cards.

LITTMAN-ASCH.—Reception of Miss Hattie Asch and Mr. Arthur Littman will be held at the Herrnsstadt, 27 West 115th street, on Sunday, January 23, after 7.30 p. m. No cards.

MILLER-MONDAY.—Mr. and Mrs. Julius Miller announce the engagement of their daughter Bessie to Mr. Mortimer Monday. At home Sunday, January 16, 1910, 147 West 119th street, after 7 p. m. No cards.

NEUHOFF-LOWY.—Mr. and Mrs. Jacob Lowy, 229 East Fourteenth street, announce the engagement of their daughter Mildred to Jacob P. Neuhoff. Reception January 23, 1910, after 7 p. m., at the Savigny, Fifth avenue, between 125th and 126th streets. No cards.

REINEMAN-KOLB.—Mr. and Mrs. Simon Kolb, 145 West 116th, announce the engagement of their daughter Josephine to Mr. Bernard Reineman. Reception Sunday, January 16, at Herrnsstadt, 27 West 115th street, after 8 o'clock. No cards.

ROSENBLATT-MORRIS.—Mr. and Mrs. Max Morris announce the betrothal of their daughter Belle to Mr. Sydney S. Rosenblatt. At home Sunday, January 16, from 3 until 6, 204 West 143d.

STERN-ADLER.—Mr. and Mrs. Ph. Adler, of 809 St. Nicholas avenue, beg to announce the engagement of their daughter Hilda to Mr. Edwin Stern. At home Sunday, January 23, from 3 to 6 p. m. No cards.

## MARRIAGES.

KIRSH-SCHWEITZER.—At the Hotel Astor, on Tuesday, January 4, the wedding of Miss Julia Kirsh, daughter of Mr. and Mrs. Nathan Kirsh, of 123 West 128th street, to Mr. Nathan Schwietzer, was solemnized by Rev. Dr. Bernard Drachman. The bride's attendants were Miss Jeannette Schwietzer, maid of honor, and the Misses Norman, Balzer, Bernstein, Shavell and Kasherwitz, bridesmaids. Isidor S. Schwietzer was best man, and the ushers were Mr. David Davis, Mr. Max Oettinger, Mr. Irving Rafsky, Mr. Allan Schwietzer, Mr. Ben Frank, Mr. Samuel Krohn, and Mr. William H. Schwietzer. Mr. and Mrs. Schwietzer have left for an extensive tour to the Pacific Coast.

Patrons of vaudeville will find plenty to amuse and entertain at the Colonial next week where Manager Percy G. Williams has selected an attractive programme of headliners, enlisting Princess Rajah, the graceful Egyptian dancer; "High Life in Jail"; "The Futurity Winner"; Louis Simon and Grace Gardner, in "The New Coachman"; Williams and Van Alstyne; Mr. and Mrs. Jimmy Barry, in "Hensfoot's Corner"; T. Nelson Downs; Wormwood's animals, and others. On Sunday the usual concerts will take place.

Harlemites will be delighted to learn that they are to have the opportunity of seeing their popular favorite, Miss Adelaide Keim, who tops a particularly meritorious bill at the Alhambra next week in a delightful comedy act by Edgar Allan Woolf, entitled "Miss Bright, Decorator"; Margaret Moffat and company; George Spink and Agnes Lynn will entertain; Herbert Clifton; Marcel and Boris and Boris; Duncan's colles; the Three Leightons, Sadie Jansell are also announced.

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## Literary.

AMURRU.—The Home of the Northern Semites, by Albert T. Clay. Philadelphia, 1909, The Sunday School Times Company, \$1.25.

Sixty years ago, when Sir Henry Layard published his epoch making work, "Nineveh and Its Remains," the Assyrian and Babylonian exhibits in the British Museum were all enclosed in a case hardly three feet square. To-day we are in possession of, and able to read, tens of thousands of Assyrian and Babylonian tablets, comprising every kind of historical inscription, chronicles of wars, accounts of buildings, stories of religious celebrations, diplomatic and personal correspondence, commercial documents, contracts, bills and price lists, law codes, grammars, dictionaries, syllabaries, paradigms, commentaries, geographical lists, census reports, chronicles and lists of kings and governors, list of stars, eclipses and astronomical terms, mathematical problems and facts, names of gods and goddesses, omen observations and astral texts, books of magic, medical recipes, curses and spells, prayers and hymns, prayer rituals, myths and epics and every conceivable phase of literature. When it is remembered that these records, dating from about 2200 B. C. to the end of the Biblical period, are written in a language closely related to Hebrew and that they reflect every phase of the life and thought of the greatest world power in Western Asia in Biblical times, it readily becomes intelligible how far reachingly important Assyriology is for the correct understanding of the Bible. It is not too much to say that an entirely new conception of the Bible has been formed since the archaeological discoveries in Mesopotamia.

At the present day, among Bible scholars, Babylon has once more completely conquered Jerusalem, and a pan-Babylonism is unceasingly dinning in our ears. The climax was reached when that splendid scholar, Friedrich Delitzsch, delivered his sensational Babel and Bibel lectures before the Kaiser. These evoked a storm of protest and criticism. The latest scholar to dispute the claims of the pan-Babylonists is Professor Clay, in his work on Amurru, The Home of the Northern Semites.

Professor Clay has little sympathy with the astral mythological school of Winckler. Winckler reads the Bible throughout as an astral myth. It is well known how perfectly Napoleon can, by this method of interpretation, be proved beyond the slightest doubt to be nothing but a sun myth. Therefore, passing over the incredible theories of this brilliant, but irrational, scholar, he proceeds to ride his own hobby horse, that an ancient, civilized Semitic people lived in Amurru—Palestine and Syria—before the time of Abraham, and that, so far from Palestine being influenced by Babylon, it was Babylon which received much of its religion and literature from Syria and Palestine. He thus strikes at the foundation of the position of the Pan-Babylonians, denying almost entirely Babylonian influence upon Israel, and asserting instead independent, but parallel development in Israel and Babylonia from the same beginnings.

No more effective vindication of the value of Israel's contribution to the world could be imagined than the definite proving of this theory. But, although Professor Clay has scored some palpable hits, he cannot yet be said to have proved his case conclusively. The evidence he adduces is valuable and refreshing and will command attention in the opposite camp. But it does not compel assent. Although the thesis he attempts to prove is most probably correct, his proofs are too fragmentary and open to dispute to be thoroughly cogent. The possibility of interpretations of Assyrian polyphonic writing differing from the ones he favors, makes it impossible for him in the present state of our knowledge to do more than support his theories.

But his work is of great value. It is a wholesome check to the wild and arbitrary assertions based on conjectural identifications of the names of persons and places, the reading of which even is involved in doubt, that do so much to obstruct the progress of real knowledge. The non-Assyriologist, seeing that the first syllable of the name of the Babylonian Noah has been variously read as Ut, Bir, Pir, Per, Tsit, Um, Shamash or Nuch, will ask in amazement how any positive statements can be made with such precarious and uncertain knowledge. And it is well, too, for the specialist to be reminded of the perilous nature of many current hypotheses which pass muster as proven facts.

The book, it must be repeated, is valuable, and it is of value to the layman as well as to the specialist, being divided into two parts, the second of which alone is technical. Such chapters as the one that rescues the Jewish Sabbath from the claims of Babylon are admirable, and go to make up a book of positive, constructive worth.

D. de SOLA POOL.

**Auction of Valuable Real Estate.**  
In order to close the estate of Jacob Schwarz, deceased, and by order of the Supreme Court, Messrs. L. J. Phillips & Co. will sell at the Real Estate Exchange, 14-16 Vesey street, on Thursday, January 27, at noon, the following desirable properties: Nos. 2064 to 2070 Third avenue, Nos. 171 to 177 East 113th street, 2183 to 2189 Second avenue, 521 Lenox avenue and No. 102 East 113th street. Title Guarantee and Trust Company policies will be delivered free to purchasers and maps and further particulars can be had off the auctioneers.

The Lady Judith Montefiore Society of Newark, N. J., celebrated its twentieth anniversary last week by giving a banquet.

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**Famous Jews of the 19th Century.**

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AUTHOR OF "JUSTICE TO THE JEWS".  
No. XX.—ISAAC M. WISE.

ISAAC MAYER WISE was the most prominent American rabbi of the nineteenth century.

He was a man of self-will and iron determination, and both were required to make his way under the conditions which faced him in the new land.

Rabbi Wise was a many-sided man, and each was like the facet of a well-cut diamond—it flashed and scintillated with its own brilliancy. He was an intrepid fighter, a skilful organizer, a powerful preacher, a caustic writer, and a scholar of deep erudition.

He was the knight-errant of Jewry, ever ready to unsheath his sword in the cause of Zion. For fifty years he stood in the public limelight, the champion and defender of Israel's hosts, meeting every outside attack with the grim courage of conviction, routing opposition with either the cold logic of facts, or the sweeping eloquence of his gifted tongue.

Dr. Wise has but lately passed from amongst us, so we are as yet too near him to form a just estimate of his character or view dispassionately and impartially his achievements. That he will grow greater, more majestic, more commanding with the lapse of time there can be no doubt. The years will so add to his fame that his figure will become colossal in the perspective of history.

Dr. Wise owed a goodly portion of his success to his optimism. He had a way with him of always looking on the bright side of things, and like a wizard alchemist he could extract joy from sorrow, hope from despair, and happiness from misery. He had always a wholesome, hearty, and fresh exuberance about him, which gave him peace with himself and the world besides.

He got the best out of life. He knew how to get it. His was a nature overflowing with geniality and good humor, and he saw good in everything.

A few years before his death a stroke of paralysis left him with a halting weakness in one leg. A friend thought to condone on the affliction. "Oh, never mind," said the optimistic Rabbi, "rather a stiff leg which is curable than a stiff neck for which there is no remedy, as father Moses will testify."

He could extract humor out of the gravest situations. One day he was alighting from a street car, when a young man ran to his assistance. "Doctor, let me help you down," requested the polite youth. "My boy," replied the Rabbi, "never help a man down, but always help him up."

Humor was the backbone of his robust optimism. He could always see the rainbow of hope come out from the waters of the deluge of despair, its prismatic colors gilding the surroundings with hues of beauty.

There was not a particle of pessimism in his soul. He believed that the world was a place of goodness, beauty and love, and this belief sustained him for over half a century of activity, kept him from being swept away by the torrents of abuse and personal attack that rolled over him from all quarters.

Often the viperous virulence of the press was directed against him, and even the pulpit so far forgot its mission as to hurl the missiles of bigotry at the head of the good man; but he met both in the open and showed he had no fear while conscience sustained him in the cause to which he was devoting his life and talents.

He had a deep faith in God and in everything that happened he saw the mysterious power of an Almighty hand. Whatever happened was God's will, yet Rabbi Wise was in no sense a fatalist. He simply had implicit trust in Providence, believing that right in the end would overcome the power of wrong.

He was a man of wisdom. He was—"Rich in saving common sense And, as the greatest always are In his simplicity sublime."

He had no ostentation; he did not parade himself before the world, but sank into his own modesty. He had no ambition to be in the public eye.

He wanted to perform his mission without show, to labor for his people in silence, to lead them in the way their fathers trod.

His pen and voice were ever ready to plead the cause of the Jew, no matter from what land he hailed. All that was necessary to enlist his sympathy and aid, was the common bond that united them as brethren in the fold of Judah.

To him the Jews were the Chosen People, the beloved children of the Father, yet those outside the pale of Judah, he recognized, had also a claim to the Fatherhood of God, and so he did not allow class, creed or color to blind him to the duty he owed to the brotherhood of man.

He had a heart that embraced the world in its loving kindness towards the race. Wherever he saw suffering he tried to alleviate it. His voice was raised in behalf of the black man in the slavery days, and for everyone pressed by the heel of tyranny, he had sympathy, if not practical aid.

His wise counsel, his cheering words, were the lamp and light to many a weary wayfarer on life's path. He lived the champion of Israel and the lover of humanity,

he died the servant of God and friend of man, mourned by thousands who knelt at different altars, but who recognized in him sincerity, devotion to what he believed to be right, and a manhood which enabled him to meet every attack and vanquish his traducers and calumniators.

This man, who more than any other of his time stamped his personality upon the institutional religious development of Judaism in America, was born at Steingrub, Bohemia, March 29, 1819. Some will have it that his birthday was April 3, but this mistake arises from the fact that he was born on the third day of the month of Nisan, which corresponds to the 29th of March.

The origin of the name is thus explained. About the middle of the eighteenth century a young Jew by the name of Leo (the Jews then in that country were denied the privilege of a surname) living in the western part of Bohemia

was anxious to become a physician, about the only profession then open to his race. With this intention, he made his way to Salerno, Italy, where he finished his studies and then returned to his home land. His co-religionists styled him by the Hebrew equivalent for doctor, which is "chacham," meaning "wise man." Leo was the great-grandfather of the subject of this sketch.

His father was a schoolmaster, and from him the boy received private instruction. At the age of six he commenced to study the Talmud. His father was in poor circumstances, and for a time he was taken in charge by his grandfather.

At that time the great centre of learning which attracted Jewish youth of the country was at Prague, the capital of Bohemia. Having in view the rabbinate, young Wise managed to scrape enough together among his friends to enable him to enter the Beth

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Hammidrash in that city. Only Hebrew lore was imparted there. He remained here for three years.

He attended some other schools in Prague, where he had opportunity of learning other than Hebrew subjects.

At the age of twenty-one years he registered at the University and at twenty-three passed his rabbinical examination. His friend and patron, Salomon Judah Rappaport, obtained for him a congregation at Radnitz. He was the first rabbi to preach in German in that town.

While here he married on June 6, 1844, Therese, daughter of Herman Bloch, a Grafenfried merchant, in whose house he had acted as tutor while attending the University at Prague.

The young rabbi soon became unpopular in Radnitz. He came into friction with the Government because of his democratic and radical expressions. He did not show enough loyalty to the Emperor and offended in many other ways. Of course, he did nothing to detract from his standing as a man. His sins were merely against the State.

He rebelled at annoyances to which he was subjected, so he resolved to leave the country. He had some intention of going to France, but France on second consideration was not advanced enough for him, so nothing short of America would do. He travelled through Germany before proceeding to the United States, meeting very many eminent men among his co-religionists. In Breslau he met Geiger, the foremost Jewish reformer; in Frankfort he associated with Leopold Stein, the poet-rabbi; in Berlin with Sachs, the eloquent preacher; also with Bernstein, Stern, and other leaders of the Reform movement then agitating Jewry in the Fatherland. This intercourse broadened his mind and was a good preparation for his mission in the new country.

He arrived in New York on the 23rd of July, 1846, with his wife and one girl child. As he himself tells us in his "Reminiscences" he had just two dollars in his pocket.

Jewish religious life was not such in the year '46 as to fill the breast with high hope. There were but few men of light and learning at the head of about forty congregations among the then 46,000 Jews in the United States.

Wise was the first rabbi with a university education to come to New York. Dr. Lilienthal was rabbi of three congregations in the city and preached in German. The young Bohemian had letters to this man. A friendship began

between them which lasted to the end. They became the two leading Jewish rabbis in America.

Wise's first function in the country was the dedication of a synagogue in New Haven. He was called upon to perform a similar duty in Syracuse. On the way he stopped at Albany and preached a sermon which so pleased his hearers that he was offered the position of Rabbi of the Beth El congregation. He began his active work on the Day of Atonement, 1846.

He remained in Albany eight years, making many reforms and writing learned dissertations on the fundamental dogmas of his faith. He felt that journalistic writings were but ephemeral. He set about collecting data for his great work, the "History of the Israelitish Nation from Abraham to the Present Time," the first volume of which was published in Albany, 1864. It provoked a storm of criticism on account of its rationalistic treatment of Biblical miracles.

In Albany he won his spurs. As preacher, reformer, editor, educator, author and defender of Judaism, he had made himself felt and gained a name that was sounded in every corner of the United States.

The B'nai Jeshurun Congregation of Cincinnati called him in 1854.

He wrote much and his name must ever be closely identified with Jewish reform in this country. He defined reform as an effort to raise Judaism to the highest efficiency.

Wise entered upon his Rabbinate in B'nai Jeshurun on April 26, 1854, and occupied it till the day of his death, March 26, 1900, a period of nearly forty-six years. October 3, 1875, the Hebrew Union College opened its doors, a crowning victory of his indomitable perseverance.

At the risk of repeating we are tempted to emphasize some of the leading traits of Isaac Mayer Wise.

He was absolutely fearless, he cared not for the criticisms of press or public as long as his conscience told him he was doing right.

Wherever he saw a wrong he struck and he always hit hard.

With all his strength he had the tender heart of a woman. As soon as his antagonist fell he hastened to pick him up. He could not carry anger or resentment in his breast, he always forgave and tried to forget. He was ever open to reconciliation with those who abused him most.

Uncompromising Jew though he was, he had a soft spot in his nature for the Christians. He did not condemn them for their religious belief, he only flayed them when they transgressed the ethical code of right thinking and right doing. He regarded the Christian religion as a cult from the old faith, a branch of the tree of Judah, getting its sap and strength from the virility of the parent stem.

Jesus of Nazareth was one of his own people. Why should he quarrel with the followers of a man who had honored the race of the House of David?

He wrote a book in which he endeavored to prove that Jews had no part in the Crucifixion of the Galilean.

He numbered thousands of Christians among his friends, and these hesitated not to come forward when they heard of his death to lay their tribute on the bier of the old lion of the fold of Judah.

Dr. Wise wielded a trenchant pen, which he could turn to almost any purpose he desired. He was a deep philosophic writer, but at the same time he could dash off articles for the ephemeral pages of the periodical journals, sparkling with a lightness and humor worthy of Josh Billings or Artemus Ward.

He was modest in virtue, but assertive in truth.

He was an upright and courageous man.

When he passed away, truly all had a right to say: "A great man has fallen this day in Israel."

**Beth Israel Hospital.**

A meeting of the Executive Committee of the Board of Directors of Beth Israel Hospital will take place on Sunday morning, Jan. 16, at the Hebrew Technical Institute for Girls, Second avenue and Fifteenth street. Business of importance will be transacted and a report will be submitted by the Committee on Site, relative to the location of the new Beth Israel Hospital.

Henry Lee's novel entertainment, "The Life of the World," which is described as being the last word in animated photography, will be presented at the New York Theatre on Sunday evening next, January 16. Mr. Lee, an actor of international fame and experience, has evolved an entirely novel performance in the "Life of the World," which is a combination of music, drama, poetry, color and impersonations of the world's celebrities, who have qualified for a place in the gallery of fame.

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 נב

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

WHAT WILL become of our sacred *patrimony* if our Rabbis wink at mixed *matrimony*?

A YIDDISH orator is invariably a moving speaker, even if his audience remains unmoved.

"RABBIS and congregations are drifting apart," complains a contemporary. Why don't they stop drifting altogether?

RABBI SILVERMAN declared recently that Judaism has nothing to fear from Christian Science. "For this relief, much thanks!"

THE REAL goyim are almost unanimous in looking upon the Jews as a *goy*—that is, a nation. Why, then, do some of our own goyim rage against the national idea?

MANY THERE ARE nowadays who, following the philosopher's advice, "praise the sea, but keep on the land," speak enthusiastically of the Shabbas but keep Sunday.

IT WAS NOT all peace and harmony at the Hamburg Congress. But what of it? The early Congresses of the United States were very far from being Quaker meetings.

AN ODESSAN Court has annulled Mr. Brodsky's election to the Duma and fined him besides for using the name of "Arkadi" instead of "Aaron." It won't do for a Jew in Russia to say, "I, too, was born in Arcadia."

THAT THE CITY of Verona, in Italy, is soon to be adorned by a public monument to Cesare Lombroso, the great criminologist, is proof that in that country the Jews are prized by all citizens for what they contribute to the common weal.

IT IS SAFE to predict that if large numbers of plain workmen were to join the reform congregations the orthodox synagogues would soon be all the rage with certain people whose whole aim in life is to keep aloof from the common herd.

A MIND of more than ordinary dimensions is that of thirteen-year-old Sidis, who astounded the Harvard professors by his lecture—a Bar Mitzvah *derosho*, so to speak—on the fourth dimension. This cool, calculating Jewish boy is destined to be an honor to the Jewish race.

IT IS TO BE REGRETTED that the Turkish government denied the request made by the Chief Rabbi regarding Kosher food for Jewish soldiers. But the fact that Mohammedans eat no pork will considerably soften the hardship entailed upon our conscientious Turkish co-religionists.

THE DEATH of William Seligman, of Paris, at a patriarchal age snaps a link binding us to the past of our own country. William Seligman was one of the pioneers in the German Jewish migration here. For many years a non-resident of the United States, he remained to the last a loyal Jew and a loyal American patriot.

THESE MUST BE GLAD days for our doughty friend Lord Swaythling. Both Israel Abrahams and Claude G. Montefiore have resigned from the Jewish Religious Education Board of London. Now the noble Lord may rest assured that the children of these board schools will not become indoctrinated with modern heresies!

THE APPOINTMENT of Edward Kaufmann, former Clerk of Kings County, as one of the Commissioners of Taxes and Assessments of our city by Mayor Gaynor is to be commended. Mr. Kaufmann brings to his new office years of experience in the duties he will be called upon to perform. We heartily congratulate our co-religionist.

WE REGRET to have to record the passing away of Moses May, a respected and valued communal worker for many years in the Borough of Brooklyn. Mr. May died full of years and honors. He was a useful and patriotic citizen, proud of the country of his adoption, and loyal and public-spirited in all that concerned his faith. We mourn his loss.

On St. John's Day the Grand Lodge of Free and Accepted Masons of Pennsylvania had presented to it a rare copy of the Scrolls of the Law. We rescue the fact in the hope of learning what caused this copy to be put in the Masonic Museum.

THUS SPEAKS the editor of the Boston *Jewish Advocate*. If he will prove to our satisfaction that he has been "tried and never denied" we shall gladly impart to him the "learning" he is seeking. That, by the way, is a good rule which operates to keep men from discussing things of which they know nothing.

PROF. RICHARD GOTTHEIL, in his interesting letters from Jerusalem on conditions in Turkey, points out that the Jews, largely because of the activity of the Alliance Israelite Universelle, have better educational facilities than the Mohammedans. In Jerusalem, however, the young Jews are confronted with the problem of having to acquire a multiplicity of languages. Hebrew would appear to be the solution of this. It is the common bond uniting all the Jews of the city.

LITTLE IS KNOWN about the regiment entirely recruited from Jews of Holland by Napoleon I. one hundred years ago. One is told in the contemporary official journals that its members were distinguished for their bravery—a virtue, too, not absent from Jewish soldiers in other armies. But that these Jewish troops fought bravely for Napoleon one may easily believe. Was he not the first ruler to break the fetters of mediævalism which still bound them at the opening of the nineteenth century?

A SPLENDID MOTTO for American Judaism is Moses' reply to Pharaoh, recorded in this week's *Sidrah*: כנערינו ובוקינינו נלך. *We will go with our young and with our old.* A helter-skelter reform which tramples down the old is bad. A lazy *laissez faire* orthodoxy which shuts its ears and eyes to the needs and demands of the young is no better. If Judaism is to endure for all ages to come it must appeal to the heart and soul of individuals of all ages, from the tenderest to the most advanced.

WE CONGRATULATE *The Jewish Tribune* of Portland, Ore., on its excellent Sixth Annual Number, published as its issue of December 17th ultimo. Typographically the journal is extremely creditable to the Jewry of the Far West, and the contents, too, are deserving of a word of praise. The articles from the pens of prominent rabbis and Jewish publicists are worth perusing, running as they do from essays on the books of the Bible to practical problems of our own day, generation, people, and country.

THE ACTION of Nathan Straus in giving the trustees of the Tuberculosis Preventorium the truly munificent sum of \$100,000 for the purpose of establishing the institution permanently near Lakewood, N. J., speaks volumes for the genuine spirit of philanthropy which actuated him in making it. Misunderstood and calumniated on all sides, Mr. Straus has not withdrawn from the good work in disgust. On the contrary, he is redoubling his efforts to help the poor sick children, for whose cause he is badly needed.

THE JEWISH CONSUMPTIVES' Relief Society of Denver faces a delicate situation. The county authorities propose to send away from Denver those tuberculosis patients who are paupers and yet come to the city in search of health. Criticism is passed on the Jewish "tent hospital" of the J. C. R. S., and at once the various prominent Jews of the chief city of Colorado are up in arms, taking the position that their organization's autonomy is threatened. Why so much heat, gentlemen? Patience will achieve more than excitement!

THE SUGGESTION of Congressman Kahn of California that the Council of Jewish Women of this country decorate the statue of Roger Williams in the Capitol at Washington on Memorial Day in future, ought to be taken up by the many active communal workers in the organization. A splendid opportunity for oratorical pyrotechnics, eloquent restatements of their doubly patriotic duty as Jewesses and Americans, why they are Jewesses, why Americans, and, finally, what America owes to Roger Williams, ought not to be missed.

MR. ALBERT LUCAS has just published a neat little book entitled "Lessons in Judaism." It is intended for use in the Albert Lucas Schools, which, as is well known, are conducted in the heart of the Ghetto, with the view of counteracting the baneful and pernicious Christian missionary activities on the East Side. The booklet presents in a concise form the most vital points of Jewish faith and practice, and is excellently adapted for the schools to which Mr. Lucas devotes so much of his time and energy "without money and without price."

SONNENTHAL AND LEWINSKY once played in Gutzkow's "Uriel Acosta" in a small Moravian city, and the local theatre was not fully equipped with "supers" for the minor parts. Accordingly, it became necessary to impress scene-shifters for the play, and their capabilities as actors can better be imagined than described. Lewinsky was cast for Rabbi Akiba, whose failing eyesight is a part of the rôle. In the scene where Uriel is brought before the assessors Lewinsky, in character, was supposed to ask another rabbi, "Is there not a chair in that place?" pointing to Uriel. To his amazement the question was answered by a super saying, "Oh, no! There is no chair there. I put the chairs about the stage exactly as directed by the prompter at rehearsal this morning." Naturally, the tragedy of the great scene was wholly dispelled.

והיה כי ישאלך בנה מחר לאמר מה זאת?

"Add it shall be when thy child asketh thee in time to come, saying, What is this?"—(Ex. 13: 14)

THERE is a flower, they say, that blooms but once in a life-time. And when the budding time of this rare plant approaches, men gather from far and wide and await breathlessly the precious moment, fraught with intense dramatic interest, when the blossom will open its petals. Is this true? I know not. But this I know, that there is a beautiful flower blooming in the Eden-Garden of Humanity, whose petals open up but once in a life-time.

"WHAT IS THIS?"

And the magic moment of this opening-up is fraught with a dramatic interest, yea, with a prophetic portent, no human tongue can tell. Yet, people do not gather from far and wide to await the coming of this great moment. Even they who dwell near it—its keepers and guardians—take no heed.

This flower is—the human intellect! In very truth, it shoots up but once in a life-time. In the early stages of childhood, when mere imitation has done its instinctive work and mechanic receptivity no longer satisfies the growing young life, there comes a moment in which the intellect awakens to *spontaneous* action. Then—there is a sudden flare, as of a divine spark, darting outward from the child-mind through the child-eye—a chubby finger is pointing toward something; two rosy lips stammer forth for the first time: "What—is—this?"

The first wondering question is the true beginning of the intellectual life of Man. It is a marvellous phenomenon. It is like the sudden lifting of a heavy, misty veil from above a flourishing valley. It is like the sudden cleaving of the sky when a long flash of lightning leaps with elemental power through the dark night. Yea it is like Revelation! Henceforth the child will ask more and more; and it will want to know more and more. By and by it may experience the tantalizing hunger to know as well as the gratifying joy of knowing. It may perchance have to face the miseries caused by queries that remained unanswered; or it may have to find that certain questions had best remained unanswered. Unanswered questions may torture the restless mind, but there are some answers that cause hellish pain and unutterable anguish. So, between questions and answers, he may be suspended in the air, like Mahomet's coffin, losing sight of the earth, but not yet sighting the heavens, tortured by the *mystery* of knowledge and cursed alike by the *mastery* of knowledge.

Who shall guide it in this maze of questions and answers from the time it asks its first "What—is—this?" Our text tells us that the parents shall. If but the parents took notice and watched the flower placed into their care, from the first moments of its opening! As a rule, alas! they fail to do so. As a rule, they fail to understand that the life, the happiness, the virtue of the child will depend largely upon the kind of answer it will receive to its childishly persistent "What—is—this?" The Bible very properly tells us that the right kind of answer must come from the pure and holy source of Religion. But where is the parent tactful enough to know how to open up the purest sources of information to the child?

Oh, the pity of it! There are some kinds of "What—is—this?" more persistent than others, more torturing to the child than others, but to which it receives the answer from the gutter. . . . And then the Guardian-Angel of Childhood dons robes of mourning over her white wings and, burying her tear-stained face into her protecting hands, weeps bitterly, weeps loudly. But there are few that hear her cry. . . . RABBI JOEL BLAU.

THE SUGGESTIONS of Prison Commissioner Henry Solomon concerning disabled and discharged convicts in our penal institutions are well worth careful consideration by all thoughtful men and women. We regard them as being of a high order of excellence, and rejoice to think that in Mr. Solomon's case they emanate from an official who is rendering remarkably valuable service to the commonwealth in an honorary capacity. Although Mr. Solomon's office is a part of our political system, he by his use of it shows that he fully understands its purpose and possibilities.

DR. BLAUSTEIN'S letter, printed on another page, plainly shows that his reported "Remember Russia" talk was merely the creation of an ill-informed reporter. Knowing of the excellent Jewish spirit manifested by Dr. Blaustein while he was at the head of the Educational Alliance of this city, the HEBREW STANDARD was loath to believe the report, although it appeared in highly reputable papers, and our editorial intimated as much. We are exceedingly pleased to know that the report was false, and assure Dr. Blaustein of our undiminished confidence in his true-hearted Jewishness.

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**WE BELIEVE** a very useful purpose will be subserved by our State Legislature acting favorably upon a concurrent resolution introduced in the first hours of the present session by Senator Timothy D. Sullivan, of this city. The proposed measure provides for an investigation of the reports that this town is one of the principal centres of the so-called "white slave traffic." It is high time that the duly constituted authorities take up the subject and thus once for all determine the truth or falsity of the charges that have been levelled at particular classes, sections, or races in the general community in connection with this evil. Muck-rakers, partisan politicians and journalists of the "yellow" stripe have been permitted to roam at will through this field, exploiting for sensational purposes the white slave problem in every aspect. It is high time now, after the heat of a too acrimonious political campaign has departed, for our legislators to look at the question impartially—to fasten the blame where investigation shows it belongs, and to hold up to public retribution those who have been implicated wrongfully by writers who have wilfully distorted the facts of the case.

### DESIRABLE

### INVESTIGATION.

**THE** remarkable mathematical feats reported to have been performed by thirteen-year-old William James Sidis, the Harvard student, deserve mention in this journal, if only because they are another proof that the Jewish genius is something of which we have all heard much, but on the nature of which no two anthropologists agree. Young Sidis' ability, however, is phenomenal. It is fair to say that never before has the scientific world been treated to new theories of the fourth dimension, seriously and sensibly put forth, by a mere child. Sidis, the student, comes by much of his ability naturally. His father, Dr. Boris Sidis, of Cambridge, is well-known as a psychiatrist, and as such was able to guide the mind of his boy into intellectual habits almost as soon as the latter was born.

### A JEWISH PRODIGY.

We are used to being told that as a race we are endowed with more than our due proportion of ability. Generally the manifestations of the Jewish genius seem to be confined to the prize-winners in our schools, colleges, and universities, who carry all before them. In the battle of life it is not so apparent that there is such a thing as the Jewish genius.

Hence, if young Sidis keeps healthy he should be the one to carry out by his career into mature life the proof that Jewish genius is real and tangible, and not only to be met with in youths. But if he is forced to over-exert his faculties there is ground for believing that he, too, as a man will not fulfill the promise of his youth. For us Jews that would be an eternal pity.

**THE** State Board of Charities of New York, in its report to the legislature, makes the recommendation that all private charitable institutions and associations—whether or not such are in receipt of public moneys—be subject to its periodical visitation and inspection. If this recommendation be acted upon favorably by our lawmakers it will change, in our opinion, for the better, the system of private charitable relief. Our State Board is charged with the duty of supervising charities supported in whole or in part by public funds. The private charities have

### NECESSARY

### SUPERVISION.

hitherto been left to work out their own salvation without governmental aid or interference. The recommendation, in our opinion, does not arise from any desire on the part of the public officials concerned to harass or hamper the work of these societies. Indeed, there can be no conceivably reasonable argument in opposition to the suggestion. These officials, by their work, are experts in eleemosynary matters, and private charities, dependent more or less on amateur, voluntary assistants, will benefit by helpful criticisms and ideas.

The officers of private institutions in our community have had no opportunity to express themselves with respect to this recommendation of the State Board of Charities. We cordially welcome communications on this subject for publication in our columns.

**THE** heat of devotion, which made the heating of old-fashioned synagogues unnecessary, is sadly reduced in our modern times, and we fully sympathize with Rabbi Sale, of St. Louis, who the other day refused to go on with a lecture he was advertised to deliver before the St. Louis, Mo., Ethical Culture Society, because the hall was too cold. It is difficult enough for some rabbis to warm up to their subject even under favorable conditions of temperature.

### The Usual Arguments.

**THAT** was a typically Reform Jewish sermon which Dr. David Philipson preached at Temple Beth-El on November 14, 1909, and which the congregation has now published in pamphlet form. It is entitled "The Jewish American Reform Congregation," and is permeated by the feeling that God has wrought nothing so wonderful as the American *Kehillah* of the Reform stripe. One fine thought the sermon contains. Dr. Philipson believes that Judaism is "the religion of the future," for Judaism, quoting an eminent non-Jewish author, although faulty, has least of all religions to unlearn. As a corollary to this Dr. Philipson declares that the congregation is the representative Jewish institution. And he is right! For the congregation was, and always should be, the *fons et origo* of Jewish life.

This sermon was preached during the recent Central Conference week. As the Reform rabbis met here to disprove the assertion that New York is not wholly "lost" to orthodox Judaism, so their then president states it as his belief "that the cause of progressive-liberal Judaism is by no means in the parlous state here in New York that its opponents have so loudly trumpeted forth in a partisan Jewish press." Who will quarrel with the preacher's delusion!

Rabbi Philipson has always been characterized by courtesy and moderateness of speech in his attacks on the conservative position. He is a thinker as well as an eloquent preacher. Hence we are more than surprised that the sermon of his we are at present considering should be disfigured by so savage and un-knightly an outburst as the calling Yiddish a "mongrel speech" and "the language of our degradation." Dr. Philipson here seems to have thought vituperation might safely take the place of decent exposition.

### A Plea for the Servant.

**THE** servant girl question is no doubt a troublesome one, and unquestionably by it many a young wife is brought to a realization of what the trials and difficulties of a housewife are. Undisputably from five to twenty years, if not more, of the life of many an (un) amiable housewife have been taken away, and many have met premature death, all on account of those terrible servants.

There is no cure for the evil, however. None? Well, probably one, and that is a return to the days of our mothers and grandmothers, to those days of homely simplicity, when nearly every wife was her own servant, and hired help for domestic duties was the exception and not the rule.

But "what can't be cured must be endured." Old as the phrase is, it is eloquent in its truth. Then why not, dear ladies, compromise a little? Most all diplomacy ends in compromise. Compromise is at the end of most failures, but out of compromise many successes have been evolved. If you ladies won't

### 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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insist on having everything your own way the "horrid servant" girl will most assuredly meet you half way and give up a little of her way.

All women are not alike; nor are all servants alike. Many women are unfitted by their own shortcomings to deal with hired help. It might be as well to hope for the Falls of Niagara to reverse themselves and flow upwards as to expect uniformity in the treatment of servants by their mistresses. It is not always the servants who are to blame; sometimes the mistress is at fault. Servants are human; many mistresses don't think so; they continually upbraid them and prod them with sharp words and expect them to remain in an unutterable and obedient state. Those who would remain submissive in this era of the demand for this commodity (servants) would be a fit subject for the dime museum. They know their power, and they are not backward in asserting it.

But bad as the servant girl question is, it is awfully bad for well-dressed, pretentious ladies to sit in a public vehicle and for three miles journey one after another, criticize and condemn and fill the ears of their fellow-passengers with their household troubles.

This is just what I recently witnessed: Two ladies—well known, too—swell ladies, if you please, entered a surface railroad car uptown, and from the moment they were seated until the time of their leaving, covering a distance of nearly four miles, each was condemning her servant girl; each was vying with the other to make her servant more horrid than the other's; each grew red in the face and eloquent in denunciation of her servant girl. "No good," "worthless," "impudent," "lazy" and dozens of other adjectives of a deprecatory nature bubbled from the overflowing indignation into which each had worked herself up. And the passengers in the car were made involuntary listeners to this tirade.

I have heard this "running down" of servant girls before, and it is but too often the staple of conversation with a certain class of people whose pretensions are great, but whose acquirements for indulging in other subjects for conversation and pastime are limited.

Give "Biddy" a show! Imperfection is one of the attributes of human nature. Every mistress who employs a servant believes herself infallible, more or less—rather more than less; and, as my friend the prominent Scotchman says in his way, "if each mistress could see herself as others see her,"

she would readily recognize the fact that she is far from faultless and become more tolerant with her help.

L'AIGLON.

### Trustee's Sale of Real Estate

under and in pursuance of a Judgment of  
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L. K. UNGRICH, 1676 Amst. Ave., TRUSTEE.  
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## NEWS FROM ENGLAND.

Exclusive Correspondence to the HEBREW STANDARD.

**Big Topics Dominate the Situation at the Moment—Zionist Congress Creates Great Impression in England—Convention of Anglo-Jewish Ministers an Epoch-Making Function—Views of Dr. Adler and the Revs. Emanuel, Green, Raffalovitch, Lewis, Levy and Morris Joseph—Consensus of Opinion for Sabbath Observance and Against Mixed Marriages—France May Join America in Russian Jewish Protest.**

London, Dec. 31, 1909.

Two great topics, to the practical exclusion of all others, have demanded attention throughout the community during the past week. One is of world-wide interest—the Zionist Congress at Hamburg—the other is of national interest, the convention of British Jewish ministers. Incidentally there has also been further discussion of the Jewish vote in the present general election, but there of course opinion is divided, as apparently also will be the vote.

The Zionist Congress details will have been cabled and need not be referred to here. Sufficient it is to say that the convention has created in England a great impression and it is regarded as marking a tremendous advance in sentiment in the thirteen years which have almost elapsed since Dr. Herzl launched Zionism on its career. The presence of delegates from Turkey for the first time has been noted with interest. Herr Wolfsohn's brilliant and pathetic defense has secured widespread approbation and sympathy.

The conference of Jewish ministers has closed with mixed views as to its particular effectiveness, but all agreed that the principle underlying the meeting is big with hope of the future of British Jewry. For the first time in the history of the community in England its spiritual heads met in conference, animated with the sole idea of coping with the pressing problems which weigh heavily on the Jewish conscience in these latter days.

The Chief Rabbi's welcome was well worded and timely. He outlined the scope of the meeting and declared that it was not intended as a counterblast to a manifesto recently published—one striking, he said, at the very roots of Jewish orthodox belief. The meeting was an experimental one, he said. Reviewing the agenda, he referred to the subject, "Functions, Titles and Qualifications of the Jewish Minister," in so far as it concerned systematic-pastoral visiting. Mere friendly calls were ineffective; more intimate relations must be observed. A house-going parson made a synagogue-going people. The number of ministers must be largely increased, and therefore a more generous support of the Provincial Ministers' Fund was imperatively needed. The material position of the Jewish clergymen in the provinces urgently claimed the attention of the community. His tenure of office was, as a rule, precarious, being too much dependent on the caprice of a warden or the whim of an influential member. He was unable to make any provision for himself and his family, and as the exercise of his duties depended on his physical strength and alertness, he was frequently compelled to retire at an earlier age than the occupation demanded.

Considering other matters Dr. Adler urged that children's services should be so arranged as to be a preparation for the synagogue. He declared that thousands of Jewish children are growing up with few, if any, opportunities for learning the principles and duties of their faith. This is a subject claiming most vigilant attention. Dr. Adler rebuked those parents who send their children to public schools and boarding schools without making the slightest provision for enabling them to keep in with the ordinances which have preserved Jewish individuality. He would raise the standard of knowledge in those lads about to be confirmed, and would allow no boy to be "called to the law" unless he could pass an examination in the principles and duties of Judaism.

As regards mixed marriages, Dr. Adler said every Jewish minister should aid in promoting marriages within the faith and endeavor to deter young men from abstaining marriage and living a cell-

bate life. Furthermore, the subject of Sabbath observations must be treated with the utmost care.

The Chief Rabbi's peroration deeply moved the assembled ministers, fired as it was by the enthusiasm of religious fervor and devout humility.

The Rev. G. J. Emanuel in following Dr. Adler gave vent to his own earnest ideas. Nobody knows better than Dr. Emanuel how his colleagues are hampered by the unsatisfactory conditions under which they labor. They met because they had long appreciated the need of communion.

Separately and alone, they had each struggled with their difficulties, unhelped, uncheered by brotherly sympathy and aid. Especially had this been the sad experience of provincial ministers, appointed for the most part, to small congregations, and often as very young men straight from college untrained to deal with men. They met because they say all groups of religionists gathering periodically, most often annually, to consider questions affecting their special organizations. They read of their earnest conferences, their grave discussions, their frank avowals of their difficulties and defects, and of their deliberate and often wise conclusions. And they asked themselves, "Are we the only ministers of religion who can learn nothing from each other?" Is it so well with Anglo-Jewry that no finger need be raised and no word need be spoken? Are there no questions to be debated, no conditions to be considered, no possible defects to be remedied? They recognized there were tasks to perform impossible for any individual, however able, but possible and even hopeful to accomplish by united counsel and effort. Therefore had they come together in an earnest endeavor to strengthen and deepen the spiritual life of their people.

The Rev. A. A. Green read a paper in which he extolled the functions of the Jewish minister and pointed out his wide sphere of activity. The Jewish minister's qualification should be Hebrew scholarship and strength of character.

The Rev. I. Raffalovitch pointed out that one paramount duty was expected of all—the spiritual uplifting of the community, the continual awakening of the religious conscience, the unfolding and expanding of the principles, the tenets and traditions of the Jewish religion, and the leading and guiding of their flocks along the path that leads to God and to instruct the people, to make them familiar with the principles and teachings of Judaism, to foster and propagate a knowledge of the Torah, to guide and guard Jewish learning, to impress and deepen Jewish consciousness, and to show the way of living a Jewish life, according to the dictates and traditions of Jewish law and custom; these were the functions handed down to the Jewish ministry alike by priest and prophet.

The Rev. H. S. Lewis had to open the session devoted to Sabbath Observance. Admitting that he was a disciple of Herzl and Montefiore, of Martineau and Driver, he was largely at variance with other members of the convention. He dealt with the early history of the Sabbath and argued that there were some indications that the idea was in a sense derived from Babylon, where the seventh, fourteenth, nineteenth, twenty-first and twenty-eighth days of every month were subject to certain restrictions. By celebrating a Sabbath peculiar to themselves Israelites were reminded of their purposive separation from other nations. That remains the reason that the seventh day Sabbath if transferred to any other day of the week would lose much of its value and significance. He did not think there were more indifferentists than of old; there were only more outward signs of indifference.

The Rev. S. Levy followed in the same serious manner and other contributions were delivered with various degrees of intensity.

Upon the mixed marriage question, the Rev. Morris Joseph declared that the Jewish parties to mixed marriages would eventually be lost to Judaism, or if they were not then their children would be. It might be argued, he said, that the number of these marriages was compar-

atively small, yet once let them condone mixed marriages, or treat them with unconcern, they would multiply rapidly. Other points made by the reverend gentleman were:

Unquestionably a mixed marriage stood a good chance of being an unhappy one.

The sentimental argument was coming into favor with apologists for mixed marriages. Love, they said, was the supreme consideration. If they were to admit this sentimental plea, there was an end of all Jewish obligations and a prospective end of Judaism itself.

To obey the call of love was noble, especially when it asked them to set aside sordid considerations, but far nobler was it to refuse the call when fealty to a great historic and spiritual cause demanded the refusal.

People might adjure them to intermarry with the Gentile in the sacred name of patriotism, but their reply was that no stable state could be reared on treachery to conscience, and that they were likely to be the most loyal citizens who were faithful to their holiest convictions.

On the third and last day of the conference the question of the proper organization of provincial congregations was finally discussed. Before the ministers separated arrangements were made for the constitution of future gatherings of a smaller kind and rules were drafted after a rather choppy discussion. It was agreed that the convention should meet not less frequently than once in two years, the next to be again held in London in May, 1911. Each conference shall determine the date and place of the next meeting. Members shall consist of all active and retired ministers who are, or have been, preachers or readers in congregations of the British empire including the principals of Anglo-Jewish theological seminaries. The conference shall elect at each assembly a president, vice-president, treasurer and a standing committee, who shall hold office until the next conference. The standing committee, which shall consist of the honorary officers and twenty-two other members, of whom eleven shall be metropolitan and eleven provincial, shall be empowered to deal with any matter arising between each conference, and shall have power to co-opt members in the event of vacancies occurring.

It is generally conceded that a good beginning has been made, and if a number of matters of very great import to the spiritual and moral welfare of the community were not set down for discussion, the debates still reached a high level of excellence and utility, and the value of the conference lies not so much in its immediate accomplishment as in its promise of becoming a potent influence in future years. When it is considered how much good is likely to accrue from the united endeavors of the Anglo-Jewish clergy, especially at a time when Judaism in this country is being subjected to so many subtle influences, both from within and without, it cannot but be a matter for some wonder that no serious and sustained effort has before now been made to utilize so obviously beneficent a force. All honor, then, to those who made the present conference a possibility, and all success to those in whose hands the destinies of future gatherings of the kind will lie.

France may join its protest to that of the United States against the treatment of foreign Jews who desire to travel in Russia. In the Chamber of Deputies' interpellations on the subject have been addressed to the Minister of Foreign Affairs. It was pointed out that in violation of the commercial treaties of 1874 and 1905, French Jews, as well as members of the Catholic clergy, and freethinkers, are liable to be refused passports to Russia, and that the duration of the validity of passports, despite engagements entered into, is not the same for Jews as for Christians; and the demand was made that France should immediately and emphatically take steps in order that the existing differential treatment should be abandoned. The following motion was then unanimously adopted: "The Chamber, having regard to the fact that Russia does not respect the stipulation of the treaties of 1874 and 1905, by which all subjects of the two states profit without reference to religion, and having confidence in the government that it will negotiate with the view of settling the interpretation of those treaties, passes to the order of the day." If the other countries holding treaties with Russia could be induced to support the efforts of France and the United States, it is probable that an injustice from which Jews throughout the world suffer would be removed.

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**The Attitude of American Jews\***

BY PROF. RICHARD GOTTHEIL.

**T**O THE young men of the Jewish race and faith who are members of our great universities the Jewish problem ought to be one of affectionate and anxious interest. What attitude ought they to adopt towards this problem? Much mawkish sentimentality is wasted in many of the answers that are given; and much that is self-evident is dropped by the roadside. I venture to think that the proper answer is so evident and so plain that the mere mention of it will appeal to our best and holiest sentiments—the answer that strikes a responsive chord in the breast of every lover of liberty, of everyone that aspires to the betterment of mankind.

The answer is this, that in dealing with Jewish problems we should look at them from the point of view which is truly American, from the heights of American ideals, of those inspirations of generosity, of self-denial, of bravery in the face of peril and of aggressive contention for the right upon which this Republic has been founded and built up. If we take our stand upon these foundation stones, we can never go wrong, either as Jews or as Americans.

We know to the full what the privileges of freedom are; we delight to speak of them; we rejoice to make use of them. But we do not always recognize that side by side with these privileges there go duties—duties of the highest citizenship—the obligation to make use of our freedom in the service of those who are still in thralldom; the responsibility to bring to those that are still pining, the God-given blessings of this liberty that we enjoy.

When we are confronted, from time to time, with situations which call for action on our part as Jews—action which it is right and generous for us to take—what course of conduct ought we to adopt? There are some that are beset with an incurable suspicion that anything we may do as Jews will be misinterpreted to our hurt as Americans, and with inflated rhetoric they tell the legal grounds upon which they base their abstention from action. Happily there are others, whose passionate sympathy for suffering, and especially for the suffering of their own brethren, spurs them on to incisive effort, and for such effort they can find as good legal ground as did the others. Moreover, they can find it as Americans.

From almost the earliest time in its history the American people has understood its boon of free citizenship in this larger sense. It has actively furthered the sentiment of the world in favor of those struggling for freedom, even when its government, for good reasons, did not see its way to active intervention. When the French people initiated its fight for liberal rule, the popular feeling in this country was stirred to an intense degree, and a great ovation was tendered

to Genet, the French representative, upon his arrival in Philadelphia in 1793. The cause of the Greek revolution in 1827 invoked a response in the whole of the United States; and the manner in which the Hungarian patriot, Kosuth, was acclaimed in 1850 testified to the American instinct in its highest reaches. But we have even better instances nearer to our own day. When that truly good and great American, the late John Hay, found himself impelled to rebuke Roumania for her treatment of the Jews he readily found a legal way to strike a blow in behalf of our oppressed brethren, not merely as a liberty-loving American, but as the Secretary of State in charge of the foreign relations of his country. And when his illustrious chief, a son of Harvard, Theodore Roosevelt, found the legal ground upon which to apprise the Czar of Russia of the state of American opinion concerning the treatment of the Jews in that empire, he was impelled to do so by that love of liberty and by that instinct of fair play which are dear to the heart of every American. In all these instances the moving force has been that righteous and generous idea which is also so thoroughly American, that wherever individuals fit for liberty are deprived of it, it is the duty of every free man to help them to the measure of his power.

Let us be mindful of this fact that we American Jews will be better Americans if we do not wait until multitudes of our brethren are killed or maimed, and if we do not consider that our duty is fulfilled by a simple contribution of money. Our obligation as good Americans is to do all that lies in our power to assist those of our brethren who are in bondage to the enjoyment of the liberty that we ourselves enjoy. I feel sure that if we do this the cause of oppressed Israel will be stronger than it is at present.

To those American Jews who fear that by doing something really worth doing for their brethren of Eastern Europe they might lay themselves open to the criticism that they are not sufficiently absorbed by their duties to their own country, I commend the example of that great lover of freedom, the only Frenchman known to history who, although he never relinquished his French citizenship, also bore the title of American citizen, the Marquis de Lafayette. Born an aristocrat, he had become a true republican. He had watched the events on this side of the Atlantic in 1776 with intense interest. When the states struck for freedom, he came to join in the fight, and at a later time he not only brought a force of his own, but he finally compelled his king to espouse the cause of colonies which were in rebellion against another king. All this he did because he was a true lover of freedom. It never occurred to him that any one would question his own loyalty to France because he had drawn the sword for the freedom of the American colonies. And no one ever did question it.

Study the past if you would divine the future.—Confucius.

**MUSIC GOSSIP.**

While the daily papers treat of operatic affairs at great length, printing much nonsense, and in one instance, gossip as malicious as it was untruthful, the instrumental organizations go on in their modest way, appealing to the elite among music lovers quite as effectively and with methods much more legitimate. At the last Kneisel concert, for example, there was not a vacant seat. The programme offered a quartet by Schumann and one by Beethoven, neither of which belonged to the greater works of those masters. It was a pleasure to hear again two movements from Cesar Franck's quartet in D major, familiarity with which increases one's admiration for the Frenchman whose essays in absolute music stand higher than those of any of his countrymen.

The great hall of the Cooper Union contained a very large audience last Thursday, when the Marum Quartet appeared there for the first time this season. Ludwig Marum, first violin; Michel Bernstein, second violin; Jacob Altschuler, viola, and Modest Altschuler, cello, were the players. They performed with an excellent ensemble a quartet by Mozart and the quartet by Dvorak entitled "The American." Mr. Marum with a knowledge of the things which a down-town audience likes, played with Kurt Schindler Shubert's sparkling "Rondo Brilliant" and Mrs. Marum's lieder singing also imparted lightness to a programme which could hardly have been more judiciously arranged.

Next Sunday evening Mr. and Mrs. David Mannes give their last recital for piano and violin at the Stuyvesant Theatre, performing Grieg's sonata in C minor, op. 45; Beethoven's sonata in G major, op. 30, No 3; a romance for violin by Leopold Damrosch and Cesar Franck's sonata in A major.

And another treat for lovers of chamber music is offered on the evening of Tuesday the 18th, when the Adele Margulies Trio, at Mendelssohn Hall, will be heard in Beethoven's trio in E flat major, op. 70; Chopin's seldom heard sonata for piano and cello, and Brahms' trio in B major.

For last (Thursday) evening the Irving Place Theatre announced "Die Foerster Christl," a folk play by Buchbinder with music by Jarho. A double bill to consist of Sudermann's one-act drama, "Fritschen," and Suppe's operetta "Flotte Bursche" is set down for the Saturday matinee. In the former Director Burghart has an important part. Fr. Lucie Engelke, from the Metropole Theatre of Berlin, has just been added to the company. The attendance at the Irving Place during the past few weeks was remarkably large, and the management find sufficient encouragement to warrant them in formulating ambitious plans for next season.

At the Metropolitan Opera House repetitions were the rule last week except on Saturday afternoon when "Die Walkure" was sung for the first time this season. It was a superbly effective performance, conducted with puissant energy and deeply eloquent expressiveness by Mr. Hertz. New to the cast was the Wotan of Clarence Whitehill, who gave a most impressive histrionic impersonation, and who sang with unusual power, breadth and feeling. These qualities were particularly apparent in the "Abschied," where the noble voice and the splendid diction created a veritable sensation. Of Fremstad's tragic Sieglinde, Galski's appealingly human Brunnhild and Homer's incomparable Fricka, I think I have written before. These, indeed, are our very own! And the Hunding of Mr. Blass, the Siegmund of Mr. Burrian are worthy companion pictures.

Here is the "Debussy programme" which the New York Symphony Orchestra will play at the New Theatre a week from Sunday afternoon. The soloists for the novel occasion will be Julia Heinrich, mezzo soprano; George Harris, tenor, and George Barrere, flute. The works are:

Three nocturnes, "Nuages," "Fetes" and "Les Sirenes," the last a "song without words" for women's chorus; andantino and scherzo, from string quartet; Azael's air, from "L'Enfant, Prodigue," Mr. Harris; prelude to "L'Après Midi d'un Faune," three choruses, "Dieu qu'il la fait bon regarder," "Quant j'ai ouy le tabourin" and "Yver, vous n'etes qu'un villain"; song, "Le Jet d'Eau," poem by Baudelaire, Miss Hefrich; "Minuet" and "Arabesque" for flute, Mr.

Barrere; "Cortège," "Air de Danse" and "Marche Ecossaise."

It is planned by Dr. Wuellner to give a series of three recitals on three afternoons in one week of March, when he will present a continuous programme carefully thought out, including a lot of Schubert and Schumann, but probably also at the last recital some of the ultra-modern German songs not heard here before.

Mrs. Benjamin Lathrop in a song recital at Mendelssohn Hall next Monday afternoon will have the co-operation of Isidore Luckstone. The programme begins with Caldara (1671-1736) and ends with a group of modern American composers. J. M.

The Brothers of Palestine Aid Association is a recent East Boston male incorporation.

Net proceeds of \$8,000 were realized in Philadelphia, Pa., last week at the eleventh annual ball in aid of the Hebrew Orphan Home.

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**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. Cohan, a Surrogate of our said County of New York, at said County, the 16th 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. HUTNER, Attorney for Petitioner, 290 Broadway, N. Y. City.

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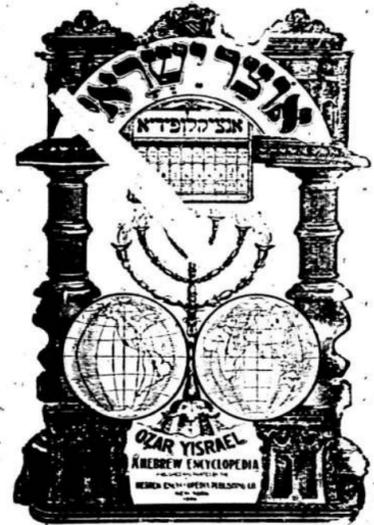
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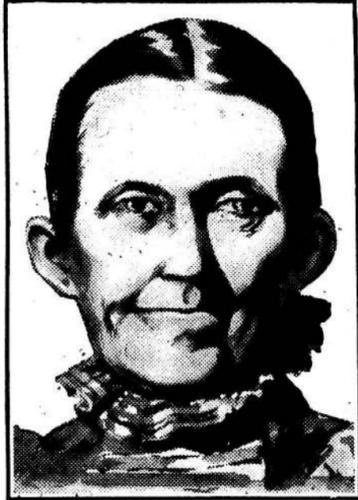
\* An address before the Menorah Society of Harvard University.

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MRS. JENNIE GIBSON, 68 YEARS OLD.

great help. I am a poor widow with one daughter and we sew for our living.

*Mrs Jennie Gibson*

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### 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 MRS. D. WELEDNIGER, 84 West 113th street.

## CORRESPONDENCE

### The Rabbinical Conference.

Editor HEBREW STANDARD:

Now that the atmosphere is cleared of smoke and powder, and the reverberations of the cannon's roar no longer assail our ears, the ammunition spent and the excitement abated, it is befitting for us to examine, as dispassionately as possible, the proceedings of the last conference, and to estimate aright its accomplishments, if any, for the welfare of American Judaism.

Briefly, the conference's activities can be summarized under three, evidently related, captions, and these are: (1) Cowardice; (2) hypocrisy, or to put it mildly, insincerity, and last but not least, (3) the non-Jewish spirit which characterized most of the proceedings and the utterances of the rabbis with but rare exceptions, especially those young enthusiasts who have not as yet arrived at the age of discretion. And while this judgment might be termed arbitrary and prejudiced, yet it will be found to be well founded and substantiated by the proceedings of the conference. Under the first caption comes the consideration, or rather the non-consideration of the distinctly vital problem of intermarriage, which, though it was twice proposed in all its deserved seriousness, was yet throttled on both occasions by a very convenient parliamentary quibble. Dr. Kohler's quite frank utterance, which unintentionally dropped in the white heat of a passionate debate, of his non-belief in the divine origin of the Bible, his subsequent substitution of the ambiguous term of "Torah" for that of "Bible," and his final grant of permission to another rabbi to explain away his blunder by a silly sophistry—an answer which bears the stamp of its absurdity on its face, and silences a critic but does not end his perplexity, is in line herewith. And the squelching of the "Jewish chaplain" resolution in the form in which it came up for the fear—as one of the esteemed rabbis has expressed it—of being suspected of "letting the two enemies, church and State, infringe one upon the other." (2) Hypocrisy, in speaking at this late day, after years of sophistication, with so serious a mien and so trembling and emotional a tone, about the exploded mission of the Jew and the latent power of salvation of the whole race which lies hidden somewhere in the reform Judaism, in solemnly discussing and seeking the ways and means for the saving of the soul of the workingman, religious services for the deaf mute, criminal, idiot, etc., etc. And finally I find an anti-Jewish spirit in the avalanche of diverse accusations against the orthodox Jew which, as a matter of course, and a fact well known to them, means nine-tenths of the entire Jewish nation, or race, as they choose to designate us, accusing him almost of all the crimes ever charged against him by his bitterest foes, with the single exception, perhaps, of the blood accusation, and which, as a prominent rabbi, himself counted in the ranks of the reformers and occupying the most envied pulpit in America, has declared to be such "vulgar and inane onslaught upon traditional Judaism, appears to us like the ravings of an anti-Semitic," speaking out brazenly against all Jewish traditions, institutions and time-hallowed customs, and arrogantly boasting the fact as Dr. Hirsch did, "we are accused of christianizing," and saying, in the same breath, and quite unabashed, that "we have imitated, and what of it?" Dr. Wise appropriately described the conference, as "a symposium of platitudinous pomposity," which it no doubt was. For never in the history of the reform movement since its inception, even during the early days of its struggle for existence, the days of fervent hope and sanguine ambitions, the white heat of new enthusiasm, the flush of victory spurred on by persecution which engenders fanaticism in the hearts of its votaries, were we treated to such a sinister display of hostility to all that savors of the tradition of the Jew—a tradition rendered holy by the memory and practice of years. And if ever there was any real occasion for the horse to get balky and kick his rider in the ribs it was when the fat, overfed rider sat heavily on its back and held the lines tightly clutched, thus impeding his spirited course, and pot of late years, when Orthodoxy showed itself to be such an indulgent, good-natured rider. The presidential address of Dr. Philipson bewailed the "backward forces that were strongly in evidence among Jews in this country, notably in the Eastern section," meaning thereby, of course, the growth of Jewish consciousness and nationalism, so obnoxious to him as the spokesman of the ultra-radical wing of the reform movement, delineating the genesis of the reform movement as not coming from the rabbis, for "not theologians inaugurate reforms, but the people," and that "in the nineteenth century many Jews in a new environment of freedom began to discard (of their own volition and without the sanction of the rabbi) traditions and ceremonies that no longer were expressive of their religious outlook," and "this marked the birth of the reform movement," and not the concerted, seriously meditated action of the rabbinate, thereby inadvertently confirming the most serious accusation hurled by the enemies of reform Judaism at the movement that it did not originate, as did all other religious reformations in history, in the unselfish desire of its adherents to purify it from the dross and pollutions which Judaism gathered during its long existence to restore it to its pristine purity, but rather to make it subservient to their interests and to see to it that its fundamentals do not interfere with their pursuit of the pleasures of life.

Dr. Philipson noted the spirit of ir-

religion which prevails among the second generation of the immigrants, jumped to the conclusion that the cause of their indifference is to be found in their carefully-considered disapproval of orthodoxy, whereas it is a fact, well established by observation, that speculation in abstract spiritual matters of this kind is entirely foreign to their easy-going, almost frivolous minds. And the reason for their indifference is to be found in the hardship a Jewish life—whether of the reform or Orthodox stamp, entails to them.

HAROLD BERMAN.

### Dr. Blaustein and the Christmas Celebration.

Editor HEBREW STANDARD:

Referring to the editorial in your paper of December 31, 1909, I beg to enclose herewith copies of the Chicago Record-Herald and the Chicago Tribune, both of December 25. This, I hope, will give you a clear idea of what has happened, and of what I have really said. I wish, however, to add that the whole affair originated with a communication that appeared in one of the local Yiddish newspapers in which the writer urged Jewish children to refuse to take part in what are commonly called "Christmas exercises" in the public schools. Once the children were told by their parents to disregard an order from a teacher, the children did not discriminate, and for nearly two weeks there was what one may call a revolution in the schools attended mostly by Jewish children.

The cry "Remember Russia" that gave material for the editorial in the Tribune is, of course, fictitious, a fancy of the reporter, who did not even understand the language in which I spoke. It was a misconception of my remarks that in America there was no need for telling children to disobey teachers in the schools, as may be the case in Russia, where Jewish children are very often actually compelled, by officials against whom no complaint can be made, to do things contrary to the Jewish religion. "There," I said, "parents may instruct their children in accordance with the rabbinical law, 'Yehoreg v'al yaavor,' but in America, if teachers should try, contrary to the laws of the country, to introduce sectarian teachings into our schools, we can find redress with higher authorities."

In hope that this explanation will make the situation clear to you, I remain, with kindest regards. Very sincerely yours, DAVID BLAUSTEIN. Chicago, Jan. 4, 1910.

### To Justify the Just.

Editor HEBREW STANDARD:

Dear Sir:—You attacked editorially Dr. J. L. Levy, of the Rodeph Shalom Temple, Pittsburg, Pa., in a recent issue of the HEBREW STANDARD, for no cause, reason or pretext whatever.

The mere mention of your former complimentary epithets does not sanction any repetition.

A passage from this week's Pentateuchal portion may serve as an admonition to your militant scribe. "For, since I came unto Pharaoh to speak in thy name, he hath done more evil to this people; but thou hast in nowise delivered thy people" (Exodus v., 23). The uninitiated, the casual reader, the younger element will learn to scorn all the rabbi, irrespective of their tendencies, orthodox, conservative, reform or radical.

Again, radical as Levy is, one, however, must needs exercise leniency in his behalf. Thus says the Talmud: "Whoever judges his neighbor in the scale of merit, he will also be judged in the scale of merit" (Sabbath f. 127, b). Dr. Levy can stand his ground and fight his own battles. The writer, however, cannot resist from expressing his ecstasy and admiration for Dr. J. L. Levy, who sanctified the Lord and performed "Kiddush-hashem" on two occasions. The instrumentality of Dr. Levy in bringing President Taft to Temple Rodeph Shalom on a recent Saturday has no precedent in Jewish history of this or any other country.

Levy's message of modern Judaism delivered in England before a Christian audience contains the boldest refutation of the Christian theology that has ever been made. He says: "Neither did they teach a divided God, because they knew that a tri-partite god, or a god divided into any number of limited parts, must necessarily be an idol." Comment is unnecessary. NACHMAN HELLER. Harrisburg, Pa., 19 of Tebeth, 5670.

### The Hebrew Language.

Editor HEBREW STANDARD:

The vigorous article by Bernard G. Richards in your last week's issue awakened in my mind many queries regarding the great Hebrew language and people. It must appear to all impartial students of Scripture that we cannot throw disrepute upon the Hebrew race by striving to eliminate the very basic elements of our highest civilization. This utterance is not farfetched. In my converse with men, theologians and others, even where the language is not thoroughly understood, the testimony is invariably on the side of the grand old Hebrew. The evidence from Scripture is sufficiently cumulative here; and Gentile as well as Jew, while acknowledging the difficulties lying in the path of investigation, differ but little in their conclusions.

I am much surprised, therefore, at some of our Jewish brethren endeavoring to strip the language and the race of some of those credenda that were to remain and stamp their marked individuality. Now I have a right to speak plainly, or speak not at all. Were the Hebrew Scriptures blotted out and Christendom were to rely completely on

the New Testament, what would be the result? I have looked upon Jesus as a socialist of the purest pattern. His references to Moses and the prophets are many. But why is it that nearly all of the bloodshed of the so-called civilized races over the earth to-day, and for many centuries, has been carried on under the name of this grand socialist? Really the name of Jesus has been so much bathed in human blood that I am glad to rush away to the pasture ground of the old Hebrew Bible, getting my meditation and my inspiration there, and let the beloved name of the Rabbi Jesus rest awhile. If the degrading pictures of our present civilization are to be carried on in the future, then I say frankly, dear readers, were we to put the New Testament aside, say for a couple of centuries, what would be the result? Would there really be more blood shed by the change? It is not a very pleasant reflection this, but the whole thing is a picture staring us terribly in the face. One of our Christian tracts, under a portrait, says: "Do you see this Jew? Study his face, and think of the anguish and despair of a life that knows no answer to prayer, though calling ever on God." Is this not blasphemy? Is this not language fitted to encourage bloodshed? Have we not evidences all through the Hebrew Bible that God has answered prayer?

Why is it that men of the highest mental calibre—scientists and philosophers—keep in their own fitting corner of the universe and there work for humanity? Because they cannot afford to waste their time on theories that scatter strife and bloodshed over the world.

Of all the languages placed before the people for our edification, I see none so beautiful, so worthy of teaching in our colleges and schools as the Hebrew. For condensation, force and brevity it far surpasses the Greek or Latin. It gives us room for a free and varied expression. We say that a translation is never equal to the original. For beauty of diction, the Old Testament in English is said to be as noble as anything ever penned by man. What must it then be in the Hebrew? Certainly a wonderful treat to those who can master it. To grasp it fully we must take to its riches when young, so that we can reap its precious wealth as the years crowd around us.

Faithfully yours, ARCHIBALD ROSS.

No sign of an after holiday decrease in business is felt at the New York Hippodrome, where crowds still continue to fill the big playhouse twice a day. The three great spectacles, "A Trip to Japan," "The Ballet of Jewels" and "Inside the Earth" are as potent an attraction now as at the beginning of the present season, which is, by the way, the banner year in the history of the Hippodrome. The tribe of Fighting Maoris still continue to perform their wild dances; "The Ballet of Jewels" dazzles with its splendid display of hem-studded gowns. Mr. Voegtlin's scenic masterpieces call for commendation on all sides, and the show in its entirety is probably not exceeded for beauty and magnitude anywhere else in the world. A complete circus, made up of ten splendid arenic features, is included in the regular programme.

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THE MAN WHO OWNS BROADWAY.

Paterson, N. J.

The Jewish community of Paterson was greatly grieved to learn on New Year's day of the passing away of one of its oldest and most beloved residents, Mrs. Pauline Simmons.

The deceased, who was born in Posen, in 1820, had lived in Paterson since 1856.



She gave much of her time towards philanthropic work until old age finally forced her to relinquish her activities.

The funeral took place from the Barnert Memorial Temple, and was attended by a vast throng gathered to pay a last tribute of respect to this "Esheth Chayil." Rev. Drs. Leo Mannheimer and A. S. Isaacs officiating.

Hebrew Technical School for Girls.

The annual meeting of the members of the Hebrew Technical School for Girls will be held on Sunday morning, January 16, 1910, at 10.30 o'clock prompt in the auditorium of its school building.

Young Women's Hebrew Association.

The speaker at the regular evening services on Friday, January 14, will be Mr. Max D. Klein. Miss Rebecca Afachiner will address the children at their Sabbath afternoon service on January 15.

The new social club has decided upon a name and will be recognized the Ateres Reus, taken from the Hebrew "Crown of Friendship." The members will entertain their friends at the regular monthly "At Home" on Saturday, January 15.

Mt. Sinai Hospital.

The annual meeting of the Mt. Sinai Hospital will take place on Sunday, January 23. The president's report will be read and the election of officers will be held.

The Jewish Community of New York.

A special committee on convention of the Jewish Community or Kehillah of New York city is now making arrangements for the second annual gathering of all the delegates of this central body of Jewish organizations.

BROOKLYN NOTES.

Bar Mitzvah Reception.

William Kellner, the son of Mr. and Mrs. J. Kellner, of 877 Park place, Brooklyn, was bar mitzvah on Sabbath last at Temple Bath-El, 110 Noble street.

Engagement Reception.

The engagement of Miss Elizabeth Kass to Dr. Louis Rosenthal was fittingly celebrated at the residence of Miss Kass' parents, Mr. and Mrs. A. L. Kass, No. 226 S. Ninth street, on Sunday last.

Hebrew Ladies' Auxiliary of Bath Beach.

Arrangements are completed for the Second Annual Whist which the society will hold on Wednesday afternoon, Jan. 19, at 2.30 p. m., at Terrace Garden, Manhattan.

The society hopes to be able with the proceeds of this whist and the fund it has already on hand to take active steps towards the establishing of the Convalescent Home this summer.

Hebrew Educational Association.

The installation of the newly-elected officers of the Hebrew Educational Association of Borough Park took place last Wednesday evening, Jan. 5, at the club-rooms of the association, No. 1246 Forty-second street.

The officers are: President, Louis M. Picker; first vice-president, Dr. E. G. Silverman; second vice-president, Louis Feldman; treasurer, Julius Koppelman; financial secretary, Louis Rayvid; recording secretary, Julius Goldberg; corresponding secretary, Philip H. Singer; custodian, Abraham Schermer; trustees, Messrs. Bernhard Ginzburg, Jacob Gordon, Jacob Krentzler, William Klein, Lewis Ginsling; Executive Board, Henry Lyons, Dr. J. Bernstein, M. Jacobs, P. E. Davis, Sigmund Feinblatt.

At the last meeting of the Women's Auxiliary of the Hebrew Educational Association of Borough Park, held at the association's clubrooms, the following officers were elected for the year 1910: President, Mrs. Henry Lyons; vice-president, Mrs. B. Teller; treasurer, Mrs. J. Hochhauser; recording secretary, Mrs. K. Korenman; financial secretary, Mrs. Louis Feldman; trustees, Mrs. F. Feldman, Mrs. L. Rotenberg, Mrs. P. E. Davis, Mrs. M. Jacobs.

Moses May Dead.

Moses May, who had long been prominent in business and in charitable work in Brooklyn, died Sunday at his home, 265 Jefferson avenue, Brooklyn, of a complication of diseases. He was 77 years old.

Mr. May was born in Strassburg, Alsace-Lorraine, when it was a part of France. He owned a butcher's shop when he was 20 years old, and ten years later opened an establishment in Williamsburg, which was the beginning of an extensive wholesale meat depot owned and operated by him for forty years.

Later he devoted his time to banking and trust companies, of which he was an officer. He was president of the Broadway Trust Company in Manhattan until four years ago, when he resigned to become president of the Bushwick Savings Bank in Brooklyn. He was at one time acting president of the First National Bank of Brooklyn. He was a director in the Williamsburg Trust Company and the Empire State Surety Company.

His activities as a charitable worker extended to nearly every Jewish organization of prominence in the city.

When the Hebrew Orphan Asylum in Brooklyn was organized he was one of the charter members of the society and became its first vice-president. He later became president, and held that position for nearly twelve years. He was president of Temple Beth Elohim on Keap street, Williamsburg, for fifteen years, and resigned three years ago when his health began to fail.

Mr. May never held any political office. But he was an intimate friend of the late Hugh McLaughlin. His advice in political matters, especially those which concerned Williamsburg, was often sought by the former Democratic leader of Kings County.

Besides his wife, three daughters survive him. They are: Mrs. Ira Leo Bamberger, Mrs. Fernando Solinger, and Mrs. Simon Kirschbaum, of Philadelphia. The funeral took place Tuesday at 1 p. m. from Temple Beth Elohim, Keap street, Rabbi S. R. Cohen officiated. The honorary pall bearers were

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Mayor William J. Gaynor, Michael J. Drummond, Frank T. Lee, B. W. Webber, Joseph Huber, Ernest Nathan, David W. Stein, Leopold Michel and Marks Arnheim.

The engagement of Miss Henrietta Crossman in "Sham" at the Montauk commencing Monday evening promises to be the most enjoyable comedy event of several seasons. Miss Crossman, who is easily conceded America's foremost comedienne, is happily suited in her new play, which took New York by storm and packed Wallack's Theatre for four months until the extremely hot weather made it necessary for the popular star to take a well earned rest.

Hebrew Day Nursery.

This Sunday evening a professional entertainment and ball will be given at the Grand Central Palace, and all well-wishers of the institution are urged to lend their efforts towards making the affair a financial success. The society is sorely pressed for funds, inasmuch as the opening of the new building has entailed the care of many more children. The public is cordially invited to visit the Nursery Building at No. 262 Henry street and personally judge of the benevolent work which is carried on by the Hebrew Day Nursery.

Twenty-five Years in the Rabbinate.

The class of 1884 of the Hebrew Union College, consisting of Rev. Dr. Joseph Silverman, Rev. Dr. Max Heller, Rev. Dr. Louis Grossman and Rev. Dr. Joseph Stolz, has been invited by the Isalah Congregation of Chicago, of which Dr. Stolz is rabbi, to celebrate in that city and in that congregation the twenty-fifth anniversary of their ordination as rabbis. The programme as tentatively arranged, is as follows:

On the evening of January 21 the class will be the guests of Rabbi Stolz at his home. On the morning of January 22, in Isalah Temple, Dr. G. Deutsch will address the class on behalf of the faculty of the Hebrew Union College. On the evening of January 22 the class will be entertained by the Chicago Rabbinical Association. On Sunday morning, January 23, will be the celebration proper of the twenty-fifth anniversary by a special service in Isalah Temple, at which Rabbis Silverman, Stolz, Grossman and Heller will deliver addresses. On the evening of January 23 a dinner will be tendered to the class by the Isalah Congregation.

The Dansky family announce the Bar Mitzvah of their nephew, Max, on Saturday, January 15, at Temple Emanuel, Staten Island.

Wanted.

CHAZEN WANTED. The K. K. A. I. Congregation of Nashville, Tenn., with a membership of 150, is in want of a chazen who is able to conduct a first-class Sunday school and also to deliver an English lecture; salary \$1,200 per annum, besides other income. Good future for the right man. Communicate with H. L. SMOLMSKY, president, 1051 Third avenue, South.

WANTED HEBREW PUPILS.

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LOEWENSTEIN, ISRAEL - The People of the State of New York, by the Grace of God, Free and Independent, to SUSETTE, also known as SUSANNA HIRSCH, or by any other married name unknown to petitioner, nee Loewenstein, a half sister of testator, if living; HIRSCH HIRSCH, MENKO STERN, LEVI LIEBMAN, JULIUS LIEBMAN, TO HERMAN LIEBMAN, HELENE HIRSH, JULIUS LEVY, SALLY STAMM, BERNARD STAMM, 'LOUIS' WEILER, first name "Louis" being fictitious, real first name being unknown to petitioner, a nephew of deceased; all the other children, grandchildren, descendants and issue of Susette, also known as Susanna Hirsch, or by any other married name unknown to petitioner, nee Loewenstein, a half sister of testator, if dead, whose names and places of residence are unknown to petitioner, and cannot, with due diligence, be ascertained by the petitioner; all the children, grandchildren, descendants and issue of Yette, nee Loewenstein, a deceased half sister of testator, whose married name is unknown to petitioner, whose names and places of residence are unknown to petitioner, and cannot, with due diligence, be ascertained by the petitioner; all the children, grandchildren, descendants and issue of Bertha Liebmann, nee Loewenstein, a deceased sister of testator, whose names and places of residence are unknown to petitioner, and cannot, with due diligence, be ascertained by the petitioner; all the children, grandchildren, descendants and issue of Pauline Stamm, a deceased sister of testator, whose names and places of residence are unknown to petitioner, and cannot, with due diligence, be ascertained by the petitioner; and all the half brothers, half sisters, children of deceased and the heirs and next of kin of Israel Loewenstein, deceased, send greeting:

Whereas, William Breithaupt, of the City of New York, has lately applied to the Surrogate's Court of our County of New York, to have a certain instrument in writing, bearing date the 23d day of August, 1909, relating to both real and personal property, duly proved as the last Will and Testament of Israel Loewenstein, late of the County of New York, deceased, therefore you and each of you are cited to appear before the Surrogate of our County of New York, at his office in the County of New York, on the 8th day of March, one thousand nine hundred and ten, at half-past ten o'clock in the forenoon of that day, then and there to attend the probate of the said last Will and Testament, and to answer and defend 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. Abram C. Thomas, a Surrogate of the said County of New York, at said County, the 7th day of January, in the year of our Lord one thousand nine hundred and ten. [L. S.] DANIEL J. DOWDNEY, Clerk of the Surrogate's Court.

SUPPLEMENTAL CITATION. HUGO H. RITTERBUSCH, Attorney for Petitioner, 150 Nassau Street, Manhattan, New York City.

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# CHILDREN'S PAGE.

## A Mighty King.

DEAR CHILDREN:

THE Sedrah that we read this Sabbath, which is called "Bo" (Exodus, chap. 10, par. 1, to chap. 13, par. 15), teaches us that our Heavenly Father desired, once and for all times, to place an object lesson before all generations, that should ever remind them of His special attention to the affairs of men, and that, as we say in our daily prayers, He is 'high and exalted, great and tremendous, who humbleth the proud, and exalteth the humble, freeth the fettered, and delivereth the oppressed, aideth the needy, and granteth the petition of His people when they cry unto Him."

Here was Pharaoh, the greatest autocrat that reigned in those days, King of Egypt, the mightiest empire of ancient times, having in their midst an alien race, whose intelligence and physical qualities were such as to make them most desirable as bondsmen for all manner of work, with no land that they could claim their own, which would send a mighty squadron of battle-ships against Egypt's shores to avenge their wrongs—with no one, apparently, who would raise a hand in their defense—the Egyptians so strong, and the Israelites so weak! And yet it was the strength of the Egyptians that caused the downfall and the weakness of the Israelites that caused their exaltation, as you can the more readily conceive by the picture drawn by our beloved preacher of blessed memory, the Dubner Maggid, in the following story.

Two poor men were traveling from city to city. One was healthy and very strong, perfect in every limb; he had never known what it was to have a pain or a bruise; no man's hand had ever done him injury. The second was exactly the opposite; there is not a sickness or plague that he was not afflicted with, from the crown of his head to the soles of his feet he was one mass of wounds and bruises; he was actually crawling on all fours, from aches and pains. The healthy one was continually insulting the sick one and making fun of his wretched condition whilst boasting of his own good health and perfect physical condition.

The sick one cried to Heaven to avenge his wrongs, saying, "Remember, O Lord, my humiliation through this worthless one, and bring the day when his strength will prove his downfall and my sickness will prove my salvation." And the Lord heard his cry, and it happened that they came to the city where the king resided. And just at that time they were mourning the death of the strongest man in the kingdom, whom the king and princes respected as the greatest champion that ever lived. They were also mourning the death of the greatest physician of the kingdom.

The king was very much grieved at their loss and he sent messengers throughout his kingdom to find those capable of filling the vacant positions. Two such men were found and they were brought to the king. The king desired to test the men, to see if he could fill those positions the same as the others had done. Said the strong man to the king, "Let them bring me the strongest and healthiest man, and I will kill him with just a little touch of my finger." And the physician said, "Let them bring me the sickest man they can find I will heal him and make him equal to the healthiest man."

The messengers went to seek them at the command of the king. And they met those two poor men and took them up in their carriage to bring them to the king. Then the healthy one said to the sick one, "See! It is only for my sake that the messengers have made all this fuss; for, whom does the king desire to honor if not a man like me!" The sick one quietly prayed to the Lord:

When they were brought to the king he saw that they were just the proper subjects with whom to test the newly-appointed ones, and he gave the healthy one to the champion to prove his strength upon. And he did to him just as he said he would. And the sick

one he gave to the physician, who proved his skill by healing him entirely and making him equal to the healthiest man.

But few words are needed, dear children, to make you understand how the story applies to the case of the "healthy" Pharaoh and the Egyptians and the "sick" Israelites. If you will but read the Sedrah every week, you will soon see what a true picture that is.

In this Sedrah there are twenty commandments: nine "Asay" ("Thou shalt") and eleven "Lo Asay" ("Thou shalt not")—

1. To consecrate New Moons and compute years only by the Beth-Din, as it is said, "This month shall be unto you the chief of months; the first shall it be unto you of the months of the year."
2. To kill the Paschal lamb in its proper time, as it is said, "And then the whole assembly of the congregation of Israel shall kill it toward evening."
3. To eat the Paschal flesh on the night of the 15th of Nisan, as it is said, "And they shall eat the flesh in the night, roasted by the fire, with unleavened bread; together with bitter herbs shall they eat it."
4. Not to eat the Paschal flesh raw nor in any wise sodden, as it is said, "You shall not eat of it raw, nor in any wise sodden with water."
5. Not to let any of the Paschal flesh remain, as it is said, "And ye shall not let any of it remain until morning."
6. To burn the leaven on the 14th of Nisan, as it is said, "But on the first day ye shall have put away leaven out of your houses."
7. To eat unleavened bread on the night of the 15th of Nisan, as it is said, "In the first month, on the 14th day of the month, at evening, shall ye eat unleavened bread."
8. That no leaven shall be found in the seven days, as it is said, "Seven days no leaven shall be found in your houses."
9. Not to eat anything that is mixed with leaven, as it is said, "Nothing that is leavened shall ye eat."
10. Not to give the Paschal flesh to a renegade Israelite to eat, as it is said, "This is the ordination of the Passover: No stranger shall eat thereof."
11. Not to give it to a resident foreigner, and a hired servant, to eat, as it is said, "A resident foreigner and a hired servant shall not eat thereof."
12. Not to carry forth the flesh from the company, as it is said, "In one house shall it be eaten; thou shalt not carry forth aught of the flesh abroad out of the house."
13. Not to break a bone of that flesh, as it is said, "And no bone shall ye break in it."
14. One who is uncircumcised shall not eat of the Paschal flesh, as it is said, "But no uncircumcised person shall eat thereof."
15. To sanctify the first-born, as it is said, "Sanctify unto me all the first-born; whatsoever openeth the womb among the children of Israel, both of man and of beast, it is mine."
16. Not to eat leavened bread during Passover, as it is said, "And no leavened bread shall be eaten."
17. That no leavened bread shall be seen the entire seven days, as it is said, "And there shall not be seen with thee any leavened bread, neither shall there be seen with thee any leaven in all thy boundaries."
18. To discourse of the going forth from Egypt with the son on the night of the 15th of Nisan, as it is said, "And thou shalt tell thy son on that day, saying, This is done for the sake of that which the Lord did unto me when I came forth out of Egypt."
19. To redeem the firstling of an ass and give the redemption to the Cohen, as it is said, "And every firstling of an ass shalt thou redeem with a lamb."
20. To break the neck of the firstling of an ass if he does not redeem it, as it is said, "And if thou wilt not redeem it, then shalt thou break its neck."

Dear children, try to remember the commandments.

בן אהרן

When thou art the only purchaser, then buy; when other buyers are present be thou nobody.

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### CALENDAR.

1910.

\*Rosh Chodesh Adar.—Thursday, February 10.  
\*Rosh Chodesh Ve-Adar.—Saturday, March 12.  
Purim.—Friday, March 25.  
Rosh Chodesh Nisan.—Sunday, April 10.  
First Day Passach.—Sunday, April 24.  
Seventh Day Passach.—Saturday, April 29.  
\*Rosh Chodesh Iyar.—Tuesday, May 10.  
Lag B'Omer.—Friday, May 27.  
Rosh Chodesh Sivan.—Wednesday, June 8.  
First Day Shabbath.—Monday, June 13.  
\*Rosh Chodesh Tammuz.—Friday, July 8.  
Fast of Tammuz.—Sunday July 24.  
Rosh Chodesh Ab.—Saturday, August 6.  
Fast of Ab.—Sunday, August 14.  
\*Rosh Chodesh Elul.—Monday, September 5.  
\*Also observed the day previous as Rosh Chodesh.

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

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

COHN, 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 Cohn, 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 his attorneys, No. 64 Wall Street, in the Borough of Manhattan, City of New York, on or before the 1st day of June next.

LOERWALD, MARIE.—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 Marie Loerwald, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, No. 880 Home Street, in the Borough of the Bronx, in the City of New York, on or before the 24th day of June next.

LOUIS MALTHANER, Attorney for Executor, 37 Wall Street, New York City.

BEAR, JACOB.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Jacob Bear, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber at his place of transacting business, No. 41 Park Row, in the City of New York, on or before the 24th day of May next.

ROSENTHAL, LEWIS.—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 Lewis Rosenthal, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, at the office of George W. Gallinger, No. 7 Beekman Street, in the City of New York, Borough of Manhattan, on or before the 1st day of July, 1910, next.

FANNIE ROSENTHAL, Administratrix. GEORGE W. GALLINGER, Attorney for Administratrix, 7 Beekman Street, Manhattan, New York City.

BERNHAIM, GUSTAV.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Gustav Bernheim, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business at the office of Charles Putzel, No. 290 Broadway, in the City of New York, on or before the 18th day of April next.

CHARLES PUTZEL, Attorney for Executors, 290 Broadway, Borough of Manhattan, New York City.

MAROTZKI, CAROLINE A.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Caroline A. Marotzki, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, No. 120 Broadway, in the City of New York, on or before the seventh day of June, 1910, next.

LAWRENCE & LAWRENCE, Attorneys for Executor, 120 Broadway, Manhattan, New York City.

HIRSCH, VICTORIA.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Victoria Hirsch, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, at the office of Julius R. Baer, No. 20 Vesey Street, in the Borough of Manhattan, The City of New York, on or before the 17th day of April next.

HENRY MYERS and MORRIS COOPER, Executors. Julius R. Baer, 20 Vesey Street, New York City; and Kaufmann, 48 Chambers Street, New York City, Attorneys for Executors.

NATHAN MARCUS.—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 Nathan Marcus, 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 No. 306 Broadway, in the City of New York, on or before the 22d day of June next.

HARRY FISHER LEWINE, HARRY FISHER, Executors. SAMUEL FISHER, Attorney for Executors, 306 Broadway, N. Y. C.

FASSIG, PETER.—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 Peter Fassig, 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 No. 27 William Street, Borough of Manhattan, in the City of New York, on or before the 16th day of June next.

FRANK M. PATTERSON, Attorney for Administrator, No. 27 William Street, New York City.

THEODORE FASSIG, Administrator.

BAMBERGER, EDWARD E.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Edward E. Bamberger, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Blumenthal & Blumenthal, No. 27 Pine Street, Borough of Manhattan, in the City of New York, on or before the 25th day of March next.

IRVING W. BAMBERGER, LEON J. BAMBERGER, Executors. Blumenthal & Blumenthal, Attorneys for Executors, 27 and 29 Pine Street, Borough of Manhattan, New York, N. Y.

DOSENHEIM, RACHEL E.—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 E. Dosenheim, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, at the office of Louis Lande, Esq., their attorney, at No. 290 Broadway, in the City and County of New York, on or before the 23d day of May next.

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

KERBS, ADOLF.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Adolf Kerbs, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Messrs. Korman & Frankel, No. 22 Broad Street, in the Borough of Manhattan, City of New York, on or before the 23d day of April, 1910.

EDWARD A. KERBS, MAX ROSENTHAL, Executors. KORMAN & FRANKEL, Attorneys for Executors, 22 Broadway, New York City.

FARMER, HENRIETTA.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Henrietta Farmer, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, No. 135 Fifth Avenue, in the City of New York, on or before the 17th day of March next.

LOUIS LESSER, Executor. BENNO LEWINSON, Attorney for Executor, 19 Nassau Street, N. Y.

STRAUS, LOUIS.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Louis Straus, deceased, late of the County of New York, to present the same with vouchers thereof to the subscriber, at her place of transacting business, No. 71 Broadway, in the City of New York, on or before the 25th day of April next.

ROSE W. STRAUS, Executrix. ELLISON, MACINTYRE & DAVIS, Attorneys for Executrix, 71 Broadway, New York City.

DANENBERG, BETTY.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Betty Danenberg, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the offices of Guggenheimer, Untermeyer & Marshall, No. 37 Wall Street, in the City of New York, on or before the 18th day of April next.

GUGGENHEIMER, UNTERMEYER & MARSHALL, Attorneys for Executors, 37 Wall Street, Borough of Manhattan, New York City.

WORMSER, MAURICE S.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Maurice S. Wormser, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, at the office of Hoody, Lauterbach & Johnson, No. 22 William Street, in the City of New York, on or before the 20th day of May next.

FLORINE R. WORMSER, Administratrix. HOODLY, LAUTERBACH & JOHNSON, Attorneys for Administratrix, 22 William Street, New York City.

ARNHOLZ, SARAH.—The People of the State of New York, by the Grace of God, free and independent, to Moses Oppenheimer, Fannie Brussel, Rachel Rosensteln, Michael Oppenheimer, Aaron Sommers, Joseph Sommers, David Sommers, Edward Sommers, Adolph Sommers, Alice Young, Blanche Eisenmann, Ruth Dakin, Adeline Shaw, Della Greber, Fannie Bernstein, Isabelle Kohner, Hilda Louis and Lena Ambach, the heirs and next of kin of Sarah Arnholz, deceased, SEND GREETING:

WHEREAS, Herbert S. Brussel, of the City of New York, has lately applied to the Surrogate of our County of New York to have a certain instrument in writing, dated the eighth day of November, 1909, relating to both real and personal property, duly proved as the last will and testament of Sarah Arnholz, 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 5th day of January, one thousand nine hundred and ten, at half-past ten o'clock in the forenoon of that day, then and there to attend the probate of the said last will and testament.

And such of you as are hereby cited, as are under the age of twenty-one years, are required to be present in person, or by their legal guardian, 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 proceedings.

IN WITNESS WHEREOF, we have caused the seal of the Surrogate of the said County of New York to be hereunto affixed. Witness, Hon. Abner C. Thomas, a Surrogate of our said County of New York, at said County, on the 19th day of December, in the year of our one thousand nine hundred and nine. DANIEL J. DOWDNEY, Clerk of the County of New York. WALTER REBE, Attorney for petitioner, 117 Wall Street, New York City.

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

EMIL EDWARD STEIN, Administratrix. MARTIN, Attorneys for Administratrix, Broadway, New York City.

SONN, SAMUEL E.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Abraham H. Sonn, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, No. 523 East Forty-fourth Street, in the City of New York, on or before the 1st day of February next.

SAMUEL SONN, MOODY SONN, Executors. JACOB MARK, Attorney for Executors, 10 Wall Street, New York 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 subscribers, at their place of transacting business, at the office of Messrs. Warner & Cardozo, No. 111 Broadway, Manhattan, in the City of New York, on or before the first day of July, 1910.

VICTOR B. WOLF, Executor. SIMPSON, WERNER & CARDOZO, Attorneys for Executor, 111 Broadway, Borough of Manhattan, New York City.

DIRECTORY OF MANHATTAN & BRONX SYNAGOGUES.

- ADATH ISRAEL, 793 E. 169th st. ADATH JACOB ANSHE SLOBODKIN OF HARLEM, 36 W. 114th st. ADATH YESHURUN, 12 Eldridge st. ADASH YESHUREN (HARLEM Branch), 63 E. 113th st. ADATH YESHUREN (HARLEM E. 110th st. ADATH YESHURUN OF JASSY, 58-60 Rivington st. ADERETH EL, 135 E. 29th st. AGUDATH JESHORIM, 113 E. 86th st. AHAWATH ACHIM (West Side Hebrew Congregation), 9th av., near 55th st. AHAWATH CHESD SHAAR HASHOMAYIM, 55th st. and Lexington av. ANSHE CHESD OF HARLEM, 114th st. and 7th av. ANSHE EMETH OF WEST HARLEM, 144 W. 131st st. ATERETH ISRAEL, 323 E. 82d st. ATERETH ZEVI, 347 E. 121st st. BENE ISRAEL, 225 E. 79th st. BENE ISRAEL KALWARIER, 13 Pike st. BNAI PEISER, 127 E. 82d st. BENE SHOLOM, 526 E. 5th st. BNAI JESHURUN, 65th st. and Madison av. BETH ABRAHAM TALMUD TORAH, E. 146th st., bet Brook and St. Ann's avs., Bronx. BETH BNAI ISRAEL (Branch of Temple Israel of Harlem), 311 E. 116th st. BETH EL, 5th av. and 76th st. BETH HAMIDRASH ADATH YESHURUN, 238 E. 102d st. BETH HAMIDRASH HAGODOL, 60 Norfolk st. BETH HAMIDRASH HAGODOL OF HARLEM, 110 E. 105th st. BETH HAMIDRASH HAGODOL OF THE BRONX, Forest av., near 160th st. BETH ISRAEL BIKUR CHOLIM, 72d st. and Lexington av. CHAARI ZEDEK, 38-40 Henry st. CHAARI ZEDEK (Harlem Branch), 121st st. and Lenox av. EMANU-EL, 5th av. and 43d st. EZ CHAIM OF YORKVILLE, 107 E. 92d st. HAND IN HAND CONGREGATION, 723 E. 145th st., Bronx. HEBREW TABERNACLE, 218 W. 130th st. JEWISH THEOLOGICAL SEMINARY, 531 W. 123d st. KEHILATH ISRAEL, 1162 Jackson av., Bronx. KEHILATH JESHURUN, 117 E. 85th st. KENSETH ISRAEL OF HARLEM, 24 W. 114th st. MELE'E SHOLOM, 170 E. 114th st. MICKVEH ISRAEL OF HARLEM, Berheimer Bldg., 116th st. and Lenox av. MONTEFIORE CONGREGATION, Macy and Hewitt pl., Bronx. MOUNT ZION, 37-41 West 119th st. NACHLAS ZEWIE, 36 E. 109th st. OHAB ZEDEK (First Hungarian Congregation), 172 Norfolk st. OHAB ZEDEK (Harlem Branch), 18 W. 116th st. ORACH CHAIM, 1461 Lexington av. PENI EL, 531 W. 147th st. PEOPLE'S SYNAGOGUE, The Educational Alliance, E. B'way and Jefferson st. PINCUS ELIJAH, 203 W. 100th st. RODEPH SHOLOM, Lexington av. and 63d st. SHAARI BEROCHO, 354 E. 57th st. SHAARE SHOMAYIM (First Roumanian Hebrew Congregation), 91 Rivington st. SHAARAY TEFILAH (West End Synagogue), 160 W. 82d st. SHAARE ZEDEK OF HARLEM, 25 W. 118th st. SHEARITH BENE ISRAEL, 22 E. 113th st. SHEARITH ISRAEL (Spanish and Portuguese Synagogue), 70th st. and Central Park West. TEMPLE ISRAEL OF HARLEM, 120th st. and Lenox av. TREMONT TEMPLE, B'nai B'rith av. and Grand Concourse, Bronx. UP-TOWN TALMUD TORAH ASSOCIATION, 122 E. 111th st. ZICHRON EPHRAIM, 163 E. 67th st.

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, Room 906, No. 170 Broadway, Borough of Manhattan, in the City of New York, on or before the 25th day of April next.

ALVIN L. STRASBURGER, BYRON L. STRASBURGER, MARK OTTINGER, Executors. WETMORE & JENNER, Attorneys for Executors, No. 34 Pine Street, Manhattan, New York City.

WALTER, PHILIP.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Philip Walter, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Messrs. Korman & Frankel, No. 22 Broad Street, in the Borough of Manhattan, City of New York, on or before the 14th day of February, 1910, next.

LOUIS S. FRANKENHEIMER, WILLIAM FRANKENHEIMER, Executors. KURZMAN & FRANKENHEIMER, Attorneys for Executors, 25 Broad Street, Manhattan, New York City.

KAPLON, ISAAC.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Isaac Kaplon, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business at the office of H. M. and S. Solomon, her attorneys, at No. 19 Nassau Street, Borough of Manhattan, in the City of New York, on or before the 1st day of February next.

ANNE KAPLON, Administratrix. H. M. and S. SOLOMON, Attorneys for Administratrix, 19 Nassau Street, Manhattan, New York City.

STEINER, SIGFRIED.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, dated November 9, 1909, notice is hereby given to all persons having claims against Sigfried Steiner, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business at the office of B. & S. Steiner, No. 45 Broadway, in the City of New York, Borough of Manhattan, on or before the twenty-eighth day of May next.

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

MORITZ L. ERNST, Attorney for Moritz L. Ernst, 31 Liberty Street, New York City.

SCHWAB, GABRIEL.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Gabriel Schwab, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Leonard J. Obermeier, No. 31 Nassau Street, in the City of New York, on or before the 21st day of February next.

L. ONARD J. OBERMEIER, Attorney for Executors, No. 31 Nassau Street, New York City. HENRY PROEHLICH, ADA SCHWAB, NATHAN SCHWAB, HENRIETTA SCHWAB, Executors.

STRAUSS, CHARLES E.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Charles E. Strauss, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Nathan D. Levy, No. 132 Nassau Street, Borough of Manhattan, in the City of New York, on or before the 23d day of February next.

HANNAH S. STRAUSS, WILLIAM STRAUSS, RALPH SOMMER and DAVID M. LEVY, Executors. NATHAN D. LEVY, Attorney for Executors, No. 132 Nassau Street, Borough of Manhattan, New York City.

SPIEIFER, GERSON.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Gerson Speifer, 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 4th day of May next.

ISAAC SPIEIFER, Administrator. SIMPSON, WERNER & CARDOZO, Attorney for Administrator, 111 Broadway (Manhattan), New York City.

FLEISCHHAUER, JULIUS.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Julius Fleischhauer, late of the County of New York, deceased, to present same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Emanuel Jacobus, No. 132 Nassau Street, Borough of Manhattan, in the City of New York, on or before the first day of May, 1910.

EMANUEL JACOBUS, Attorney for Julius Fleischhauer, 132 Nassau Street, Borough of Manhattan, City of New York.

KAUFMANN, ABRAHAM.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Abraham Kaufmann, late of the Borough of Manhattan, City and County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Melghan & Neearsulmer, No. 88 Park Row, Manhattan Borough, New York City, on or before the 4th day of April next.

JOSEPH KAUFMANN, WALTER KAUFMANN, GEORGE W. COOPER, Executors. MELGHAN & NEARSULMER, Attorneys for Executors, 88 Park Row, Manhattan Borough, New York City.

ROTHSCHILD, JUSTUS FRED, otherwise known as FRED ROTHSCHILD.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Justus Fred Rothschild, otherwise known as Fred Rothschild, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Messrs. John T. Booth & Co., No. 271 Broadway, Borough of Manhattan, in the City of New York, on or before the 25th day of March next.

JULIE ROTHSCHILD, Administratrix; CARL WITTMANN, Administrator. JOHN T. BOOTH & CO., Attorneys, 271 Broadway, Borough of Manhattan, New York City.

JOEL, LUCY.—In pursuance to an order of Honorable Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Lucy Joel, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber, at her place of transacting business, at the office of Charles A. Strauss, No. 261 Broadway, in the Borough of Manhattan, City of New York, on or before the 23d day of July, next.

CHARLES A. STRAUSS, Attorney for Administratrix, No. 261 Broadway, Borough of Manhattan, City of New York.

ANGELAKIS, LOUIS, also known as LOUIS ANGLAKIS and LOUIS ANGLAKY.—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 ANGLAKIS, also known as LOUIS ANGLAKIS and LOUIS ANGLAKY, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber at his place of transacting business, at the office of Marks & Marks, No. 63 Park Row, in the Borough of Manhattan, City of New York, on or before the 14th day of February next.

JOHN A. ANGELAKIS, Administrator. MARKS & MARKS, Attorneys for Administrator, No. 63 Park Row, Borough of Manhattan, New York City.

SWARTZ, JACOB.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Jacob Swartz, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber at her place of transacting business, at the office of Messrs. Levy, Rosenthal & Heermann, No. 2 Rector Street, in the City of New York, on or before the 11th day of April next.

BENA SWARTZ, Administratrix. LEVY, ROSENTHAL & HEERMANN, Attorneys for Administratrix, 2 Rector Street, Manhattan, New York City.

HEYMAN, SIMON.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Simon Heyman, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, viz.: the office of John Frankenhimer, No. 25 Broad Street, Borough of Manhattan, New York City, on or before the 21 day of April, 1910.

DUBOIS, D. DOERNBERG, ABRAHAM L. GUTMAN, ABRAHAM HEYMAN, Executors. JOHN FRANKENHEIMER, Attorney for Executors, 25 Broad Street, Borough of Manhattan, New York City.

SCHWARTZ, ALEXANDER.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, dated June 23, 1909, notice is hereby given to all persons having claims against Alexander Schwartz, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers at their place of transacting business, at the office of Maxwell Davidson, their attorney, at No. 170 Broadway, Borough of Manhattan, in the City of New York, on or before the 31st day of January next.

SOLOMON SCHWARTZ, SAMUEL LUSTIG, Executors. MAXWELL DAVIDSON, Attorney for Executors, 170 Broadway, Manhattan, New York City.

BAMBERGER, PAULINE.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Pauline Bamberger, late of the County of New York, to present the same, with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Blumenthal & Blumenthal, 27 Pine Street, City of New York, on or before the 15th day of February next.

IRVING W. BAMBERGER, LEON J. BAMBERGER, Executors. BLUMENSTIEL & BLUMENSTIEL, Attorneys for Executors, 27 Pine Street, New York City.

WOLF, LOUIS.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Louis Wolf, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber, at her place of transacting business, at the office of Albert W. Venino, 59 Wall Street, in the City of New York, on or before the 15th day of February, 1910.

ALBERT W. VENINO, Attorney for Executrix, 59 Wall Street, Manhattan, New York.

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 her 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.

MARTHA A. KOHN, Executrix. ARTHUR B. SPINGARN, Attorney for Executrix, No. 95 Liberty Street, Borough of Manhattan, New York City.

KLABER, ADOLF.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Adolf Klaber, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Emanuel Jacobus, No. 132 Nassau Street, in the Borough of Manhattan, City of New York, on or before the 25th day of April, 1910.

EMANUEL JACOBUS, Attorney for Adolf Klaber, 132 Nassau Street, Borough of Manhattan, New York City.

ULMANN, MATHILDE.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Mathilde Ulmann, 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 Melghan & Neearsulmer, No. 88 Park Row, Manhattan Borough, New York City, on or before the 7th day of March next.

SOPHIE MICHAELS, James Ulmann, executors. Melghan & Neearsulmer, attorneys for executors, 88 Park Row, Manhattan Borough, New York City.

ADLER, LOUIS.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Louis Adler, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business at the office of Hoody, Lauterbach & Johnson, No. 22 William Street, in the City of New York, on or before the 15th day of May next.

HOODY, LAUTERBACH & JOHNSON, Attys for Executrix, 22 William St., N. Y. City.

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We also offer  
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At prices that no other house attempts to match—our well-known disregard of profit, in our sales, eliminating competition.....As, examples of the nearest approach to our prices, we quote 62 cents elsewhere for sheets 72x90—our price 54 cents;—84 cents elsewhere for sheets 90x90, inferior in quality to those we offer at 79;—other instances could be given, showing our prices to be 5 to 8 cents less than the lowest elsewhere—a saving of 60 to 96 cents a dozen—think what that means!.....In Pillow Cases, proportionate differences—while in Muslins and Sheetings by the yard investigation shows such vastly inferior sale qualities elsewhere that they cannot be considered competitive!

The quality of our offerings has long been established—it is not our purpose here to dwell upon that—our object is to impress upon housekeepers, hotel and boarding-house keepers, institutions, etc., that it is the part of wisdom to buy now for the future—to buy while they can at such prices as these:

PILLOW CASES				SHEETS			
Three well-known makes.				Three well-known makes.			
42x36....	.12½	.14	.16	54x90....	.44	.49	.54
45x36....	.14½	.16	.18	63x90....	.49	.54	.59
50x36....	.15½	.17	.19	72x90....	.54	.59	.67
54x36....	.17½	.19	.21	81x90....	.59	.64	.74
				90x90....	.64	.69	.79

These prices are less than agents ask, and probabilities are that wholesale prices will again advance—buy now!

What we say of the Pillow Cases applies to the Sheets.

DIAMOND MILLS SHEETINGS—				YARD WIDE MUSLINS—			
Bleached.				Unbleached—worth 9.....			
Reg.	Sale	Reg.	Sale	Reg.	Sale	Reg.	Sale
42 inch.....	.14½	.11½	.11	Bleached—worth 10.....	.64		
45 inch.....	.16½	.13½	.14	Limit—30 yards each.			
50 inch.....	.18½	.14½	.14				
54 inch.....	.20½	.16½	.14½	Dwight Anchor—Bleached—			
63 inch.....	.22½	.18½	.16½	a make famous for service.....	.10½		
72 inch.....	.25	.20½	.18½	Bleached Pillow Case Muslins—			
81 inch.....	.27	.22½	.20½	40 and 42 inch—worth 12½.....	.84		
90 inch.....	.29	.24½	.22½				

No Mail or Telephone Orders.

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As the precious mites can't tell what they need we'll speak for them..... Here are good substantial for their comfort at very low prices for excellent grades:—

	Value.	Special
Beautiful, Short, White Dresses.....	\$1.49	.98
Short White Dresses—lace and emb'd	.69	.45
Children's Hydegrade Galatea		
Dresses.....	\$1.69	.99
Chambray Rompers—to 4 yrs.....	.59	.39
Lace Trimmed Long Dresses.....	1.57	.97
Hand Emb'd Slips.....	\$1.69	.98
Lace Trimmed Slips.....	\$1.37	.77
Trimmed Nainsook Slips.....	.79	.54
Long and Short Trimmed Skirts.....	.69	.49
All-Wool Flannel Short Skirts.....	.59	.39
With Silk Scallop.....	\$1.19	.79
Long Hemstitched Flannel Skirts.....	.98	.59
Flannel Shawls—silk hemstitch.....	\$1.49	.98
Wool Flannel Shawl.....	.69	.49
White Flannel Sacques.....	.25	.19
Hand Crochet Sacques.....	.98	.79
Cashmere Sacques.....	\$1.25	.85
Daisy Cloth Wrappers.....	.79	.47
Duckling Fleece Bathrobes.....	\$1.19	.89
Flannel Barrows.....	.59	.34
Hemstitched Flannel Barrows.....	.89	.59

Special January Sale Values also in White Goods by the piece.

### January Sale of Muslin Underwear Is Remarkable for Assortments and the Wide Range of Qualities

We never limit sale values to a few low-priced leaders—Each and every quotation below represents a value which you cannot duplicate elsewhere.

Women's Corset Covers.....	.17	.38	.57	.69	.95	1.24	1.98
Women's Night Dresses.....	.35	.48	.68	.95	1.94	3.45	
Women's Drawers.....	.18	.34	.47	.69	.74	.95	1.25
Women's Long White Skirts.....	.48	.74	.95	1.24	1.84	3.95	5.69
Women's Nainsook Combinations.....	.46	.68	1.24	1.95			
Women's Extra Size Night Dresses.....	.46	.69	.98	1.95			
Women's Extra Size Drawers.....	.28	.46	.79	1.24			
Children's Night Dresses—4 to 14 yrs.....		.29	.49	.69			
Children's Drawers.....	.8	.10	.19	.29	.39		
Girls' Drawers.....	.29	.37	.49	.69	1.25		
Children's Skirts—2 to 14 yrs.....	.18	.37	.59	.79	.98		

No Mail or Telephone Orders.



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"The Shoe Without a Doubt."  
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1263-1266-1267 B'way, near Greene ave.  
486 FULTON ST., opp. Abraham & Straus.  
New York Stores:  
6TH AVE. AND 27TH ST.  
609 5TH AVE., 38th and 40th sta.  
THIRD AVE., 122d st.  
1540 3D AVE., 88th & 87th sta.  
162 BOWERY, near Broome st.  
2891 3D AVE., 150th & 151st sta.



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Millinery Exclusively  
Third Avenue, bet. 61st and 62d Sts.  
SHOWING TRIMMED HATS IN VOGUE.  
MATERIAL OF EVERY DESCRIPTION.



HASTORF, CHARLOTTE.—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 Charlotte Hastorf, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers at their place of transacting business at the office of Davis & Kaufmann, Nos. 49 and 51 Chambers street, Manhattan Borough, in the City of New York, on or before the 5th day of July next.  
Dated New York, the 7th day of December, 1909.  
HARRY HASTORF, ALBERT H. HASTORF, WILLIAM HASTORF, Executors.  
Davis & Kaufmann, Attorneys for Executors, 49 and 51 Chambers street, Manhattan Borough, 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, Samuel, 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 office 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.

HERZOG, JULIUS.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Julius Herzog, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber, at his place of transacting business, No. 52 Broadway, Borough of Manhattan, in the City of New York, on or before the fifth day of July next.  
Dated New York, the 20th day of December, 1909.  
OSCAR M. HERZOG, Administrator.  
KENDALL & HERZOG, Attorneys for Administrator, 27 William street, Manhattan, New York City.

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BRILL, WILLIAM.—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 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. 49 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.

COHN, LUDWIG.—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 Ludwig Cohn, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber, at her place of transacting business at the office of Jacob Levy, Esq., Nos. 302-304 Broadway, Borough of Manhattan, in the City of New York, on or before the second day of July next.  
Dated New York, the 30th day of November, 1909.  
FANNIE KOHN, Executrix.  
JACOB LEVY, Attorney for Executrix, Nos. 302-304 Broadway, New York City, Borough of Manhattan.

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