

THE HEBREW STANDARD

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THE FUTURE OF ZIONISM.

AN ADDRESS DELIVERED BEFORE THE NINTH ZIONIST CONGRESS,
BY DR. MAX NORDAU.

SINCE our last meeting, in The Hague, over two years ago, the event which has most profoundly moved and most continuously occupied every Zionist, and with which the greater part of the opening speech of our President (greeted by you with so much applause) dealt was, curiously enough, not a Zionist event. It was the bloodless revolution consummated on the 24th of June, 1908, in Constantinople, and which had a bloody sequel on the 13th of April of the current year. When the surprising news was given to the world that in Turkey absolutism had been overthrown, the Sultan had given his assent to a liberal constitution, and the Turkish Empire was to be changed into a constitutional democracy, the Zionist section of the Jewish people was seized with a veritable fever. The regrettable instability of the Jewish temperament, our unfortunate nervousness, was manifested in evil shape. The Zionist press and Zionist meetings indulged in fearful exaggerations. If we were to believe all these tumultuous demonstrations, the revolution in Constantinople was by far the most important event that had occurred in Jewish history for many centuries. Zionism, we were told, had suddenly been brought within arm's-length of its goal, which it was thought could be seized with the stretched-out hand. A modern liberal Turkey was bound to receive us with open arms: we merely had to ask, to obtain the right of immigration into Palestine. The Zionist movement must immediately adapt itself to the altered conditions; it must at once take up an entirely new position, abandon all its old methods, and henceforth work on totally different lines. Everyone turned with expectancy to headquarters; they awaited some action on the spot; some immediate intervention in the new developments in Turkey. They were disappointed, despondent, bitter when this action did not immediately result.

"WHAT ARE THEY THINKING ABOUT IN COLOGNE?"

a hundred impatient voices exclaimed. "Do the people there not rightly appreciate the enormous importance of the events in Turkey? Will they let this great moment, that perhaps will not recur for centuries, go by unutilized?" And the advisers, which the Jewish people has notoriously never lacked, began to pour out the stores of their counsel. They told us that the leaders must immediately open up com-

munications with the Turkish rulers, and by enlightenment, persuasion, and offers of assistance win them over for the objects of Zionism. We were told it would be best if the leaders transferred their headquarters to Constantinople and convened our Congress there. But, above all, the Basle program must be completely altered in order that it might correspond with the changed

situation. Much of that which was proposed or demanded at the time was sensible—so sensible, indeed, that it occurred to every Zionist who did not find it necessary to belch it forth excitedly in tones of angry impatience. Other demands were so curious as to be almost incredible and I pass them over in



REV. Z. H. MASLIANSKY.

The famous Yiddish and Hebrew preacher, orator and author, Rev. Z. H. Masliansky, was born in Slutsk, Russia, in 1856. While yet a boy he showed remarkable oratorical talent. He was sent to the Rabbinical Academy at Mir, where he took a full course in all branches of Hebrew and Talmudic literature. He settled down as a teacher in Pinsk. Fourteen years later he removed to Jekterinoslaf, and subsequently to Odessa. In 1891 he began to travel through all parts of Russia, preaching and lecturing on Zionism. He was received everywhere with the greatest enthusiasm. The Russian Government, however, looked askance at the fiery orator and commenced to harass him. In 1895 he arrived in the United States and at once took an active and prominent part in all matters pertaining to Jewish life and thought. His Friday evening sermons at the Educational Alliance attract thousands of people, and he is easily the most popular Yiddish speaker in this country. An interview with Rev. Masliansky appears elsewhere.

BENEVOLENT SILENCE,

as it is not to my taste and this is not the proper occasion or place for me to expose our friends to ridicule, who erred only out of zeal, out of a lack of political experience, through insufficient knowledge of the facts. I have not been appointed either the official or the semi-official defender of the leaders, but like every Zionist I have the right, and like every fair observer the duty to take up the cudgels in their behalf when I see them unfairly attacked and their activity misinterpreted. I think the leaders are deserving of great commendation for not allowing themselves to be drawn by the lack of moderation, of a section of our coadjutors, but kept cool amid all the feverish excitement, and were able to withstand the tremendous pressure brought to bear on them from all sides. Let us subject the facts of the case to a calm examination. What has happened? How far do the events affect us? What new duties for the present and the future do they involve for us? By the bold action of brave and idealist patriots despotism in Turkey was overthrown and the Empire was led along the road of constitutional life after good European patterns. Therefore, we rejoice, not merely as Zionists, not merely as Jews, but simply as men, who joyfully acclaim every progress in the world, are inspired by every example of disinterested and objective effort, and heartily wish every people freedom, order and peace. I desire especially, as our revered President has already done, I desire especially, if in less eloquent words, to repeat this to the Turkish people, which has always shown itself generous towards us and to which we owe an eternal debt of gratitude for the hospitable reception accorded our forefathers driven from Spain four hundred years ago, and with which we hope to establish specially friendly relations by the realization of the objects of Zionism. But with all our enthusiasm for Turkish freedom, we must not forget that the revolution in Constantinople was, after all,

NOT A ZIONIST EVENT,

not a Jewish event, but a Turkish event; that we are still not Turkish subjects; that we have no direct part in the internal changes of the Turkish Empire, but follow them—albeit with the warmest possible interest—merely as outsiders; and that it would be tactlessly impertinent and stupid were we to intervene. That is one answer

(Continued on page 11.)

POINTS of ORDER.

IS THE FREE SYNAGOGUE FREE?

DR. STEPHEN S. WISE'S astonishing explanation that he has resigned from the Central Conference of American Rabbis because a representative of the minority of members—that is, a Zionist—has been elected as President of that body, still remains unexplained. Rabbi Fleischer of Boston has not yet given his reason why he has resigned as member of the Conference, but, with all our admiration for his cleverness, we cannot hope that he will be more ingenious than Rabbi Wise.

Mr. Louis Lipsky, editor of *The Maccabean* and a member of the Executive Committee of the Federation of American Zionists, who has for a number of years worked together with Dr. Wise in the Zionist movement, has addressed an open letter to the Rabbi, asking for an explanation of his peculiar reason for resigning from the Conference, and demanding also a statement as to where he stands now on the great issue involving the solution of the Jewish question—namely, on the issue of Zionism. But the great orator of Free Synagogue, who speaks aptly and volubly of all things under the sun, can be beautifully silent on occasions. But it is not enough merely to be discreet; a man in public life, and especially one who aspires to be a religious leader, owes certain duties to the community. Dr. Wise owes it to the public, and he owes it to his Zionist friends, and he owes it to himself, to explain his present attitude to the Zionist movement, of which he was at one time one of the most active workers of the country. Like his friend, Rabbi Hirsch of Chicago, Dr. Wise has within the last two years or so been reported to have spoken both for and against Zionism, but, unlike his Western colleague, he is believed to possess some regard for consistency and some respect for Jewish public opinion.

With all the support of the men of wealth, who are supporting him in his fight for free speech, Dr. Wise cannot afford to leave his position in doubt and to deliberately constitute himself one more of the living puzzles of the Reform pulpits. For without an explanation of his attitude towards Zionism his whole position as a preacher is untenable, and the intelligent Jewish public, which cannot be satisfied with a mere display of oratorical powers, and which seeks definite purpose and clear ideas in the expressions of the orator, cannot comprehend the meaning of his demand for freedom in the pulpit; indeed, they fail to understand the very object of organizing the

Free Synagogue. The synagogue is primarily a religious institution intended for public worship, for the expounding of Judaism as a creed of life, and, if you will, also for the discussion of questions and problems affecting the Jewish people. General matters of politics and of social reform have primarily nothing to do with the synagogue, but in so far as rabbis have chosen to discuss such questions, they have been absolutely free in doing what they pleased, and no one has even taken the trouble to argue with them about such issues.

The discussion of matters pertaining to public improvement and social pseudo-reforms, such as the eight-hour law, women's suffrage, free transfers and opposition to child labor, have long become not only permissible but fashionable in the synagogues and in the churches of the wealthy. Freedom in the Jewish pulpit can pertain only to the presentation of Jewish religious ideas and to the discussion of Jewish questions. In so far as radicalism and conservatism are concerned, the Reformers have been allowed by the wealthy and powerful Jews to go so far that they have almost freed themselves and their temples from Judaism, and the conservative preachers have properly found their places in conservative or orthodox congregations.

What, then, is the question of freedom in the Jewish pulpit? Who has been restrained and who has been allowed to talk freely? In what respect have the mighty and influential men in the Jewish community unduly exercised their power? The issue of freedom in the Jewish pulpit is the struggle between those who are Jews all the way through and those who might be called, Jews, limited; between Jews who accept the racial and historical identity of the Jewish people—with all that it implies—and those who, quibbling and equivocating, have set up and attempted to force upon others a false definition of, and a misleading purpose for, the Jewish people; between Jews who are on every occasion willing to be called by their proper name and ready to face all the responsibilities of being a distinct people and those who would shuffle off as much of the Jewishness as possible, and pretend to be true to their history while trying to hide their historic name; between the national Jews and those who claim they belong to some kind of a religious sect.

The issue of freedom in the Jew-

ish pulpit is the struggle between the Zionists or nationalists and their opponents, who reject the historic identity of their people, and if there is any fight being waged or to be waged for freedom of expression in the synagogue or temple, it is and should be, a fight for an untrammelled presentation of Jewish national ideas, which are part of the Jewish religion.

It is the question of nationalism or of accepting the historical identity of the Jews which divides our people into two camps, and it is in respect to this issue that there has been and is a denial of free speech in the temple.

To be sure, the great masses of intelligent Jews are either consciously or unconsciously in sympathy with the ideas for the preservation of the Jews as a people, many of them being official or unofficial Zionists. But many of the men of wealth and of power in our Jewish communities happen to be those who got their Judaism from the reform temples, and being opposed to nationalism, they have on many occasions exercised their influence against the national and brother aspects of Judaism. The issue is between the nationalist Jews and their opponents, and it is in this respect alone that freedom of speech has been denied.

We know how this issue has been fought on different occasions, and we know how bravely one man in this city has stood out against all odds for the larger conception of Judaism and for the recognition of the historic claims of the Jewish people. If any fight is being waged, or is to be waged for the greater freedom of the Jewish pulpit, it is a fight against the men of wealth and power, who have unduly exercised their influence in the temples against the discussion of the Jewish problem involving the implications of Zionism. If freedom of speech has been and is being curtailed it was and is being done to the detriment of those who are fighting for the ultimate freedom of the Jewish people.

If Dr. Wise is really fighting for a free platform, it behooves him to take a clear and definite stand on this issue and to oppose even many of those who are now supporting his synagogue. If the Jewish preacher is to be a force in our life, and if the synagogue is to be a living institution, it behooves the exponent of Judaism to speak clearly and unmistakably about all the conditions and possibilities of Jewish life, about the ultimate destiny of the Jewish people. Where do Dr. Wise and the Free Synagogue stand on the great issue of the future, on the issue of either the life or death of the Jewish people?

Where does the Free Synagogue stand on all "the conventional lies

of Reform," including the belief about the mission of the Jews, about the Jews being merely a religious sect, and about the dispersion being a blessing? Is the Free Synagogue sufficiently free to believe in the Jews as a people, and to hope for an independent Jewish national life in the future? Many men and women, who are interested in the Jewish problem and who are devoted to their people, would be grateful for an answer to these questions.

B. G. R.

Jewish Immigration at the Port of New York, December, 1909.

Male, 3,123; female, 2,587; total, 5,710. From Africa, 10; Austria, 1,085; Belgium, 5; France, 1; German Empire, 44; Hungary, 186; Italy, 1; Greece, 9; Roumania, 191; Russian Empire, 3,895; South America, 4; Sweden, 1; Switzerland, 2; Turkey in Europe, 50; Turkey in Asia, 35; United Kingdom, 181; Central America, 2; total, 5,710. Jewish arrivals in December, 1908, 3,900.

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M. Dubrovin, during his stay at Kieff, inspected the local Fighting Gang of the Union of Real Russians. In the course of the parade the Governor and his deputy presented the branch with a portrait of the Tsar and warmly congratulated the Black Hundreds on their great effort to guard his Majesty during his visit to the holy city.

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AN INTERVIEW WITH REV. Z. H. MASLIANSKY.

It was with some misgiving that I started out on my errand to interview the Rev. Masliansky. Put a great orator, used to address eager-listening crowds, into a revolving office-chair with a pile of business letters in front and a typewriter at his side, and he is likely to become a caged lion, a Samson shorn of his locks, a Paderewski without a piano.

But my fears were groundless, as Mr. Masliansky is not only an eloquent speaker, but also a deep thinker and a profound Hebrew scholar, and therefore abundantly able to rise above his office surroundings and soar aloft into the highest realm of religion and philosophy.

The picturesque imagerie in which Mr. Masliansky clothed his ideas will be, of course, lost to the readers of the HEBREW STANDARD, as he spoke in Yiddish, but the gist of his thoughts will prove interesting enough.

"What do you think of the Hamburg Zionist Congress?" I put forth as a "feeler."

"It was just as I expected," he replied. "That Ushinsky is a stubborn man and wants poor Wolffsohn to do the impossible. It is hard enough to make bricks without straw, but the hardest thing is to make them without having even the clay. What's the use of having a beautiful front gate when there is no house behind it? 'Practical work' in Palestine must be preceded by practical sense, and I think Mr. Wolffsohn has plenty of that, and may be fully trusted to use it in the service of Zionism."

"To come nearer home, what do you think of the late Conference of American Rabbis?" I queried.

With a curling of his lips, he replied sarcastically: "To come nearer home, in a true sense, we ought to ignore that honorable body altogether, for they would like to make us forget our Jewish homes and all their time-hallowed memories. I look upon them as Unitarians, only with this difference: that, while the Unitarians have stripped the founder of the Christian Church of the divine attributes, they, the reform Rabbis, have put on him the mantle of the prophets, and placed him with Isaiah, Jeremiah, etc. What profits it to gain one new prophet and thereby jeopardize the spirit and influence of the great, immortal prophets of old? A Judaism without a deep national consciousness may erect costly temples and provide exquisite preaching and singing, but it will never appeal successfully to the head and heart of the broad Jewish masses."

"But is it not a fact that most of our prominent Jews who are the shining lights in all Jewish affairs are affiliated with the Reform Temples?" I ventured to interpose.

"I do not know to what extent this is true," he rejoined, rising quickly from his seat and stretch-

ing forth his mighty arms, "but this I know, that some of those 'shining lights' are not worthy that the sun shines upon them. To be more explicit: The white slave *bil-bul* has disclosed the black and slavish nature of our big guns, who sit in the high places, or, as we say in the Yiddish, in the 'high windows.' Did they make the least effort to defend us against those outrageous charges? Not a bit of it. What is more, they even protested against our making any protest, for, said they in their great wisdom, it was only Tammany Hall that was intended to be hit. Oh, those ardent Republicans and cold Jews! It was nothing to them that we were used as a club to hit Tammany. But see how differently they acted when their own ox was gored. You remember the loud outcry this high-toned crowd made when one of their number was refused accommodation in a hotel. They moved heaven and earth to punish the owners of that hotel, and the State Librarian, Dewey, being one of them, lost his place. Those fellows remind me of a clever explanation the Dubner Maggid has of this verse in the Proverbs of Solomon:

אם תכחש את האויל במכתח כהן הדיפוח בעלי לא תסור מעלין אולתו
Though thou shouldst bray a fool in a mortar with a pestle along with bruised grain, yet will not his foolishness depart from him (Prov. 27:22). Why is there added the phrase 'along with bruised grain'? The answer is because so great is the fool's conceit that when pounded 'along with the bruised grain' he is fain to persuade himself that the pounding is not meant for him, but for the grain. When he is in the mortar all by himself, when he has no 'uncivilized and un-Americanized immigrant' to blame for the attack, then even a fool may be roused from his self-complacent dream of a Jewish religion without a Jewish nationality."

"What, in your opinion, is the most effective means of keeping the Jews together and of counteracting the 'disintegrating' forces?" was my next query.

"This question," he replied, "may be best answered in the words of King Solomon: מית ודיים ביד הלשון (Death and life are in the power of the tongue). The Hebrew tongue, לשון הקודש, is the vivifying power of the Jewish people. A gentile infant remains a cosmopolitan until he begins to speak; only then his nationality is stamped upon him in accordance with the language he speaks. With the Jewish child it is just the reverse. Intensely Jewish customs and ceremonies are woven into and become part and parcel of his

earliest infancy. But as soon as he learns to speak he becomes a German or a Russian or American. This can be avoided only by making the Hebrew language the mother-tongue, and the father-tongue, too, of all the Jews in the world. The progress made in this direction within the last ten years is so great that I expect to see the time when the Hebrew—mind well, I say the Hebrew, not the Yiddish—will be imbibed with the mother's milk and constitute the first elements of the child's prattle. But language is, after all, a mere symbol, and what we need most of all is the inoculation, cultivation and propagation of the true Jewish spirit."

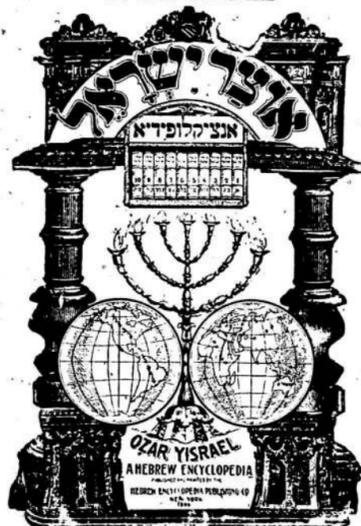
CALENDAR.

1910.

- *Rosh Chodesh Adar.—Thursday, February 10.
- *Rosh Chodesh Ve-Adar.—Saturday, March 12
- Purim.—Friday, March 25.
- Rosh Chodesh Nissan.—Sunday, April 10.
- First Day Pessach.—Sunday, April 24.
- Seventh Day Pessach.—Saturday, April 30.
- *Rosh Chodesh Iyar.—Tuesday, May 10.
- Lag b'Omer.—Friday, May 27.
- Rosh Chodesh Sivan.—Wednesday, June 8.
- First Day Shabuoth.—Monday, June 13.
- *Rosh Chodesh Tammuz.—Friday, July 8.
- Fast of Tammuz.—Sunday July 24.
- Rosh Chodesh Ab.—Saturday, August 6.
- Fast of Ab.—Sunday, August 14.
- *Rosh Chodesh Ellul.—Monday, September 6.
- *Also observed the day previous as Rosh Chodesh.

Hebrew Encyclopedia.

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Items of Interest in the Jewish World.

A congregation has been formed in Gadsden, Ala.

A centralization of the Jewish charities of Dayton, Ohio, is planned.

A Gemilath Chasodim will soon be instituted in Terra Haute, Ind.

The Williamsburg, N. Y., Y. M. H. A., has been incorporated with the Secretary of State.

Fire damaged a synagogue on Malden street, Boston, Mass., to the extent of \$2,000 on the 14th inst.

Mr. Charles Edwin Fox has been appointed assistant to the Philadelphia, Pa., district attorney.

Twenty-four more organizers of pogroms in the province of Smolensk have been pardoned by the Tsar.

After an exciting contest Mr. David A. Ellis has been returned School Commissioner of Boston, Mass.

Small bequests are made to a number of Baltimore, Md., charities through the will of the late Isaac Benesch.

The twenty-fifth anniversary of the Philadelphia, Pa., Young Women's Union will be celebrated on February 8.

One hundred and twenty-five pupils have already enrolled in the new Savannah, Ga., Hebrew Free School.

The Philadelphia, Pa., Hebrew Sheltering Home and Day Nursery sheltered 8,528 children during the past year.

The Jewish Widows and Orphans' Home of New Orleans, La., observed its fifty-fifth anniversary on Sunday last.

A new organization, The Herzl Club, has been started in Everett, Mass. It will aid in erecting a synagogue there.

Already \$15,000 has been subscribed toward the building fund of the Beth Israel Congregation, Atlantic City, N. J.

Judge Philip Stein has been appointed a member of the Chicago Board of Education, succeeding the late Dr. Alfred Kohn.

"Haddassah, the Faithful Jewess," a grand opera, by Rabbi H. Ben Mosche, of Norfolk, Va., is about to be published in book form.

The two-story building No. 510 W. 161st street, this city, is to be transformed into a synagogue for the Washington Heights Congregation.

Bequests are made to a number of Cincinnati charities by the will of the late Alfred Seasongood, who died on December 22 last.

The Pacific Hebrew Orphan Asylum has received for the twenty-fifth consecutive year a check for \$1,000 from Mr. James L. Flood.

The Congregation Wead Hakolel, of Rochester, N. Y., has filed an application for permission to erect a new synagogue in Hanover street.

Mr. Nathan Straus is recovering from a nervous attack caused by worry, through opposition to his Lakewood Sanatorium plan.

Mme. Bertha Kalich has been engaged to create a leading role in "The Witch" when it is produced at the New Theatre early in February.

Rabbi A. Abramson, for three years in charge of Cong. Adath Israel, of Evansville, Ind., has accepted a call to Minneapolis, Minn.

Rabbi Samuel Golden, of the B'nai Jehudah Congregation, Harrison, N. J., has been succeeded by Rabbi Nathan Miller, of Peekskill, N. Y.

The Adath Jeshurun Congregation, of Philadelphia, Pa., have purchased a site at Broad and Diamond streets, for the erection of a new house of worship.

Dr. David Josephson, hitherto lecturer on gynaecology, in Stockholm, has been unanimously elected professor of the same subject at the University of Upsala.

Gov. Crothers, of Maryland, and Mayor Mahool, of Baltimore, participated in the dedication ceremonies of the Betsy Levy Memorial Home at Baltimore, Md., on the 9th inst.

Sixty-nine thousand five hundred and ninety-one dollars was expended by the Baltimore, Md., Hebrew Hospital and Asylum Association for maintenance during 1909.

A benefit performance will be given at the Walnut Street Theatre, Philadelphia, Pa., on the 24th inst. in aid of the building fund of the Frankford, Pa., Hebrew Congregation.

M. Grunbaum-Ballin, assistant private secretary to the French prime minister, has been appointed member of the Consultative Committee of the Journaux officiels.

Mr. Jacob Epstein has contributed \$1,000 to the Baltimore Jewish Home for Consumptives as a nucleus for a fund to procure appropriate work for discharged patients.

Judge Jacob S. Moses, of Baltimore, Md., Juvenile Court, has sent a letter to Governor Crothers stating that he will not accept reappointment to that office, when his term expires.

Dr. Simon Flexner, head of the Rockefeller Research Institute of this city, vehemently denies the alleged charges of cruel vivisection made against him and other members of the institute.

A report is current that owing to the pressure that has been exercised on M. Gutchkoff by influential persons, the Octobrists have decided to postpone the discussion of the Pale question in the Duma.

Two hundred orthodox families in Indianapolis, have started a boycott on Kosher butchers who charge exorbitant abstain from eating meat for a period of stain from eating meat for a period of one week.

The German Emperor has conferred the Golden Cross of Merit on Herr Kohnberger, of Prague, for rescuing, last summer, at the risk of his life, a Berlin banker in Westerland-Sylt in the German Ocean.

Ether, igniting from a lighted candle, started a panic in the surgical ward of the Beth Israel Hospital, this city, on Monday last, and a panic was narrowly averted. The fire was subdued without much damage being done.

It is reported in Buda-Pesth that two Jews are about to be created barons. One is Professor Dr. Emanuel Herzl, and the other Herr Max Beck de Madaras, president of the Hungarian Escompte and Wechsler Bank.

Once more has a Jew received promotion in the Bavarian Army. The latest instance is that of Dr. Max Levy, of Berlin, proprietor of a factory of electric motors, who has been appointed captain in the Bavarian Territorial Field Artillery.

Rabbi George Zepin, who has taken up the school extension work of the Union of American Hebrew Congregations, has been succeeded as minister of the Congregation Beth-El of Fort Worth, Texas, by Rev. George Fox, of Bloomington, Ill.

The Prefect of St. Petersburg has exiled thirty-seven more Jews from the capital and refused to permit a Jew who was dangerously ill to remain there for ten days, in spite of urgent medical representations and the request of M. Freedman on his behalf.

The Committee on the Technical Working of French Railways, which has just been constituted, includes M. Lax, Inspector-General of Bridges and Roads; M. Worms de Romilly, ex-Inspector-General of Mines, and M. Seligmann Lul, Inspector-General of Telegraphs.

The Misgab Ladach Hospital in Jerusalem, which renders valuable services to the Jewish community there, was in danger a few days ago of being partially demolished through an alleged flaw in the title, but the matter will probably be satisfactorily adjusted.

The new Gemeindehaus, on which work has been incessantly carried on for the past eighteen months, with the exception of Saturdays, was opened at Basle on the 22d ult. With the communal building and its dependencies the community now has completed all its institutions.

Court Councillor Dr. Adolf Lieben has been raised by the Austrian Emperor to the House of Peers. Dr. Lieben, who was born in 1836, passed his examination in chemistry at the University of Vienna in 1861, became professor at the University of Palermo in 1865, two years later at the University of Turin, in 1871, at the University of Prague, and in 1875 at Vienna.

A curious situation has arisen at Moscow, where the authorities decline to issue trading certificates to Jewish chemists before the production of a residence certificate, whilst the police decline to supply them with the latter on the strength of a declaration of the Senate permitting them to enter into commercial enterprises in the ancient capital of Russia.

The Charkoff police have, on their own responsibility, amended the law of the empire and refused to issue artisans' certificates to Jews who have no right to reside outside the Pale, although the privilege to possess the document is in itself a sufficient qualification for residing in most areas prohibited to our Russian coreligionists, including the city in question.

The Rabbi Jacob Joseph School has purchased the lots at 165 and 167 Henry street, this city, on which site a new school house is to be built which will accommodate 1,000 children. The present building at 197 Henry street, and its annex at 193 Henry street, are altogether inadequate for the accommodation of the 360 pupils now attending the school.

An interesting ceremony took place last Sunday at Brookline, Mass. Miss Mary V. Pratt, an instructor of piano in the Fox Buonamicci School, of Boston, was converted to Judaism by Rabbi M. M. Elchler, in the presence of a committee representing Temple Ohabei Shalom, of Boston. Miss Pratt was reared a Unitarian and took a course in the tenets of

Judaism under the guidance of Rabbi Elchler.

The new Russian Minister of Commerce has outlined his policy toward the Jews in a conversation with a communal worker. Unlike his predecessor, M. Timirazeff (who is about to visit London on a special mission from the Russian Government), M. Timasheff only promises to tolerate the Jews, and to adhere to the rights already granted to them by the law of the empire. He declined to express an opinion on any changes that may be introduced.

General Justin Dennery, one of the three Jewish generals on active service in the French army, has just reached the age limit and, therefore, passes into the reserve. The two others are General (of Division) Valabregue and Brigadier-General Heymann. General Dennery, who is a native of Metz, is a thoroughly observant Jew, and at the time of the Dreyfus affair he had to suffer more than once on account of his religion which, for a considerable time, retarded his promotion. In recognition of his services extending over more than forty years, he has been appointed Commander of the Legion of Honor.

Palestine Evening of Young Judaea.

The formal opening of Young Judaea will be marked by a Palestine evening on the occasion of Chamisho-Oser-b'-Shebat (Jewish Arbor Day), on January 25, at 8 p. m., at the Educational Alliance. Elaborate preparations have been made for this celebration. The programme will consist of an address by Mr. Samuel Strauss, editor of the Globe, a lecture by Dr. J. L. Magnes, on a "Trip to Palestine" (with lantern slides), and a number of declamatory and musical selections. Prof. Israel Friedlander will preside.

As the first result of its activities Young Judaea will present to each of its members at the Chamisho-Oser-b'-Shebat celebration a colored map of Palestine as a souvenir of the evening. It is hoped that this map will represent the best that has been produced for the Jewish youth. The map has been drawn and designed by competent scholars and artists. It will include all the Biblical names as well as the memorable Maccaean and Talmudic localities and will also contain a complete list of the present Jewish colonies in Palestine. The names are given in Hebrew (with vowels) and with such renderings in English as will make the map serviceable to everyone who can read the Hebrew type. It is expected that the map will prove an effective guide in the study of Jewish history, as well as an attractive decoration to every Jewish home.

Hebrew Sheltering and Immigrant Aid Society.

The annual meeting of the society will be held on Sunday afternoon, January 23, at 2:30 p. m., in the auditorium of the Educational Alliance.

Widowed Mothers' Fund Association.

The Widowed Mothers' Fund Association has issued its first public circular, and in a short time will hold a large public meeting to gain members and extend its efforts. After nine months' work it has 5,000 members, each paying \$1 a year dues, and 500 widowed mothers are its beneficiaries. The association received a gift of \$2,500 from James Speyer, one of \$1,000 from Adolph Lewisohn, \$500 from Louis Stern, \$500 from Mrs. Jefferson Seligman, and \$500 from Mrs. Daniel Guggenheim.

Hebrew Technical School for Girls.

The annual meeting of the Hebrew Technical School for Girls was held in the auditorium of the school building, at Fifteenth street and Second avenue, on Sunday morning. A report was submitted showing that 1,100 graduates of the school had received aggregate salaries of \$635,000 in the year 1909.

The financial report for last year registered \$29,100 expended and \$49,800 received in voluntary contributions. There are 400 girls in daily attendance at present. On March 1 150 more will be admitted. For these 150 places there are up to date 450 applicants.

Mr. Nathaniel Myers, president of the institution, and Mr. Cyrus L. Sulzberger, president of the United Hebrew Charities, delivered addresses. The following were elected trustees: Henry C. Bernheim, Mrs. J. N. Bloom, Louis Blumgart, Myron I. Borg, Maurice Brill, Mrs. Simon Hirschbach, Miss Olivia Leventritt and A. L. Strouse.

IN THE SYNAGOGUES.

Cong. B'nai Jeshurun.

Rabbi B. A. Tintner preaches Sabbath morning on "Trusting Ourselves."

Congregation Shaari Zedek of Harlem.

Rev. Adolph Spiegel will preach Sabbath morning on "The True Conception."

Congregation Ahawath Chesed-Shaar Hashomayim.

Rabbi Isaac S. Moses will preach Sabbath morning on "Bitter-Sweet."

Congregation Es Chaim.

Sabbath morning, Rev. D. Loewenthal will preach on "Deborah—A Mother in Israel."

East Eighty-Sixth Temple.

Rabbi David Davidson preaches Sabbath morning on "The Shortest Road to Success."

Temple Adath Israel.

Rev. Mayer Kopstein will preach this (Friday) evening on "An Introduction to the Ten Commandments."

Temple Beth El.

Sunday at 11 a. m. Dr. Schulman will preach on "The Mental Discipline and Moral Value of Jewish Monotheism."

Sinai Temple, Mt. Vernon.

Rabbi Jos. I. Gorfinkel preaches this (Friday) evening on "The Individual and Society." Sabbath morning, "The Jews of Colonial Georgia."

Temple Rodeph Sholem.

Rev. Dr. Rudolph Grossman will lecture this (Friday) evening on "Christian Science and the Jew." Sabbath morning, "Forward—Not Backward."

Temple Hand in Hand, Bronx.

Rabbi Isidor Reichert will preach this (Friday) evening on "Selfishness." Sabbath morning, "A Few Reflections on Israel's Departure from Egypt."

Temple Anshe Chesed.

Dr. Gustav N. Hausmann preaches this (Friday) evening at 8 o'clock, on "The First Commandment." Sabbath morning, on "Manna—The Heavenly Food."

Educational Alliance.

Rabbi Samuel Buchler preaches this Sabbath morning before the People's Synagogue on "Goluth," followed by a Yahrzeit sermon for Dr. A. M. Radin, the deceased rabbi of the People's Synagogue.

Dr. A. Lyons will officiate as Rabbi and Dr. David Cohn as Cantor at the children's services, Sabbath afternoon.

Temple Emanu-El.

This Sabbath morning the sermon will be delivered by Dr. Magnes, Subject, "The Sabbath of Singing." Sunday at 11.15 a. m. Dr. M. H. Harris, of Temple Israel of Harlem, will lecture on "Home-Span Religion."

Congregation Beth Israel Bikur Cholim.

Rev. Aaron Eisenberg will lecture this evening at 8.15 on "Is Life Worth Living?" Sabbath morning, "The Right and Wrong Conception of Freedom."

The Hebrew Congregation of the Deaf will hold services this (Friday) evening at 8.15 o'clock in the vestry rooms of the Madison Avenue Synagogue.

The Free Synagogue.

Sunday morning Rabbi Charles Fleischer, of Temple Israel, Boston, preaching in exchange with Dr. Wise, will deliver the address on "The Religion of the Future."

Friday evening Rabbi Fleischer will preach at Clinton Hall on "Loyalty and Tolerance."

Dr. Wise has accepted the invitation of the Jewish Religious Union of London to deliver some addresses under its auspices in February and March.

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 "The Mental Discipline and Moral Value of Jewish Monotheism." Services begin at 11 o'clock. All are welcome.

SOCIAL.

The Junior League of the Hebrew Sanitarium will hold its initial dance on Saturday, January 29, at the Waldorf.

Rev. L. Wintner, rabbi emeritus of Temple Beth Elohim of Brooklyn, is about to leave on a trip for Florida and Cuba.

Mr. and Mrs. Maurice H. Long will leave Sunday, January 23, for an extended trip South, and will remain two months in Waco, Tex., visiting Mr. Long's parents.

Mrs. Irving C. Kinsie, of the Adrian, will chaperon Miss Annette J. Kinsie, for a month's stay at Lakewood, N. J., where her mother, Mrs. E. Meyers, has been spending the winter.

The Baron de Hirsch Ladies' Benevolent Society, working for the alleviation of suffering and distressed poor, will give a charity whist Wednesday, February 16, at 1.30 p. m., at the Ellsmere, 80 West 126th street. The proceeds will be used to augment a sadly depleted treasury to stand the strain.

The closing reception of the Young Folks, League of Harlem will be held at the Plaza Assembly Rooms on Saturday evening, March 12, 1910. Dr. L. H. Zuckerman and Dr. Louis Doroff are the committee who have charge of the arrangements for this affair. They will be ably assisted by Grover Mendelsohn, Jacque Newmark, Miss Marion DeWolf, Florence Manheim and Miss Minnie Gordon.

Miss Marion Rosenzweig gave a whist to a number of her friends on Sunday afternoon last, at her residence, 332 Grand street. Among those present were: The Misses Mamie Abraham, Dorothy Brodezski, Sadye Brodezski, Añy Goldman, Sadye Kidansky, Ruth Lessem, Mamie Lubell, Ricca Marks, Sadye Marks and Esther Rosenblum.

The thirteenth annual professional entertainment and ball in aid of the Daughters of Jacob Home will be held at the Grand Central Palace, Lexington avenue and Forty-third street, on Sunday evening, January 30. At present there is a deficit in the society's treasury amounting to \$22,000, which must be cleared to meet the urgent demands of creditors, and it is hoped that a large sum toward this goal will be realized.

BAR MITZVAH.

BARNET.—Mr. and Mrs. Sol. Barnett announce the Bar Mitzvah of their son Maxwell, on Saturday, January 22, 10 a. m., at Temple Beth Jehuda, 904 Bedford avenue, Brooklyn. At home Sunday, January 23, 490 Willoughby avenue, Brooklyn, N. Y. No cards.

KARPF.—Mr. and Mrs. Isaac Karpf announce the Bar Mitzvah of their son, Sidney, Saturday, January 22, 1910, at the Temple Shaarai Berocho, 350' East Fifty-seventh street, New York. Reception at 347 East Fiftieth street, Sunday, January 23, 1910.

MEYER.—Mr. and Mrs. L. Meyer announce the Bar Mitzvah of their son, Arthur, at Temple Israel, 120th street and Lenox avenue, Saturday, January 22, 1910. Reception at home, Saturday, January 22, 1910, 54 West 119th street, 3 to 6 p. m.

NEWMAN.—Mr. and Mrs. Charles G. Newman announce the Bar Mitzvah of their son George, at Temple Rodeph Sholom, Lexington avenue and Sixty-third street, Saturday, January 22. At home Sunday after 3 p. m., 332 East Fifty-eighth street.

SPINGARN.—Dr. and Mrs. L. Spingarn announce the Bar Mitzvah of their son Clarence Paul, Saturday, January 22, at Temple Rodeph Sholom, Sixty-third street and Lexington avenue. At home Sunday, January 23, 1878 Seventh avenue.

ENGAGEMENTS.

BLUMFIELD—DAVIS.—Mr. and Mrs. I. Davis, 253 Grand street, announce reception of their daughter Celia to Mr. Abner E. Blumfield, Sunday, January 30, at the Ellsmere, 80 West 126th street, 3 to 6 p. m. No cards.

CAHN — ALEXANDER.—Mrs. Lena Alexander, 108 West 139th street, announce the engagement of her daughter Belle to Mr. Daniel A. Cahn. Reception at Reisenweber's, Sunday, January 23, from 3 to 6.

GORDON—PERLA.—The engagement is announced of Miss Jeanette Perla to Mr. Isaac Gordon. At home January 23, after 7 o'clock, 1626 Madison avenue.

LITTMAN—ASCH.—Reception of Miss Hattie Asch, 146 West 117th street, and Mr. Arthur Littman will be held at the Herrnstadt, 27 West 115th street, Sunday, January 23, after 7.30 p. m. No cards.

MARKS—WEISS.—Mr. Theodore Weiss announces the engagement of his daughter Rosalie to Mr. Max Marks. At home Sunday, January 23, from 3 to 6, 203 West 117th st.

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

SATZ—KUGEL.—Mr. and Mrs. Abraham Satz, of 123 Second avenue, New York, announce the betrothal of their daughter Lillian to Mr. Benjamin Kugel. At home Sunday, January 30, 1910, from 3 to 6 p. m. No cards.

SCHIFF — WASSERMAN.—Mr. and Mrs. S. Wasserman, of 503 West 147th street, beg to announce the engagement of their daughter Ray to Mr. Maurice Schiff, of Brooklyn. Reception Sunday, January 23, after 7, at Mr. and Mrs. Louis Stern's home, 541 West 147th street. No cards.

SIEGEL — ROSENTHAL.—Mr. and Mrs. Daniel Rosenthal, of 3 West 122d street, announce the engagement of their daughter Essie to Mr. Samuel G. Siegel. At home Sunday, January 23, from 3 to 6. No cards.

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.

TOFF—VENDIG.—Miss Fannie Vendig, of 35 West 119th street, announces her engagement to Mr. Franklin Toff. Reception at Hotel Langham, 103d street and Broadway, January 23, from 3 to 6.

MARRIAGES.

BRAMSON—LIFSKEY.—On Sunday evening, Jan. 16, 1910, by Rev. Aaron Eiseman, Fannie Lifsky to Samuel Bramson, of New York City.

JACOBSON—LEVY.—By Rev. Adolph Spiegel, Miss Ida Levy to Mr. Robert Jacobson, Jan. 16, 1910.

LOVEMAN—KAISER.—Miss Blanche Loveman, formerly of Birmingham, Ala., to Mr. Jacob J. Kaiser, on Tuesday, Jan. 18, 1910, at the Herrnstadt. Rev. Dr. Samuel Greenfield officiated.

NEMITZ—FRIEDMAN.—On Jan. 15, 1910, by Rev. Adolph Spiegel, Miss Lillian Friedman to Mr. Moses Nemitz.

PEARLBERG — MARTIN.—At Willoughby Mansion, Brooklyn, Sadye Pearlberg to Harry Martin, by Rev. Dr. Samuel Greenfield, on Tuesday, Jan. 18, 1910.

YARNITSKY — NATHANSON.—On Sunday the 16th inst., at the B'nai Israel Synagogue, Miss Anna Yarnitsky was joined in marriage to Mr. I. William Nathanson, Rev. Henry S. Morals officiating. The bridesmaids were the Misses Rose and Hattie Nathanson, Mary Goldstein and Bertha Bach. A reception at Clinton Hall followed the ceremony. Some of those in attendance were: Mr. and Mrs. Joseph S. Marcus, Miss Dora Marcus, Mr. B. Marcus, Mr. and Mrs. Joseph J. Bach, Mr. and Mrs. J. Meltzer, Mr. and Mrs. Herman Gottlieb, and Mr. and Mrs. M. W. Jacobson.

Answers to Correspondence.

Helpless.—There is as yet no Jewish foundling asylum in this city. The Hebrew Day Nursery in Henry street is an institution which might be able to help you.

B. S.—The seventh day of Chanukah twenty years ago fell on Tuesday, December 24.

OBITUARY.

LANDAUER.—Samuel J. Landauer, long a respected member of the community, died at his residence, 25 East Ninety-ninth street, on the 14th inst., aged 61. The deceased was a member of the Congregation Zichron Ephraim, and the funeral services, which were held on Sunday a. m., were largely attended. Rev. Dr. Bernard Drachman and Mr. Jones Well pronounced eulogies.

COHEN.—Marcus Cohen, an old and respected citizen of the Bronx, passed away on the 16th inst., aged ninety-one. The interment was in Bayside Cemetery, Rev. Dr. Samuel Greenfield officiating.

Jewish Community of New York.

(Communicated.)

At a meeting of rabbis held under the auspices of the Kehillah on Tuesday afternoon, in the United Hebrew Charities Building, it was decided to form a Vaad Harabbonim of the Kehillah. The following rabbis have signified their intention of becoming members of the Vaad: Rabbis Alperstein, Chanovitz, Drachman, Fried, Jaffe, Kanarek, I. Kaplan, Klein, Margolies, H. P. Mendes, Morais, Pool, Reiter, Salkind and Wiedrowitz. The object of this committee or Vaad is to regulate the religious affairs of the Jews of New York city. For the present only rabbis of Manhattan have been selected.

The first task which the Vaad decided to undertake was the regulation of the kosher food supply. An attempt will be made to determine what restaurants, butchers, delicatessen stores, etc., are entitled to be designated as kosher, and in this way it is expected that much fraud which now prevails in this regard will be obviated.

The Vaad will eventually consider affairs of marriage and divorce, circumcision, Sabbath observance, and also the establishment of a Beth Din for the adjustment of litigation.

Young Men's Hebrew Association.

The speaker at the religious services this (Friday) evening will be Dr. Samuel Langer.

On Sunday evening, Jan. 23, a concert will be given in the auditorium by the Max Jacobs Quartette, assisted by prominent artists.

The thirty-sixth annual meeting of the Young Men's Hebrew Association will be held on Sunday afternoon, January 30, at 3.30 o'clock, and all members of the association are respectfully requested to attend. Business of importance will be transacted.

The polls will be open for balloting from 2.30 to 3.30. The annual meeting will be called to order precisely at 3.30 o'clock, when the president's annual report will be presented.

President John H. Finley, of the City College; Hon. Julius M. Mayer, Dr. Henry M. Leipziger and Mr. Jacob H. Schiff have kindly consented to be present and address the meeting.

Borough of Richmond.

Rev. and Mrs. A. Goldfarb are rejoicing over the advent of a baby daughter which arrived on the 18th inst.

Mr. and Mrs. A. J. Weisburg, of Port Richmond, have issued invitations for the Bar Mitzvah of their son Elias E., which will take place at Temple Emanuel on Saturday, the 29th inst.

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MUSIC GOSSIP.

Mr. Busoni, by reason of his very closely booked tour, will be able to give but one piano recital in New York this season. At Carnegie Hall next Tuesday



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afternoon the famous pianist will interpret this programme:

- Bach-Busoni, Chromatic Fantasie und Fugue
- Bach-Busoni, Chromatische Fantasie und
- 1. In dir ist Freude.
- 2. Nun freut euch.
- Beethoven Sonate, op. 111
- Chopin Sonata, B flat minor
- Liszt, Drei Fantasien:
- 1. Sommernacht's Traum.
- 2. "Rigoletto."
- 3. "Faust."

The Metropolitan's week end offers "Orfeo" to-night; Franchetti's "Germania" to-morrow afternoon (first time), and "Faust," with Jadlowker (debut), in the title role.

At the Manhattan "Tales of Hoffmann" is the opera to-night; "La Boheme," with Carmen-Melis and John McCormack, will be sung to-morrow afternoon, and a popular-priced "Aida" in the evening. J. M.

The Union of American Hebrew Congregations.

The annual meeting of the Executive Board was held last Sunday in Cincinnati, Ohio. A number of letters were read from members unable to attend, among them one from Mr. Adolf Kraus, of Chicago, in which he stated that while in Europe last summer he had made arrangements with the leading Jewish organizations of Paris, Vienna, Berlin and London, by which we would be promptly notified by cable of any occurrence that might require American assistance.

Annual reports were presented from the president, secretary, treasurer, examining accountant, Board of Governors of the Hebrew Union College, Board of Managers of Synagogue and School Extension, Isaac M. Wise Memorial Fund National Committee, and the Board of Delegates on Civil Rights. The last named report, prepared by the chairman, is of great interest, showing that very effective work had been done to prevent deportation of unfortunate immigrants in cases where no law had been violated. The report, which is quite lengthy and discusses other matters important to the American Jew, will shortly be published in full in the forthcoming annual report of the Union of American Hebrew Congregations.

Resolutions were adopted expressive of the sentiments of the board on the death of Julius Weis, of New Orleans, a faithful and active member of the Executive Board for nearly thirty-three years.

Mr. Maurice Stern, of New Orleans, was elected a member of the Executive Board, and Mr. Max J. Kohler a member of the Board of Delegates on Civil Rights.

Committees were appointed to prepare a programme and make arrangements for the council which will meet in New York in January, 1911.

"A Trip to Japan," "Inside the Earth" and "The Ballet of Jewels," the three big spectacles at the New York Hippodrome, continue to attract crowded houses twice a day. A complete circus fills the earlier part of the bill in connection with "A Trip to Japan." In this part of the programme also occurs the departure of the giant ocean liner from the dock. Enough scenic and sartorial wonders to furnish half a dozen big shows are supplied in the three spectacles which form the big Hippodrome's most successful bill.

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THE RENASCENCE OF JEWISH LITERATURE.

BY D. DE SOLA POOL.

ONE of the organizations of which American Jewry can well be proud is the Jewish Publication Society, an organization that has done much to realize its potentialities for good. The publication of the classical history of the Jews, by Graetz, and such fine historical works as Abraham's Jewish Life in the Middle Ages or Dubnow's Jewish History; the issuing of a series of "Jewish Worthies," and of numerous works designed to give to Americanized Jews some appreciation of their ancestral literature; the many delightful works of fiction, including gems such as the Idyls of the Gass and some of Zangwill's masterpieces, together constitute a record that reflects all honor to the leaders of the Society. The Publication Society has in the past done much and will in the future do yet more to acquaint American Jews with their own literary treasures; and, in furtherance of this policy, rarely has it had a better thought than to publish a work in English, dealing with neo-Hebraic literature.

There is surely no living literature which suffers so much from the disregard of those who should be its supporters as does modern Hebrew literature. This literature, rich in poets, essayists and stylists, reflecting as does no other the modern movements of thought and spirit within the confines of Judaism, is totally ignored by American-born Jews. It is, therefore, but elementary justice to the modern Jewish spirit, that its missionary claims on the Jews should be stated in the language best known in communities where Hebrew does not receive due recognition; and in the justice of time, this Hebrew literature, which began with translations from European languages, is now that its character of originality is consummated, slowly but surely asserting its right to translation into the great languages of Europe.

All credit then be given to the Jewish Publication Society for their admirable intention, and all the greater pity that the intention has been so poorly carried out. For, the Renaissance of Hebrew Literature, by Nahum Slouschz, in spite of several good features, is in no way a satisfactory work. In external form, the book suffers from being printed on coarse, spongy paper, and from being bound in such a way that it will not remain open. Again, the absence of a map, marking the chief centres of neo-Hebraic activity, is a defect in a book which is arranged geographically.

But the external faults are of little account as compared with the

internal defects of the book; defects which cannot be compensated for by a bright style and an attractive manner of presentation. For, scientifically the work is valueless, as its facts are utterly unreliable. The biographical notices are extraordinarily inaccurate, and the author seems to be incapable of correctly transcribing the bibliographical data of a title page. To mention a few examples noticed in a first reading, all of them being taken from the second and third chapters:—

Euchel, whose full name was Isaac Abraham Euchel, was born in 1758, not 1756. The first edition of his life of Mendelssohn is the 1789 Berlin edition; not the one of Vienna, 1814, as Slouschz thinks it to be, although he gives 1804 even for this. This Euchel and Mendel Bresslau undertook the publication of *Ha-meassef* in 1783, not 1784. Wessely's *Gan Naul* was published in Amsterdam, not in Berlin, and his *Dibre Shalom ve-Emet* was published a year later than Slouschz gives it. The date of Solomon Pappenheim's birth, given as 1776, should be twenty-six years earlier, and Letteris, stated to have been born in 1815, was born in the year 1800.

The first part of Baruch Lindau's *Reshit Limmudim* was not issued at Bruenn in 1788, but at Berlin, 1789. One year is taken from the life of I. S. Reggio, by stating his death to have been in 1854, and three years are added to the life of Solomon Dubnow, by giving the date of his birth as 1735. Although Graetz gives 1734, the correct date is October 12, 1738. Solomon Levinsohn's *Melizat Yeshurun* saw the light in 1816, not 1846. Elie Halfan Halevy, to whom, as a French Jew, a disproportionate importance is given, died, not in 1822 but in 1826. According to our author, Almanzi lived for eleven years before his birth in 1801, but he atones for this by making Rachel Morpurgo die eleven years before her death.

The periodical *Kokebe Yizhak* was edited not by I. Stern, but by Mendel (Max) Emanuel Stern; and not from 1850 to 1863, but from 1845 to shortly before his death in 1873. *Bikkure ha-Shanah, Yerushalayyim* and *Zion* all appeared a year earlier than the date given. The date of *Yeshurun* is given nine years too early. Erter is stated to have died in 1841, and yet *he-Haluz* is said to have been founded by him in 1853! As a matter of fact, neither date is correct. Erter, who planned the periodical, died in 1841, and it appeared under Schorr's editorship in 1842.

This by no means exhausts the list of blunders in these two chapters, and, unfortunately, almost anywhere that one opens the book one finds similar errors. The birth of Kalman Shulman is given five years too late, and his death one

year too late. The Jewish Encyclopedia, it may be noted *en passant*, makes him die nearly a fortnight too soon. The *Ammude Bet Yehudah* of Judah Hurwitz was first published, not in Prague, 1793, but many years earlier in Amsterdam. Slouschz, following Mandelkern in *Ha-asif*, dates the birth of Abraham Baer Lebensohn as 1794. The true date is five years earlier. If he had followed the same authority for the date of his death he would have known it to be 1878, and not 1880. The date given to his *Shire Sefat Kodesh*, as also to his son's "Destruction of Troy," is quite fanciful.

Sir Moses Montefiore visited Russia in 1846; in 1848, the year given by Slouschz, Sir Moses was in Palestine. Mordecai A. Ginsburg's *Debir* is wrongly described as a treatise on style. At first sight it would appear that the author has discovered a poet hitherto unknown in Isaac Eichenbaum. The facts given show that he is writing of Jacob Eichenbaum. Isaac Baer Levinsohn, the Russian Mendelssohn, is given a treatment that hardly does him justice. His Zerubbabel, far from treating of questions of Hebrew philology, as Slouschz thinks, is a fine work defending traditional Judaism and its exponents.

And so the miserable story continues throughout the book, inaccuracies, errors and blunders jostling each other on every page. The author's estimate of the various writers is naturally a subjective one, and can not be criticised in detail. On the whole, it is conventionally unoriginal, not differing from current estimates in any particular. Only a poet can write with true appreciation of a poet, and Dr. Slouschz seems to be sadly lacking in the power of poetic expression. His translations are at times painfully prosaic, and for this the English translator, whose work is admirable, cannot be held responsible; for she has "paid regard to the author's conception and Occidentalization of the Hebrew passages revealed in his translation of them into French," as she herself says. To show this, it suffices to compare the following extract from A. B. Lebensohn in his translation with the version given by Israel Cohen. Slouschz translates as follows:

"If I knew that my voice with its reverberations sufficed to destroy the whole earth and the fulness thereof, and all the hosts of heaven, I would cry with a thundering noise: Cease! Myself I would return to nothing with the rest of mankind."

Cohen turns it in the following lines:

"If I but thought that with my voice of wrath

I could destroy in one resounding crash

The swarming earth and all the hosts of heaven,

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Retirement of England's Most Famous Lawyer and One of Her Most Remarkable Jews—Carries His Seventy-seven Years with the Air of a Man of Fifty, and Could Be Relied Upon for the Last Word on Law—His Great Cases—Overend-Gurney Prosecution—The Notorious Bravo Poisoning Case—The Great Sculpture Libel—Tranby Croft and the Baccarat Scandal—The Parnell Commission—Lady Collin Campbell Divorce Suit—Sir George an Unflinching Advocate for the Reform of the Usury Act and the Divorce Laws.

London, Jan. 7, 1910.
A most distinguished Jew and the most distinguished solicitor of his generation retired from active work on December 31. Sir George Henry Lewis, Bart., C. V. O., will be seventy-seven years old in April, and he has decided that the time has come when he is entitled to peace and quietness. Therefore, last Friday he bade farewell forever to the firm of Lewis & Lewis, of Ely place, that strange byway among London city streets.

However different things may be in America the solicitor here, unlike the barrister, is never in the public limelight. Reticence and discretion are the essence of his profession. He must hear much and see nothing; give wise counsel and undertake delicate negotiations; display unflinching tact and an assured knowledge of the world; above all, he must not advertise. For advertising he will be at once struck off the rolls.

Sir George Lewis excelled in everything that a lawyer could be. He has displayed wisdom, sympathy, and effective knowledge of the law which have made him the trusted adviser of the greatest families in England. He has fought some celebrated actions, but these are nothing to the actions he has not fought. Nobody, it is safe to say, will ever know how many sensational suits he has kept out of court; how many blackmailing charges, leveled against persons of the highest consideration, he has settled; how many awkward tangles he has unraveled; how much unnecessary and venomous scandal he has been able to suppress. If Sir George Lewis were to write his reminiscences—which he never will—it would be the book of the century.

Sir George Lewis' practice was unique, and all the credit of it is due to himself. He did not inherit his clientele. He made it. Society soon began to recognize the adviser who could arrange all sorts of difficulties with a ripe prudence and wisdom. Society went to him in all its embarrassments, and society soon acknowledged him not only as a professional adviser, but also as a confident and long-headed friend. Sir George Lewis knows more about the social history of England than any man alive; and what he knows will die with him. No man ever knew more secrets; no man kept them better.

Sir George's extraordinary ability is scarcely reflected by his presence. A short, slim, trim, dapper man, he carries his seventy-seven years with the air of a man of fifty. Confidences—and he must possess heavy tons of them—do not seem to weigh upon his soul. He is always ready to listen, always ready to advise. There is nothing of the cold lawyer about him. He wants the facts; he has an almost uncanny knack of seizing upon the few that matter, and his advice is prompt and decisive, couched in commonsense language that any person can understand. "Sir George says so, so it must be so," represents the general attitude of his clients.

A reputation like this is not a birthmark, and the opportunity for making it does not drop from the clouds. It has never yet been established that Sir George Lewis' cradle was bedecked with red tape, but it is probably true. He was born in the business, and on the actual premises of the firm in Ely place. His father, Mr. James Graham Lewis, founded the firm ninety years ago. He lived on the premises, as all professional men did in those days, and his son was born in one of the three houses which now constitute the establishment. In no other office has that son ever worked.

George Lewis was born in 1833. He was articled to his father, and in 1856 he was admitted as a solicitor. In 1867 he married Elizabeth, daughter of Ferdinand Eberstadt, of Mannheim, Germany. His fifty-four years of practice have been plentifully sprinkled with famous causes in which he took a prominent part. His first case of importance was the prosecution of the directors of Overend, Gurney & Co., a great financial house of its time, for issuing a false prospectus. Sergeant Ballantyne and other distinguished barristers were against him; he, a young solicitor, fought alone. The defendants were committed for trial, and Mr. Lewis then retired from the case. After a long trial the directors were acquitted.

Next in importance came the notorious Bravo case. Mr. Bravo, a barrister living at Balham, died from poisoning. Was it suicide, or was it murder? A coroner's jury sat; their verdict was questioned; another coroner's inquiry was ordered by the Court of Queen's Bench, and it lasted a month. Most distinguished advocates were briefed. The late Sir John Holker, then Attorney-General, and Sir John Gorst, then Solicitor-General, represented the Crown; Sir Henry James, now Lord James of Hereford, appeared for Mrs. Bravo; Mrs.

Cox, another interested person, was represented by the late Mr. J. P. Murphy, K. C., and the late Dr. Gully (father of the Lord Selby who was Speaker of the House of Commons), by the late Sergeant Parry. Sir George Lewis (though that was long before he became a Knight), appeared for the representatives of Mr. Bravo. The jury returned a verdict of wilful murder, but declared that there was not sufficient evidence to say by whom it was committed, and that was the end of the case. While it lasted the inquiry created as much excitement as the Maybrick trial of later years, and newspapers sold at three or four times their face value.

Everybody remembers the picturesque libel suit of Belt versus Lawes and Boyles. Mr. Belt was a sculptor; Mr. Lawes, now Sir John Lawes, was another, in Vanity Fair, then owned by Mr. Bowles, appeared an article suggesting that much of Mr. Belt's work was done by "ghosts." He claimed damages for libel, and was awarded \$25,000. A little while afterward Mr. Lewis (who had defended the former action), prosecuted Mr. Belt for obtaining money by fraud from Sir William Abdy, and Mr. Belt was sentenced to twelve months' imprisonment with hard labor. Professionally, he has never been heard of since.

Then came the historic baccarat case. Sir William Gordon-Cumming brought an action for slander against Mr. and Mrs. Arthur Wilson, of Tranby Croft, and other defendants, in connection with a card-playing scandal. Sir George Lewis acted for the defendants. Sir Charles Russell led for the plaintiffs, Sir Edward Clarke for the plaintiff. The King, then Prince of Wales, was called as a witness. After a trial of unusual piquancy the jury found for the defendants.

In the Parnell Commission, one of the longest judicial inquiries ever known, Sir George Lewis acted for Mr. Parnell and the Irish Nationalist Party. They had been accused by The Times of complicity in Irish crime. A commission was appointed by Parliament to investigate the matter. It was composed of Sir James Hannen, Mr. Justice A. L. Smith and Mr. Justice Day, all now dead. The inquiry lasted fifteen months. For the Irish members, appeared Sir Charles Russell (afterward Lord Chief Justice), Mr. Asquith (now Prime Minister), Mr. R. T. Reid (now Lord Chancellor), and for the other side Sir Richard Webster (now Lord Chief Justice), Sir Robert Finlay, and the late Mr. J. P. Murphy, K. C.

The Irish members were acquitted of complicity in the crimes. Immediately afterward Mr. Gladstone recommended Mr. Lewis for the honor of knighthood, which was duly conferred by Queen Victoria. At the last coronation Sir George was raised to the dignity of a baronet, and in 1905 the king honored him with the C. V. O.

Another action which aroused general excitement was the divorce suit against Lady Colin Campbell, in which the late Duke of Marlborough and three other co-respondents were cited. The trial lasted twenty-four days, and Lady Colin and the co-respondents (for whom Sir George Lewis acted) won their case.

The latest suit of general interest in which Sir George acted was the recent libel action brought by Mr. Lloyd George, Chancellor of the Exchequer, which resulted in a complete retraction in open court of all charges against the Chancellor of the Exchequer and an agreed verdict of \$5,000 damages, with costs, against the defendants.

All his life Sir George Lewis has been a vigorous law reformer. He was an untiring advocate of the Court of Criminal Appeal, which has been so signal a success, and of the Usury act, the success of which, unfortunately, has been less marked. He is a strong believer in a reform of the divorce laws, so that a wife shall be granted the same rights of relief as her husband, and of the extension of divorce jurisdiction to provincial courts. As he has frequently pointed out, the present system practically excludes from its benefits all but the well-to-do.

Sir George Lewis will, we believe, continue to act as honorary solicitor to the King's Sanatorium, the Shakespeare Memorial National Theatre and the Newspaper Society.

Sir George Lewis is a Liberal, but he has never been an active politician, finding enough to do in looking after his own business. He is an intimate terms with all the leading members of the government. In his well-earned retirement he does not propose to become a recluse. He will lead just the same London life as before, saving that he escapes office duty.

The firm will now consist of his son, Mr. George James Graham Lewis, and Mr. Reginald Ward Poole, who have for many years been long and ably associated with him as partners.

The commandership of the Legion of Honor has been conferred on Colonel Samuel Mayer, of the French Artillery, on the occasion of his retiring from active service. The list of new chevaliers of the order contains the name of M. Sylvain Levi, the eminent professor of Sanscrit at the College of France.

Then would my voice go hurtling through the air
And raise a roar of thousand thunder-bolts,
As I belched forth the words: 'Let all things cease.'
And so through wild abysmal chaos hurled,
I'd sink with all mankind to nothingness."

Beyond the lamentable mistakes of commission, the mistakes of omission are almost as glaring. Out of a total of three hundred pages Slouschz gives fifty to Judah Leon Gordon. And yet, in this disproportionably full treatment, his partisanship does not allow him to find room even for mention of Gordon's *Shomereth Yabam* and *Vesamachta Bechgecha*, two of his poetical attacks on Rabbinism, which in their grotesque exaggeration stand self-condemned. On the other hand, S. J. Finn, to whom the author is so deeply indebted for his information, deserves both for his literary output and for his clear prose style, something more than a notice of four lines. The treatment of Abraham Friedberg is equally inadequate. Kaplan, too, as a stylist, as a man and as a nationalist, deserves at least mention, but his name is entirely omitted. Periodicals of more or less importance, such as Suwalsky's *Keneseh Hagedolah* or *ha-Choker* of I. S. Fuchs are passed over in silence.

Finally, it would have been far better had the author closed his work with the death of Smolenskin, and not crowned its futility with the absurd chapter on contemporaneous literature. A treatment of this subject which accords ten lines to *Ahad Ha'am* and to Bialik but three (!) is one over which the very angels must weep, unless they have the saving grace of humor.

One cannot but ask how could the Publication Committee accept the work without investigation into its merits. We wish the Jewish Publication Society well, no one more so, but open rebuke is better than secret love, and we are sad to see this falling away from the high standard they have set before. And therefore we have found it necessary to speak the truth about their latest venture, to give point to the hope that, for the future, they will not blindly accept the judgment of self-styled experts on their own work, but, by exercising a more judicial spirit in the choice of the works published, they will spare us the pitiable spectacle of their standing as foster parent of such a hopelessly poor work as "The Renaissance of Hebrew Literature."

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זש"ב

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

UNEASY lies the head of him who wears a Rabbi's crown—the more so, if his life belies his preaching.

IT COSTS \$100,000 a year to run the Educational Alliance in this city. *Expansive Americanism* is quite *expensive*.

"NOT TO INNOVATE, but to renovate," says the Pastor of the Free Synagogue. Of course, Sunday services are not an innovation.

TO-MORROW is Shabbas *Shirah*, so called because the portion of the Torah appointed to be read contains the song of Moses.

ONE HEARS nothing in these dull days of the oath *more judaico* in Roumania. Surely this perennial issue has not been shelved undetermined?

THE NEXT TIME Mr. George Kibbe Turner, who set our community agog last October, writes about the Jews, our first question to him will be: "What is in this for you?"

REV. MASLIANSKY'S portrait, reproduced on our first page, shows him in repose and is not a "speaking likeness." In order to get that, a moving picture machine would be necessary.

ALTHOUGH a Jew has been appointed Commissioner of Licenses for our city, the poor push-cart peddlers on the East Side will not be better off. To ease their lot a Jewish Commissioner of Police is needed.

THE REPORT that Rabbi J. Leonard Levy of Pittsburg has been wooed and won by Claude G. Montefiore's newly formed congregation is rather persistent. Is another raise in salary for Dr. Levy the Ethiopian in the wood-pile?

GOOD JEWS of Philadelphia and Albany, N. Y., have begun the new civil year well. Some of them are making haste to organize Hebrew political clubs. Why, in less than ten months we shall have another general election!

SOME MEDIEVAL Christian theologians defended the transfer of the Sabbath to Sunday by arguing that since Joshua commanded the sun to stand still for about a whole day Sunday has become the seventh day. Do Rabbi Fleisher *et al.* accept this ingenious explanation?

WHATEVER ELSE the Ninth Zionist Congress may have been, it certainly was not a dull affair. In fact, some of its sessions resembled a football scrimmage with its plenty of "kicks" and "Jewish mass-plays" in the supreme effort to reach the Zionist "goal," which is to vanquish the *goyus*.

MR. LAURENCE W. SCOTT of Paris, Tex., sends us a communication wherein he offers as a reward for typewritten articles submitted to him on "What is Baptism?" a copy of his book on "The Origin, Nature and Destiny of the Devil!" Price 25 cents." Here is an opportunity for some Reform Rabbi to enrich his library.

J. P. MORGAN'S strengthening of the Semitic department of Yale University by endowing it with the sum of \$100,000 shows that this great financier pays due regard to the claims that learning has upon all men. Some of our Jewish millionaires ought to help Jewish institutions, such as the Uptown Talmud Torah of this city, which subserves similar purposes.

YE GODS and little fishes! While our Russian brethren are still groaning under their burdens of misfortune and intolerance a small company of their co-religionists in a town in our neighboring State of Connecticut devoted an entire Sunday afternoon to debating whether it was proper for one of their number to eat a chicken blessed with a fractured leg! And the decision was that this was highly improper!

NEXT TUESDAY is *Chamishot Osor B'shebat* (the fifteenth day of Shebat), which is considered *ראש השנה לאילנות* the new year for trees. Of course this applies to the climate in Palestine, where the rainy season sets in before Shebat. Yet its observance was continued as a semi-holy day. In recent years the Zionists have made the day an occasion to awaken the memories of the old home-land and to strengthen the hope for its restoration.

THE EDUCATIONAL ALLIANCE held its annual meeting at the Hotel Gotham with musical accompaniments. The idea was perhaps suggested by the German rhyme:

*Wo man singt lass dich ruhig nieder,
Boese Menschen haben keine Lieder.*

But couldn't there be found in this great city some fine Chazan who would have delighted that Jewish assembly with a Yigdal or Adon Olom?

WELL MIGHT Reform Judaism say: "I was wounded in the house of my friends." Here is what Rabbi Wolsey of Cleveland, O., himself a Reform Rabbi, thinks of the present state of Reform Judaism:

"Catholic canonization, germs of excommunication, amalgamation with the nations, sycophancy before the Gentile, transformation of the synagogue into a church, religion of charity expended by the superior rich upon the inferior poor, the division of Jewry into German aristocrat and Russian plebeian—all this is the sign index of the failure of Reform Judaism."

STATISTICS, the willing handmaid of fools and knaves, could be used to prove the Greeks the most dangerous element of our cosmopolitan population. According to the report of Philip Bloch, the secretary of the Board of City Magistrates of New York, among the 147,505 persons arrested during the year 1909 there were 6529 Greeks. But are the Greeks really so awfully bad? Not at all. Most of them were arrested for peddling without license, and the same "criminal" was arrested more than once. Our aim in dwelling upon this is to show how the late and unlamented Bingham came by his figures proving the extraordinary criminality of the Jews.

PRIME MINISTERS are lucky men! So frequently in the public eye, both while in public office and out of it, they attract the attention of countless admirers, who testify to their regard for them by bequeathing them very often princely fortunes. Prince Bülow, the late German Premier, is such a man. Another, although not so well known in this phase of his experiences, was the late Benjamin Disraeli of England. In the prime of his life he received a legacy of a quarter of a million dollars from a lady to whom he was not bound at all by ties of blood and whom he scarcely knew. And lately investigation has proved that this lady was a Jewess. Was she not a benefactress?

WE DISAGREE with ex-Ambassador Choate in his condemnation of the charitable institutions that care for children, drawing on public moneys for their support based upon the number of their wards. How else, in all fairness, are the officials to determine how much money a given association shall be entitled to receive in any given year? Mr. Choate seems to think that such a system results in putting a premium upon the admission of children to the benefits of these institutions. So far as our Jewish charities of this nature are concerned, we believe the criticism passed is unjust. The proper care for unfortunate children has always been the outward expression of a characteristic Jewish trait.

THE PRESIDENT of the Hebrew Technical School for Girls hit the nail on the head when he said at the annual meeting of his institution last Sunday that our Jewish charities expect their poor female beneficiaries to make some return for the advantages bestowed upon them sooner than their poor male beneficiaries. And the fact of the matter is that the girls do live up to what is expected of them in this respect. The "poor male beneficiaries" very often, when they reach a stage of comparative affluence, show tangibly that their gratitude is no empty boast. But the "rich male beneficiaries," of whom Mr. Myers spoke—and we seriously question their corporeal existence—never repay in kind for a moment what they have received. Such an action would be wholly foreign to their natures!

THE CLOSING of the West Side Settlement House will be deeply deplored by the Settlement workers who were so suddenly thrown out of their soft berths, and also by a few hangers-on of the neighborhood, who are ever ready to be made the subjects of "sociological research" when there is something in it for them; but the public at large will shed no tears over the event, and, we fancy, would retain its composure even if the same fate should befall other Settlement Houses. We believe the city does—and where it does not it ought to—provide all the useful things of the Settlements; and as for the ornamental side-shows, such as dancing, music, "uplifting" talks, etc., they are hardly worth the great amount of money spent in maintaining a horde of professional "uplifters," whose highest ambition, as a rule, is to prate and write glibly about the "ghetto people," the "submerged tenth," the "whiteslave traffic," etc. The sooner we get rid of them the better.

THE *Canadian Jewish Times* hits the nail on the head when it blames the decent Jews for allowing the indecent exploitation of poor Jewish children by the conversionists. It says in part:

A Toronto correspondent sends us clippings from daily papers of that city, giving accounts of "the kindness of the Bible Class of Chalmers Presbyterian Church in giving a good feed, as well as a drive in big vans," on Christmas Eve, to 100 children. * * * The only conclusion we can draw is that there must be something radically wrong with our co-religionists of the Queen City, or such a demonstration of Presbyterian benevolence to Jewish children could never have taken place. That they were the children of recent immigrant Orthodox Jews seems certain. Their poverty may be a partial explanation of their allowing their children to be taught, entertained, fed and clothed at a mission maintained for the purpose of proselytizing, and they may think that they can by their home influence preserve their children's faith. Such a course has been pursued in times of persecution in Spain, Portugal, and more recently in Russia. There is no excuse for it in this country, and the more fortunately placed members of the Toronto community must be strangely remiss to allow such events to occur. * * * We hope to hear soon from Toronto something further on this subject, and that steps have been taken to prevent any future repetition of the painful and humiliating scandal of Jewish children being exploited wholesale by reason of their poverty and ignorance.

הו ישר משה ובני ישראל את השירה הזאת לך.
"Then sang Moses and the children of Israel this song unto the Eternal."—(Exodus 15: 1.)

THE Rabbis say that this is the first song on record, sung by human beings unto God. God had been waiting, from the dawn of creation, for this unique offering of the human soul; and when the first strains of the

THE SONG
BY
THE SEA.

Song by the Sea winged their way heavenward—then only was His Throne of Glory firmly established... (M. R. ii, 23: 4 and 1.) Truly, a grand conception of the mysterious power of music! Of course, music, like all the other

arts, may be made to minister to the lowest instincts of man. But when engaged in noble themes—notably, when its aim is to reflect the glory and the perfection of God—then, indeed, does music become, more than the other arts, the foundation of God's Throne. Sculpture, painting, and even poetry, at their best, have much of the sensuous in them; they cannot wholly disengage themselves from the material husk in which all things on earth are enveloped. They are, therefore, but little suited to express pure religious emotions. Music, on the contrary, holds in itself much of mysterious exaltation, for its beauty is of the spiritual, the ethereal kind, almost free from earthly blemish. When the musical genius has reached that point of rapture at which all bodily forms disappear and colors are blended into a mysterious haze, at which words are too beggarly to hold the fullness of his heart, then does he soar up to the heights of heavenly harmony, to bring down to earth riches of incomparable beauty and matchless perfection, in the form of rhythmic undulations of sound that seem to be fanned by the breath of God and moved by the spirit that pervades all things...

For Harmony is the spirit that moves all things. Our ancestors may not have risen to a rigid, scientific conception of Law in the Universe, nevertheless I think that they have felt instinctively that there is a divine order in Nature which is controlled by God. When I read in the Psalms of the "Heavens declaring, without the aid of voice or sound, the glory of God," or in Job, of the "morning-stars that sang in unison"—I fancy, these sacred poets would have us know that the Universe is nothing more nor less than a vast lyre, fingered by the hand of God! And the chords of this divine instrument are strung across Infinity, from the lowest depths to the highest heights.

Many are the sounds issuing from it, but few are heard. In the depths, they are lost to human ears in the infinitely small, even as in the heights they are lost in the infinitely great! There is but a limited scale of sounds between the infinitely small and the infinitely great that is within the earshot of mortal man: the roar of the mighty waters or the crash of the awful thunder; the sighing of the gentle wind or the warbling of the feathered tribe! But, says the Psalmist, all these voices of Nature, great and small, are but the many-echoed Voice of God reverberating through Creation's vast domain. Whenever mountains and valleys burst into song, they merely sing the part assigned to them in the Choir Invisible! And when Man, listening to these voices, endeavors to translate them into the language of Music, he in very truth does but produce the echo, feeble yet effective, of the great and majestic World-Oratorio, whose composer is God!! Verily, the same rhythm that throbs in the one beats in the other; and the melody of the one is but the faint-copy of the harmony of the other. Man in his musical capacity stands perhaps nearest to the Creator; for Music is but the reflection of the beauty and the perfection of the World-Plan. If, then, the world is God's Throne—Music is, even as the Rabbis say, the foundation, the firm support of this Throne...

The vast world-processes, as they are mirrored in the achievements of man, constitute the greatest and sincerest tribute to God. Therefore, God waited longingly for the burst of the first religious melody that came from the lips of His people. Therefore, the Song by the Sea is one of our priceless national treasures. For it is not only our first religious song, but also our first *national* song. Religion and nationality are one in Israel; so are religious and national enthusiasm. Where Jewish nationality is made to suffer, there Jewish religion suffers, too. As a symbol and a reminder of this close union between Religion and Nationality in Israel, our ancestors refused to sing the "Songs of Zion" on foreign soil, in a state of banishment. Therefore, since the loss of our country, our religious and national song-book has not been greatly enriched. But signs of a better future are not wanting. The Harp on the Willow of our weeping will be put to its sacred use once more; the שירה חדשה, the new song of which the Prophets have spoken, will yet be sung; God's Throne will yet receive a firmer support here below than ever before. It will be at the time of the Last Exodus... And the Children of this Last Exodus will sing a new and glorious song by the Sea... You ask, By what sea? Why, surely not by the Atlantic, but—by the *MEDITERRANEAN!*

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JACOB H. SCHIFF delivered himself of some very sensible remarks on this subject at the recent annual meeting of the Educational Alliance. Naturally he did not favor restrictive legislation, especially in the case of the alien Jews, for these seek here a refuge of safety from religious and political persecution. Again Mr. Schiff was obviously sincere and well-moved in stating that the Russian Jew is a valuable asset in our American life. He is the leaven in the mass! But in declaring for a wide distribution of our Jewish immigrants over this country, Mr. Schiff touched upon a very vital subject—one, too, which will very shortly make itself felt with us and require solution. That our country is still extremely sparsely settled in parts is almost a truism. But that the East, the district running from Boston at one extreme to Baltimore on the other, contains as many of our people as it well should, is also not open to much debate.

OUR IMMIGRATION PROBLEM.

It behooves us, therefore, to strengthen the hands of those of us who are seriously undertaking this work of distributing Jewish immigrants. The Galveston movement is an excellent agency for this, the Industrial Removal Office another. Let us heed the warning Mr. Schiff gives us before it is too late!

THE House of Representatives has done well to pass the Bennett-Sabbath bill, designed to regulate the "white slave" traffic. While it is true that our existing laws are, if properly enforced, all that is fairly needed to control this illicit trade, still the proposed measure will cut it off root and branch. Hence, the lovers of good order are wise in hailing the action of the House of Representatives with unmixed feelings of satisfaction. We note in this connection that the draftsmen of the bill are Messrs. Adolph J. Sabbath, of Illinois, and William S. Bennett, of New York. The former is a co-religionist, the latter a true friend of our people. Congressman Sabbath, by his active participation in and identification with the crusade against this terrible scandal, gives evidence that our people, whom as one of their public men he represents more or less directly, are thinking rightly and acting properly on the subject.

THE BENNET-SABBATH BILL.

Naturally, the Federal act provides drastic penalties in "white slave" cases. Particularly important is the provision making it a crime punishable by a fine of not more than \$5,000 and imprisonment for not more than ten years for any person to procure a ticket for one to go from a State to another to engage in prostitution. This is a feature which is absent in existing statutes, and is sustained as constitutional by the draftsmen upon the ground that as a part of interstate commerce it is within the purview of the Federal authorities.

THE editor of the New York *Christian Work and Evangelist* speaking as such on the recent celebration of Christmas in this city, takes occasion to inform his readers that at that season he spoke at the appropriate (?) exercises of a great public school. He says that 2,000 pupils, many of whom were Jews, assembled to hear him; that the parents of many Jewish pupils wrote to have their children excused from the Christmas exercises, and that this request was not granted. For the school the Christmas exercise was as REGULAR as an hour in English grammar.

WILFUL

IGNORANCE.

And then this redoubtable knight of the quill proceeds: "The writer spoke for half an hour, and did not hurt anybody, AND YET TALKED CHRISTIANITY ALL THE TIME." Which of these three evils was the least, we leave it to those who heard this remarkable "talk" to judge. But we should like to know who the recreant teacher was, who permitted a Christological and wholly un-American lecture on international peace to be delivered in one of our schools. Is such an exercise within the spirit, to say naught of the letter, of the law forbidding sectarian studies in the schools? We know it is not, and the lecturer must have known it and wilfully ignored the fact that he was inhibited by that very law from delivering such a speech.

No doubt he was "informed" with the fine frenzy of religious fervor, with the unquenchable ambition to "save" Jewish souls. But he stands before us a self-confessed violator of the provision forbidding Christian or any sectarian exercises in the schools!

Rabbinical Prophets.

FIVE brave rabbis, the true disciples of the wise, recently discussed in the Sunday edition of a Boston newspaper the question, "What Will Be the Future of the Jew in America?" All the rabbis who attempted to answer the question must be courageous, for it takes a man of "stout heart and unafraid" to tackle so problematical a subject.

The five were Rabbis Solomon Schindler, M. M. Eichler, Phineas Israeli, H. S. Shoher and Charles Fleischer, all ministers in and around Boston. Three of them—Rabbis Israeli, Shoher and Schindler—boldly declare that each of them is no prophet, while Rabbi Fleischer, with characteristic extravagance of statement, says that a Jew, of all men, is least qualified to prophesy, and then blissfully goes on to show what will become of him.

Not one of the opinions here expressed is worth more than a passing glance, not even Rabbi Israeli's sensible statement that the future of the Jew in America must be judged by his past. Rabbi Fleischer uses his space to bring all his fellow-Jews over to America by 1950, and can see them "the most American of Americans, the most democratic of democrats, the most modern of moderns. I can see them assimilating the culture of the Western world and militantly bodying forth its spirit."

This last reminds us of the story told by two former "stars" of the vaudeville stage. The silent member of the team said to his voluble partner: "Say, Louis! You speak—but you say nothing. Your mouth is simply full of words."

Jews in the German Army.

THE German anti-Semites have lately launched their newest diatribe against the Jews. This concerns itself with their uselessness and inefficiency as soldiers, as part of the "darling" institution of every dweller in the Fatherland.

But the anti-Semites, in thus appealing to patriotic prejudice, have shot somewhat wide of their mark. The German Jews as soldiers are no better and no worse than the German Christians. The former are almost wholly drawn from the inhabitants of large cities, for the Jewish population in the German Empire is urban in character. City dwellers are notoriously subject to many ills from which the rural population is free. But the Jewish city dwellers are not favored in this respect. Statistics show abundantly that Christians are beset by the same disqualifications.

Then, too, the argument against the Jewish soldier attempts to derive support from the fact that he is almost always only a volunteer for a year (Einjaehrig-Freiwilliger). But such a volunteer can be accepted by the army authorities only when he has attained the requisite proficiency in education, when he, in short, has passed the examinations to this end with credit. In other words, here the anti-Semites are up to their old

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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game of making use of Jewish ability to harm the Jews. They forget that there are many more German Christians than Jews who need serve "with the colors" only one year.

Hence, before one may deduce laws applicable to the Jews as German soldiers, one must carefully and impartially go into the facts of their enlistment. Compare for physical and mental ability the Jewish recruits drawn from the cities with the Christians of similar origin, and then only can one make sensible conclusions. And we believe that it will then be seen that as soldiers Jews are no better and no worse than Christians.

Pawnbrokers' Jewelry.

HAVE you ever met a man or woman who had just purchased a ticket to redeem a gold watch or diamond ear-rings or gold chain pledged at the pawnbroker's? There are thousands of people who buy their diamonds, jewelry, etc., in this way.

Recently I met a gentleman who some time ago called at a downtown jeweler's to look at some diamond rings, intending to purchase one. He admired one ring especially, but it did not exactly suit, owing to the price. He was about entering another place, when he met a friend, who recommended him to an uptown pawnbroker, remarking that the pawnbroker always had a large assortment of diamonds on hand, which were either pledged, or bought cheap from parties who at certain times needed money more than they needed diamonds.

The gentleman called upon the pawnbroker, who had quite a stock of diamonds, but none that suited the taste of the intending purchaser. Having two pawnshops, the pawnbroker requested the party to call again in the morning. In the meantime he would get some diamonds which he had at the other shop, which were of the first quality, and which he would sell at a very low figure.

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The gentleman called in the morning and was shown a number of rings just about the style he described he would like to have, and among them he thought he recognized the very ring he had admired so much and some others he had seen at the downtown jeweler's two days before. He asked the price of the former, and the pawnbroker asked him \$25 more than the jeweler's price. He concluded that he would go down to the jeweler and buy the ring referred to.

Upon arriving at the jeweler's he was told that the ring, with others, was out "upon memorandum." At the same moment, almost, the pawnbroker's boy returned the very rings, which he had "on memorandum."

Upon inquiry I have learned from several wholesale jewelry houses that pawnbrokers generally are among their best customers. I also learned that for nine-tenths of all the jewelry redeemed by the people upon tickets bought by them under the impression that they are getting bargains, the pawnbrokers, as a rule, get much better prices than the retail jeweler. One jeweler told me that a certain pawnbroker was his best customer.

The goods that these pawnbrokers mostly handle and sell in this fashion are diamonds, gold and silver watches, gold chains, opera glasses, silk umbrellas, silver spoons, etc., etc., all of which pay them a good profit upon their regular cost.

There is an old Latin proverb that says: "The world loves to be fooled." The more we learn of this mundane institution, and the more we see of it, the more truthful does the proverb appear to be.

L'AIGLON.

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Our worship is a faithful mirror of our daily existence, of our strivings and our troubles, our joys and sorrows, our hopes and disappointments. Simple pleasures and minor pains, high delights and profound distresses, life and death and their procession of figures gay or sad, alternate thereon with the regularity of the hands on the clock, and impress on it the eternal rhythm of the contrary forces that govern the world. The constant succession of light and shade, this permanent melange of laughing or funeral masks, with the palpable tendency always to prefer the former to the latter, constitute, on close scrutiny, the originality, if not the power, of Judaism.

—"L'Univers Israélite," Paris.

An Italian Jewish Novelist. And His Study of a Decadent Family.

IF YOU ask a Venetian, "Who is Enrico Castelnovo?" he will answer with pride, "Ah, that is one of our glories;" and, seeing that so few prophets are ever appreciated in their own land, this is saying a good deal. But if it is easy to get a Venetian to talk about Signor Castelnovo, it is difficult to get Signor Castelnovo to talk about himself.

Signor Castelnovo's personality is arresting, says a writer in the *London Jewish World*. Small, yet well proportioned, he has the academic air of a professor; but the clever eyes seem to penetrate realities, as well as ideas, and, indeed, make one feel rather thankful for a clear conscience. He was born in Florence in 1839. His father was a Florentine, but his mother was a Venetian; and it was in Venice that his mother settled after the death of her husband, which occurred during the infancy of the novelist.

"I lost my mother in 1895," said Signor Castelnovo, "in her ninetieth year. I owe much to her, and I treasure the memory of her good heart and her rare intelligence."

Not many years after his marriage he became a widower, and his mother helped him to bring up his two young children. Both have achieved distinction. His son is a professor of mathematics at the University of Rome, and holds a high reputation in academic circles. His daughter, who lives with him, is well known as a painter.

Of his books Signor Castelnovo speaks with great modesty. He insists that he would rather have produced a single work really worthy of a place of honor in Italian literature than the twenty-seven volumes which now stand to his credit. His measure of himself is not borne out by the large muster of his admirers. Although some of his work has been translated both into French and German, he characteristically prefers to ignore the success of his books abroad.

"I was over thirty years old," he told me, "before I began to write anything which was worth the trouble of publishing. From sixteen to thirty I was in business, and after that I was in charge of a newspaper for two years. In 1872 I became 'professor' at the Commercial High School (Ecole Supérieure de Commerce). I may add that I have published in book form a *resume* of my lessons."

In reply to a question with regard to his attitude toward Judaism, Signor Castelnovo said that there were indications in his last novel, "I Moncalvo," of his way of thinking.

"I ought, perhaps, to add," he continued, "that, although I have thought fit to give my opinion regarding certain conversions *a la mode*, the Jewish question interests me very little. I was born a Jew, and a Jew I remain up to this point—that you won't make me go to Jerusalem with the Chosen People. I am an Italian, and I don't understand what one means by 'Jewish nationality.' That is quite enough for my view on Zionism."

"For me Italian Jews are only Italians who are Jews. Speaking generally, they are indifferent to religion. There are among them persons eminent in politics, in science, in commerce. They have, perhaps, the fault of pushing too much to the front, and this is giving birth in Italy, as elsewhere, to anti-Semitism—which is still, however, in the latent stages here."

"I Moncalvo" is the mature product of a virile brain, refreshingly different from the typical novel of to-day, and entirely free from that morbid affectation and weak sentiment-

alism which banishes modern Italian fiction from the higher pinnacles of the world's literature. It is generally considered Signor Castelnovo's best work, although the construction is weak. As is the case in most of his novels, there is little or no plot, and when an effective situation is reached, there is usually a tendency to draw out the scene beyond the point of real interest. But, in spite of these defects, there is not a dull page in the whole volume. The characters, conceived with extraordinary shrewdness, are manipulated from cover to cover in a way which proves Signor Castelnovo not only dexterous, but (what is rarer) really industrious in his psychology. The book abounds in fine descriptive effects, and the language is perfect.

It is the story of two brothers, Gabriele Moncalvo, millionaire, and Giacomo Moncalvo, savant, who have little in common except their insatiety: the former for reputation, position, gain; the latter for knowledge. Family relations are kept in balance by their sister Clara, a true Jewish old maid, clear-sighted, affectionate, full of generosity and sound common sense.

The story opens with the return to Rome of Georgio, Giacomo's only child. He has come from Germany, where he has been at work in the laboratory of a clever colleague. He meets his cousin Marianna, the millionaire's only child and heiress, quite by accident, at a moment when he reflects how things might have been if wealth had not stood between him and his lovely cousin. Had not his uncle desired him to enter his business some years ago for the purpose of training him into a suitable son-in-law? But he had preferred his independence and the chase after his ideals, and his father had encouraged this choice.

Marianna has dreams for the future, but they have nothing to do with her cousin. She dreams of a prince of noble descent, an effeminate, almost idiotic youth, who has shattered his patrimony, together with his health.

Rachele Moncalvo, the millionaire's wife, had once been a good woman and a true wife, but her immense riches, acting on her restless ambition, caused her moral ruin. She talks approvingly of conversion, which, although she does not say so, she knows to be the *sesame* of Roman Society. She disgusts her brother-in-law Giacomo, and at last betrays her husband, who knows, or at

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least suspects, her infidelity. The Count Ugolini-Ruschi, with whom she is implicated, belongs to the *creme de la creme* of society. He is being financed by the millionaire. That is to say, he borrows without intending to pay back, and is accommodated without being expected to pay back, and in return he saves the busy millionaire's precious time by accompanying his wife and daughter into society, where he opens, or helps to open, for them many a door which otherwise might have remained closed.

Aunt Clara dies, and Gabriele and his wife and daughter are comforted by the thought that she has been spared a great shock. During her bereavement, Rachele finds time to express her disgust at the Jewish watchers who perform the funeral preparations and murmur Hebrew prayers. She will see to it that this should be the last time that these dreadful, vulgar people cross her threshold.

The first period of mourning over, the betrothal of Marianna and the Prince Cesarine Oroboni is announced. The chief matchmaker, Monsignore de Luchi, triumphs, for he has had his difficulty with Princess Olimpia Oroboni, Don Cesarino's mother. A Papist to the core, and an aristocrat to the backbone, she is doubly mortified to see her decaying house raised up by Jewish money and the pillar of her family sacrificed. In vain does Monsignore de Luchi try to console her with the prospect of saving three heathen souls, for Marianna is baptized before the wedding, and her parents afterwards.

As for poor Georgio Moncalvo, he takes his cousin's callous step so much to heart that he becomes dangerously ill. On his recovery, he leaves on a scientific crusade against the plague in India. His father, during his journey from the port where his son embarks, takes up a newspaper and sees announced the approaching baptism of Gabriele Moncalvo and his wife. Giacomo Moncalvo feels more forsaken, more lonely than ever.

Reading the stenographic report of the debates at the Ninth Zionist Congress, we gather that there are many things on this earth a Jew would rather be than President of the Zionist Smaller Actions Committee. Herr Wolffsohn was not spared hoots and cries of derision when he publicly had to make a defense of his conduct in office during the past few years. The scenes enacted at the recent Congress prove that modern political Zionism is rapidly disintegrating, it having been dealt the mortal blow by those who, one would ordinarily expect, were presumed to be its friends and followers.

The Jews of Kurdistan. A Little-Known People.

MOST interesting glimpses into the lives of the little-known communities in Kurdistan were given recently in a lecture before the British Geographical Society by Captain Bertram Dickson, who has been English Military Consul at Van. Describing his travels in the country east of the Tigris, he stated that the mountain chains are what were known to the ancient Assyrians as the Mountain of Nairi, and at other times have been called the Niphates, and the Mountains of Urartu. From the latter comes the name of Ararat. The Bible historian took the account of the Ark resting on Ararat from the Chaldean legend, which made it rest on the mountains of Urartu; while local traditions, Christian, Moslem and Yezidi (or devil-worshippers) alike make it Jebel Judi, a striking sheer rocky wall of 7,000 feet which frowns over Mesopotamia. There is a large Ziarat (Zigurat or sanctuary) at the top of Jebel Judi, where every year in August is held a great fete attended by thousands of energetic Moslems, Christians and Yezidis, who climb the steepest of trails for 7,000 feet in the terrific summer's heat to do homage to Noah. This mountain seems to have been held sacred at all times, and certainly it has a wonderfully awesome fascination about it, with its huge precipices and jagged, tangled crags watching over the vast Mesopotamian plain. The local villagers show the exact spot where Noah descended, while in one village, Hassana, they show his grave, and the vineyard where he is reputed to have indulged over-freely in the juice of the grape. The owner declares that the vines had been passed from father to son ever since.

Here and there in the mountains of Hakkari one finds villages of Jews, who have been there since the times of the Assyrian conquests in Palestine, and retain their native religion and customs. The Kurds themselves declare they came from Arabia, and their legends say they are the descendants of Solomon by his concubines. All Moslems like to trace their descent from Solomon. While among the nomadic tribes, said Captain Dickson, it was easy to imagine one's self watching a chapter in the Old Testament. The clothes, food, domestic economy and utensils, customs and manner of address are probably the same to-day as in the time of Abraham or Hamurabi.

Few countries have so many ruins of ancient fortresses and citadels as Kurdistan. It is a paradise for the archaeologist; abounding in crags and giddy pinnacles "pointing like daggers into the heavens," as one Assyrian writer describes them. Many Assyrian ruins, rock-carvings, bas-reliefs and inscriptions are to be found on the southern crags and valleys of Judi D. These are all ascribed by the natives to Sennacherib, but this is probably because he was the only king of Babylon mentioned in the Bible.

In the valley of Beitkar, which is in a horseshoe basin some 1½ miles wide under precipices of sheer rock, 3,000 to 6,000 feet high, are three villages. These belong to the Girdi Kurds, whose chief, Zulferkan Bey, lives at Zerín, to the south. This village of Zerín is half Nestorian and half Jewish. Down in the plains between the Tigris and the Persian frontier, is the important town of Kirkuk—an old town, built by the Assyrians on a huge tel or artificial mound of earth 100 feet high and some half-mile square, which must have necessitated some labor. A little north, at Nineveh, one sees the tomb of Jonah; at Kirkuk one is shown the tombs of Shadrak, Meshach and Abednego.

The Future of Zionism.

(Continued from the first page.)

to those who desire to see immediate relations established between Zionism and the Young Turkish rulers. Those who make these demands have palpably not realized that the Young Turks are merely one party in the Ottoman Empire and that they do not constitute the Ottoman Empire itself. At present the Young Turks are the ruling party. Everyone of us is at liberty to assess their achievements hitherto as high as he will, and to show them the warmest sympathy, to wish them a long enjoyment of power and even to believe in that long enjoyment; but the Zionist movement must not identify itself with any one Turkish party. It is impossible for the present or even the future of Zionism to be bound up with the fate of a single Ottoman party. And, above all, it must avoid creating the impression of wanting to intervene in party warfare in Turkey. Let us curb our impatience. When those Zionists who desire to live the new life of our people in the old home of our fathers have become thorough citizens, they will have the right and the opportunity to participate with all the warmth of their temperament in the internal political life of their fatherland, to join the party of their choice, to champion it without reserve, and to attack its foes with as much violence as they like. But for the moment common sense and good taste impose on us a reserve which will be immeasurably more appreciated by all Turkish parties than premature and uncalled-for zeal. The Young Turkish party would not have thanked us if we had prematurely approached them and offered them assistance, which, as a matter of fact, we were not in a position to furnish. "The centre of gravity of Zionism must henceforth be transferred to Turkey" was the cry that resounded on many sides. That is a word-juggle and nothing else. Let us blow away this verbal froth and come to close quarters with the facts. What is meant when it is said that Zionism must transfer its centre of gravity to Turkey? Does it mean that we must study the conditions of the Turkish Empire as closely as possible, following every change with the greatest attention, enter into relations with its leading personalities and with all parties, and enlighten them and public opinion as to our efforts, our means and ends? That is so obvious that it hardly needs articulation, at any rate in so excited and alarming a tone. We have been doing all this hitherto. We shall continue the work with devotion and industry, and our work in the future will, we hope, be rendered easier by the greater liberality of the laws and administration in the Turkish Empire. The Turkish Empire did not attain importance for us through the recent revolution. The object of all our hopes, our desires and our labors is a portion of the Turkish Empire. At the coast and frontiers of Palestine

THE KEYS OF THE HOUSE, which the Zionists desire to make their home, are in the hands of the Turkish Government. All our aspirations point to Turkey, like the needle of the compass to the magnetic pole. All our living undertakings, our schools, our Orient Bank, our Information Bureau, our Experimental Farm, are situated in Palestine, i. e., in Turkey. All the practical undertakings we have devised and instituted are within the confines of the Turkish Empire. We have for years attempted to study as thoroughly as possible the prevailing law, the legislation and administration which hold good in Turkey. Members of our organization are in Turkey to keep our organ informed of everything affecting Zionism and to work in its interests. In present conditions what more can be done? The leaders, we are told, ought to transfer their headquarters to Constantinople, to Palestine, and our Congresses ought to be convened there. Honored Congress! To assemble the representatives of Zionism from both hemispheres in Turkey would have been premature so long as we were not certain that Turkey was benevolently disposed towards our aspirations. Moreover, the transfer of the headquarters of our movement to the Turkish Empire would have been a serious mistake. For we must never forget that our task at present is a double one, an internal and an external. It is certainly necessary to win for Zionism the approval of Turkey, the assistance of the Turkish Government; but it is just as necessary that we win for it the sympathy and support of the Jewish people. I do not know if, in saying this, I am leading up to something incompatible with so-called practical Zionism. But I am of the opinion that our most important task is not the immediate opening up of official relations with the Turkish Government, but the strengthening and the spread of the Zionist idea and the Zionist faith among the Jewish people. Awake from your self-deception; be not deluded nor beguiled. Count your numbers. Measure your strength. Do you really believe that we are already strong enough to create institutions in Palestine, of such significance for Judaism and the future of the Jewish people as to involve as a natural consequence that Palestine shall become the axis of our movement, the headquarters of our leaders? I do not believe it. I am rather of opinion that we are still deplorably weak, and must strive to gain much more ground among the Jewish people. Let us extend our organization, let us acquire hundreds of thousands of new adherents, let us double, increase ten-fold our activity in the Jewish centres of Europe and America. This very morning we have heard encouraging words from the lips of Dr. Levy and Dr. Frank, who pointed out the right means for fulfilling this task. Once we have accomplished it we shall be justified, on the basis of figures, in claiming for Zionism that it represents the organized Jewish people in the diaspora. We can

then with different prospects of success turn to our external tasks; we can then in quite a different attitude approach the Turkish Government and lay before it our proposals. But our internal task, the development and strengthening of Zionism, demands that the headquarters of our movement remain outside Turkey, beyond the sway of the Turkish rulers. It is easier to influence the countries of European civilization from a city in the centre or west of Europe than from Jerusalem, Jaffa or Constantinople. In the event of negotiations with the Turkish Government we are in a better position if we can conduct them from outside than in the capacity of a Turkish organization—that is to say, in the relationship of subjects to their legal rulers. In every other land, where we ask nothing from the Government and need maintain no official relations, we enjoy much greater freedom of movement and independence than in Turkey. I think these reasons are clear enough to render further elaboration unnecessary.

OUR FUTURE LIES IN TURKEY, but our present is temporarily still in Europe and America. For the sake of the future we must not neglect the present. The present prepares for the future, renders it at all possible.

It conceives the future within itself as a germ which cannot dispense with the maternal protection for its life and its development. But the saddest impression I have derived during the last month has been the demand which has been loudly advanced from many sides for the alteration of our programme. Have those who raised this cry completely realized the significance and effect of their demand? We describe the resolution of the first Zionist Congress as our programme, because we avoid over-emphasis and intentionally employ sober, business-like language. But do not be deceived. What we call programme in our party and sectional activity is really the concise verbal expression of the two-thousand-year-old historic ideal of Judaism, the goal which has shone before the Jewish people through the night of exile as a bright star, the hope for which the best of our nation underwent supernatural sufferings and died. Are we to surrender this ideal at the first incident in daily politics? The loud applause with which you gave point to the arguments employed by our President in rejecting a similar thesis satisfies me at this moment as to your views. But let us linger a little longer over this point. What is to be altered in the Basle programme? "The idea of the text has become obsolete," it is suggested. That can at once be admitted. But in the Basle programme there is no mention of a charter.

THE CHARTER

was a personal idea of our revered Herzl, an idea which, as its author conceived, could be defended. But he was not able to realize it, and in present circumstances it is immaterial. So let us abandon it calmly, the more calmly inasmuch

as it is not essential for our movement and does not in the least go to its root. It was intended to be the means to an end. It is no longer a suitable means. Only a fool clings obstinately to means which are recognized as unserviceable. If we find they are invalid we change them for others. In an absolutist Turkey we should have had to demand freedom which, in view of the general serfdom, would have partaken of the nature of special privileges, and would have rendered formal written securities necessary. In a constitutional State, in which all citizens enjoy the freedom they have won, we require no special privileges and no exceptional treatment. The ordinary law suffices. Therefore, let us put Herzl's Charter idea respectfully in the archives of modern Zionism and say no more about it. But I repeat that the Charter has nothing to do with the Basle programme. But what is an objection to the Basle programme? We are told that we must no longer say that Zion strives for the creation of a publicly legally recognized home for the Jewish people. "Publicly legally," it is said, is useless, if not dangerous. Honored Congress! I believe I have a right to speak on this point. In spite of the whirl in which mankind lives to-day, and in spite of the shortness of human memory, it has possibly not yet been forgotten that I was mainly responsible for the concrete expression, i. e., for the text, of the Basle programme. I had originally not employed the phrase "publicly, legally." It seemed to me unnecessary. I said simply "legally secured." In the Programme Committee, however, there were some firebrands who thought

my expression did not say enough. They wanted to clothe their dream in verbal form. They threatened to make speeches and bring forward motions at the public sittings which would have done the movement grievous harm on its first public appeal. Herzl thereupon proposed as a compromise to substitute for my phrase "legally secured" the expression "publicly, legally."

(To be concluded.)

King Edward has appointed Dr. Paul von Schwabach, British Consul General in Berlin, an honorary member of the Second Class, or Knight Commander of the Order of St. Michael and St. George.

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He writes as follows:—"In this communication I wish to state facts which are facts. I was born in Ireland, and at the early age of 18 I was accidentally unhorsed at a hunt, receiving internal injuries, which I never overcame, though the best physicians on both sides of the ocean were sought to discover my ailment, but without success, until some eight years ago a friend gave me, for a trial, half a bottle of Duffy's Pure Malt Whiskey (which he was then using himself for a general broken down complaint, as he called it), and the results accomplished by it were such that I continued to use it to the grand satisfaction of not only myself, but of my friends and acquaintances.

"Before its use I weighed only 147 lbs. I now tip the scales at 240 and feel as though I was a boy again, through the continuous use of your great elixir of life, to which many of my friends can attest with a like result." Patrick J. Quirke, 302 9th St., Troy, N. Y.

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as a renewer of youth and tonic stimulant is one of the greatest strength-givers known to science. It aids in destroying disease, and by its building and healing properties assists in restoring tissue in a gradual, healthy, natural manner, thus keeping the old young in spirit. It is a wonderful remedy in the treatment and cure of consumption, pneumonia, grippe, bronchitis, coughs, colds, malaria, low-fever, stomach troubles and all wasting, weakened conditions, if taken in time and as directed.

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Max D. Greenberg.

That New York offers great opportunities for success in the real estate field is demonstrated in the career of Max D. Greenberg, whose offices are at 1761 Lexington avenue. Mr. Greenberg is a native of Chicago, Ill., where he was engaged in mercantile pursuits until 1903, when he came to this city and began business as a real estate broker and later as a manager of estates. His method of transacting real estate business for his clients was all that could



be desired and he attracted the attention of a number of the largest real estate operators and owners who testify to his accuracy, efficiency and integrity. Among his customers may be mentioned Mandelbaum & Lewine, Lowenfeld & Praeger, Hyman Friedman, David and Henry Lipman and Alderman Samuel Marx.

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.

Young Women's Hebrew Association.

The Junior Associate Members will be at home to their friends on Sunday afternoon, January 23, at 3 p. m. The members of the various clubs look forward with much pleasure to this event and have planned many attractive features.

In the evening the pupils of Mr. N. Julius Kirsch will give a musicale which will be followed by a dance.

Saturday evening at the association was an occasion of much activity. The at home of the Ateres Reus was very well attended and an excellent entertainment preceded the dance.

In the library the new officers of the Esther J. Ruskay Religious Circle were installed.

Hudson, N. Y.

The principal event in Jewish circles last week was the fair in aid of the Anshe Emmes Synagogue, which was held in the synagogue building soon to be dedicated. Assemblyman Albert S. Callen opened the proceedings, delivering a stirring address, in the course of which he referred to the splendid example of courage, fortitude and perseverance of the Jewish race.

The fair lasted the entire week (Friday excepted), and a goodly sum was realized, which will be applied toward the building fund.

"Foerster Christ'l."

The comic opera, "Foerster Christ'l," produced at the Irving Place Theatre on the 13th inst., was an instant success. There was a tumultuous enthusiasm pervading the audience throughout its rendition. Even the German Theatre, whose patrons are frequently very demonstrative, has rarely witnessed such a scene as took place upon the first night of its presentation. It is, positively one of the prettiest operas ever presented upon the German or English stage. The airs which pervade it throughout are simply charming. Every one ought to see it and hear it, the English speaking as well as German speaking population. Miss Engelke is simply grace herself, and her voice was equal to every requirement. The supporting cast was excellent.

COTTON IN PALESTINE.

RESUMPTION OF FIBER GROWING—EXTENSIVE AREA AVAILABLE.

Consul-General G. Bie Ravndal, of Beirut, has prepared the following resume, showing the reviving interest in cotton growing in Asiatic Turkey:

The following appeared in a local newspaper:

"It has been communicated to us from Haifa that a company with a capital of \$40,000 has been organized for the cultivation of cotton in the neighborhood of Beisan (the promoters being Messrs. Sursock, Ammoun, Jahel and Tawa). Considerable tracts of land have been purchased near Beisan for irrigation and the raising of cotton according to Egyptian methods. Other companies are being organized for the same purpose."

In a telegram from Beirut to the Near East and Anglo-Egyptian Mail (London), the following appears:

"Ten thousand donoums or about 12,000,000 meters of good government land near Tiberias is to be sold in one lot by auction, almost immediately. Several villages, the property of the Sultan, with an abundant water supply, are on the market for sale or lease. Tenders are invited for half a dozen irrigation schemes. Several iron and copper mines are awaiting purchasers. One iron mine near here is reported to have been sold to Glasgow ironmasters."

HISTORY AND PRESENT DEVELOPMENT.

Consular Agent Struve, at Haifa, at my request, has prepared the following report on cotton growing in Galilee:

"Acca and Haifa, during the American civil war, cultivated cotton on an extended scale, of which several old cotton presses still bear witness. It is said that the cotton was of a very good quality. As after the war the price of cotton declined, its cultivation in Palestine was neglected, and the rainfall from 1871 to 1878 being deficient, cotton growing in this region was entirely abandoned.

"Last year Messrs. Sursock and Tueni, of Beirut, began experimenting with cotton in this section, and obtained satisfactory results. They cultivated about 200 feddan or 840,000 square meters (145 acres) and secured a crop of 142,000 kilos (312,400 pounds), for which they received 80,000 francs (\$15,440). Expenses incurred amounted to 12,000 francs (\$2,316) for seed, plowing and watchmen; 8,000 francs (\$1,544) for harvesting; 4,000 francs (\$772) for management. No pumps were required for irrigation. This gratifying result encouraged others to take up cotton growing this year. They look for a good crop. Some plantations were damaged by the rainfall of September 12.

"Beisan and the whole Jordan valley were 'Shiftlic' (property of Sultan Abdul Hamid). The government is now leasing these districts. The farmer has to pay 12½ per cent, and 10 per cent of the crop, but is exempt from taxation, as the land remains government property. Messrs. Elias Sursock and Selim Habib secured 12,000 donoums (1,905 acres) of this Shiftlic land.

"The plain of Beisan is traversed by ancient canals made by the Romans, so that irrigation involves no large expense. The River Jaloud carries water enough to irrigate the whole plain. Several companies have been organized to

secure portions of this fertile, but, under present conditions, unhealthy Shiftlic land.

"Provided the high expectations for cotton growing are realized, motors and pumps will have a good market in the plain of Acca and Haifa, as here the irrigation facilities are not so good as in the plains of Beisan, Jordan and Jabok.

"The Gasmotorenfabrik at Deutz, Germany, now maintains an office at Haifa and has opened a sample room served by one engineer, one clerk and four mechanics. The Deutz Gasmotorenfabrik has sent to Haifa an auto-plow, which was rented by the hour. It is said that two large plows are expected from Egypt.

"The German Catholics who have operated a colony at Magdala, on the Sea of Galilee, are negotiating with a Jewish concern for the sale of its possessions, many of the colonists having suffered from fever. The Jews intend to convert the colony into a cotton plantation."

As stated by Consular Agent Struve, the impulse given to prices by the American civil war brought large areas of land in Syria under cotton cultivation, and the exportation of this article for a time exceeded that of all other products, the quantity sent to Europe from Syrian ports approaching 4,000,000 pounds in a year. Prices which during normal times had averaged 9 cents per pound reached 27 and 34 cents. Owing to grasshoppers, drought, neglect of irrigation ditches and fear of increased taxation, the efforts on the part of the government by furnishing foreign (Egyptian and American) seed, and exempting from taxation for five years waste lands devoted to cotton, to encourage cotton growing, were neutralized, and gradually the industry practically died out.

PRODUCTION AND RECENT GROWTH.

In 1860 the total import of cotton into Europe from Turkey and other Mediterranean countries, except Egypt, is said to have been only 21,000 bales of 400 pounds. In 1865 it rose to 239,000 bales. Since 1880 it has fluctuated between 24,000 and 50,000 bales. In 1887 Turkey and Persia are claimed to have produced 120,000 bales of cotton, or less than 1 per cent of the total (13,305,000 bales), the leading countries of production being the United States 55.81 per cent; East Indies, 18.79 per cent; China, 11.27 per cent; and Egypt, 5.35 per cent.

In Turkey, of late years, a distinct revival of the cotton industry has become manifest, more particularly in connection with the German operations in the Konieh and Cilician plains in Asia Minor and along the proposed Bagdad railway. In the Adana and Mersina regions, cotton growing has rapidly assumed considerable importance. Last year the cotton output of Adana Province was estimated at more than 50,000 bales, most of which was exported to Chemnitz and Dresden. Steam plows from Great Britain are being introduced in the Cilician plain. Undoubtedly Turkey before long will become a fairly important producer of cotton, and, as the industry develops, machinery will be needed for the cultivation of the soil for irrigation, for ginning, pressing and baling of cotton.

In Tarsus and Adana there are spinning establishments with several thousand

and spindles each. These are owned by wealthy Greeks.

[Mr. Ravndal states that he has forwarded a sample of Galilee cotton; when received by the Bureau of Manufactures it may be inspected by American textile interests.]—From Daily Consular and Trade Reports.

Annual Meeting of the Educational Alliance.

The annual meeting of the Educational Alliance was held Sunday night in the ballroom of the Hotel Gotham. Justice Samuel Greenbaum presided in the absence of Mr. Isidore Straus. Messrs. Jacob L. Schiff, Edward Lauterbach, Abraham Wikus and Dr. M. M. Kaplan delivered addresses.

Mr. Lauterbach, speaking as did all the others, with particular reference to Jewish immigrants, said:

"Although the Know-Nothing policy of 1840-'50 is a dead issue, it has a successor in the almost secret organization of the Junior Order United American Mechanics, whose loathed principles declare exclusion to the Jewish immigrant. There are active men in the organization advocating these doctrines, and I speak by the card.

"In 1881 the imperial ukase drove from Moscow and St. Petersburg a tremendous hejira. Into a country unprepared to accept them poured a horde of people oppressed and ignorant. And America was full of forebodings. But, looking back, we see a ready assimilation, and I venture to say that no one of these people has been a burden in the community, but has helped it.

"In 1832 the A. P. A. began to have put on the statute books laws necessary at first, but by degrees encroaching on the rights of the Jew. The progression has continued until a Congress under the Roosevelt administration decided to exclude the physically unfit, and the immigrant who comes here without the strength of a Jeffries hears the cry, 'Deport! Deport! Deport!'

"To-day at the celebration of the Hebrew Technical School for Girls I was surprised to hear of cases of trachoma being daily treated, and that the disease is easily curable. But thousands are being turned back at Ellis Island because of it."

Judge Greenbaum announced the receipt of a check for \$10,000 from Henry Phipps and a similar amount contributed by Edward A. Hersheim in memory of his brother Louis. The receipts for the year were \$100,834.30.

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BROOKLYN NOTES.

Cong. Mt. Sinai.

Preparations are now well in hand for the Purim entertainment, which will be given on Sunday evening, March 13. An excellent programme will be provided.

Y. M. H. A.

At the meeting held in the rooms on Sunday evening last the principal feature was an address by ex-United States Senator Charles A. Towne, who spoke on "United States in the Pacific"

Temple Israel.

Owing to the extremely inclement weather Rabbi Nathan Krass did not deliver his inaugural sermon at Temple Israel last Friday evening, but postponed it until this evening.

Hebrew Orphan Asylum Alumni.

The annual ball of the Alumni of the Hebrew Orphan Asylum was held on the 16th inst. at Arion Hall. The Hebrew Orphan Asylum band played selections, and a large assemblage thoroughly enjoyed the affair.

Borough Park Hebrew Educational Alliance.

The Hebrew Educational Alliance of Borough Park, at its last meeting, decided to arrange activities for the many foreign adults of Borough Park, and, in accordance therewith the school for foreigners will be enlarged and developed.

Hebrew Home for Aged.

The third annual entertainment and ball of the Brooklyn Hebrew Home for the Aged took place last Sunday evening in the Imperial and over 2,000 guests helped materially to swell the building fund of the association. An address by Rev. Louis B. Michaelson was followed by a musical programme.

Beth Elohim Temple Free from Debt.

The fifty-ninth annual meeting of the Cong. Beth Elohim (Keap street), was held on Sunday last, after having been postponed for a week, owing to the death of Moses May. President Nathan reported that a mortgage of \$5,000, the only existing encumbrance on the edifice, had been paid off. Ernest Nathan was re-elected president for the sixteenth consecutive term.

Bar Mitzvah Reception.

The friends and relatives of Mr. and Mrs. Jacob Goldstein were delightfully entertained at a reception at their home, No. 1570 St. Mark's avenue, Brooklyn, last Sunday, in honor of the Bar Mitzvah of their son Morris. The guests were addressed by the Bar Mitzvah in English and Hebrew. Mr. B. Eisenstadt delivered a brilliantly worded Hebrew speech, as did also Dr. W. Heskell.

Williamsburg Y. M. H. A.

A certificate of incorporation of the Young Men's Hebrew Association of Williamsburg has been filed with the Secretary of State. It is formed to promote physical culture, literary pursuits and fraternalism among its members. The directors for the first year are Max Himoff, Samuel Naitove, Isaac H. Smolensky, Jos. D. Spero, Nathan Abramowitz, Adolph Brodtkin, Nathan Cohen, M. D., Jacob W. Goldberg, Isidore W. Gotlieb, Charles Hamburger, David Heisman, Morris G. Kantrowitz, Benjamin J. Lustgarten, Charles I. Maudel and Joseph Engel, M. D., of Brooklyn.

Moses May's Will Filed.

The will of the late Moses May has been filed for probate and the large estate is divided among the testator's three married daughters. The will contains no charitable bequests, which is explained in the will itself as follows: "It seems to me better and wiser to give

liberally during one's lifetime to religious and charitable objects than after death, and I therefore make no testamentary bequests of that character. I know that the charities which have appealed to me also receive the hearty sympathy from my three daughters, who, I am confident, will feel it a joyous duty to give liberally and largely in proportion to their means for the alleviation of the poor and the orphan, and for the advancement of all humane and benevolent objects."

A touching incident at the funeral was furnished by Rabbi Leopold Wintner, rabbi emeritus of the Cong. Beth Elohim, who has been connected with the congregation for over thirty-one years, and who spoke the following prayer over his life-long friend:

"And thou, friend of many, many years, farewell! friend and fellow-worshiper, fare thee well! They carried thee to-day to this Temple Beth Elohim, of which thou wast one of the founders, which thou hast loved so much, which thou hast visited so frequently and in which thou hast worshipped the God of Israel, who is the God of love, the God of justice and the universal Father of mankind.

Thy spirit soared aloft to the celestial sphere, and thou wilt be taken from this temple to another temple, not made by hands, to the true Beth Elohim, the true House of God, where the pious and the just find rest, peace and eternal life."

(Turning to the audience.)
And now, fellow-mourners and friends, we have gathered here in large numbers from all parts of our great city to pay our last tribute to Moses May, one of the best known men of Brooklyn. Let us bow our heads in pious resignation and conclude with the words of Job, the ancient sufferer: "Adonoy nozan, adonoy lokach y'hee shem Adonoy m'voroch!"

The Lord gave, the Lord hath taken away, may His name be blessed and glorified for ever and ever! Amen.

Diverting comedy situations and dialogue that is positively brilliant at times, combined with the delicate art of John Drew, the charming naturalness of Mary Boland, and the admirable support accorded those two artists by a large company, should attract large audiences to the Montauk Theatre during the week. Mr. Drew will be seen in his newest comedy success, "Inconstant George." It is rarely that a play arouses such outbursts of spontaneous laughter as does "Inconstant George."

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On Thursday, noon, January 27, 1910,

by L. J. Phillips & Co., Auctioneers. EDWARD P. ORRELL, 258 B'way, and JOHNSTON & JOHNSTON, 256 B'way, Attorneys and Counsel for PIF.

CHARLES L. HOFFMAN, 320 B'way, Guardian ad litem.

GEO. M. SCHULZ, 38 Park Row, Atty. for Deft. Julia Schwarz and others.

LYMAN E. WARREN, 261 B'way, Atty. for Deft. Lizzie L. Ball.

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MARKS, RACHEL.—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 Marks, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, care of Weed, Henry & Meyers, No. 62 William street, Borough of Manhattan, in the City of New York, on or before the 30th day of July next. Dated New York, the 18th day of January, 1910.

GUSTAVE BROWN, ABRAHAM SELINGER, Executors.

WEED, HENRY & MEYERS, attorneys for executors, 62 William street, Borough of Manhattan, New York City.

FECHHEIMER, MARTIN S.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Martin S. Fechheimer, 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 Ferdinand Kurzman, No. 25 Broad street, Borough of Manhattan, New York City, on or before the 23d day of July, 1910.

Dated New York, January 21, 1910.
HARRY G. HOCHSTADTER, MAX KASKEL, SAMUEL M. FECHHEIMER, JOHN FRANK FECHHEIMER, Executors.

FERDINAND KURZMAN, Attorney for Executors, 25 Broad street, Borough of Manhattan, New York City.

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CHILDREN'S PAGE.

From Generation to Generation.

DEAR CHILDREN:

THIS Sabbath is one of the memorable Sabbaths of the year, and it is called "Sabbath Shira" or the "Sabbath of the Song," as in this Sedrah, "Beshallach" (Exodus, chap. 13, par. 17, to chap. 18), is contained the song that Moses and the children of Israel sang unto the Lord after they crossed the Red Sea and saw the Egyptians dead upon the shore of the sea.

Just picture the scene to yourselves, dear children. Six hundred thousand men, besides women and children, with Moses, Aaron and Miriam at their head, chanting the greatest song of triumph that ever nation sang; the greatest, because it was the Song of Eternity, the keynote of which is, "The Lord will reign forever and ever." Picture it to yourselves every day as you say that song in your prayers, and your heart will be filled with love of your God and your people, and your cheeks will glow with pride, the pride of the free man who first unfurled the flag of liberty for all the world.

Nations heard it and trembled, fear and dread fell upon them. They heard that "the horse of Pharaoh went in with his chariots and with his ho. semen into the sea, and the Lord brought again upon them the waters of the sea; but the children of Israel went on dry ground through the midst of the sea."

But there was one nation, which, in spite of all that, defied Israel and his God; that was the arch-enemy of the Jews from time immemorial—Amalek. May his name and memory be blotted out forever. He came and fought with Israel in Rephidim. And Moses said unto Joshua, "Choose for us men, and go out, fight with Amalek."

"Why was Joshua chosen to lead the fight against Amalek?" ask the Rabbins. Because, say they, he was a descendant of Joseph, who said, "I fear God." Therefore it was proper that he should punish Amalek, of whom it was said, "And he feared not God."

Here our beloved preacher of blessed memory, the Dubner Maggid, very properly asks, "Was Joseph the only one who feared God? Were not all his brothers God-fearing men?" and again, "Who says that a Gentile also must fear God?" These questions he answers by the following story.

In a certain city there lived two brothers. One was rich, the other poor. The rich brother supported the poor brother, supplying him with all his necessities—food, drink, clothing, etc.—and it was always his custom to give him his clothes after he had worn them until their new appearance wore off. A few days after the poor brother donned the clothes, the rich brother saw how they hung on him, and how his bosom was bare. Said the rich brother to the poor one, "What do you call this?" The poor brother excused himself by saying, "What shall I do, my brother, if you give me the clothes when they are worn out and there are no buttons on them?" The rich man decided to see if that was the true reason. He took his brother with him to a custom tailor and ordered two new suits, one for himself and one for his poor brother.

After a few days he met him in the street, dressed just as slovenly as ever. The rich brother reproached the poor one, saying, "See, we both got our new suits at the same time; see how nice my clothes are!" The poor man asked laughingly, "Can you change human nature? It is natural for a poor man to have his clothes so shabby and loose." The rich brother had to content himself with this explanation.

One day they both happened to be at a wedding, and there was a comedian there who, for the amusement of the guests, played the part of a poor man. They all craned their necks to look at him. The rich man also looked at him and noticed that he wore his clothes properly buttoned up. Then said he to his poor brother, "Now you have no excuse, for here you see the comedian playing the part of a poor man and

his clothes are properly buttoned up. That proves that a poor man, too, can dress decently, for here is the comedian who would not change aught of his regular appearance."

Thus it was with the accusation against Amalek that "he feared not God." In order that it shall not be claimed that a non-Jew is not expected to fear God, it was proven by Joseph, who disguised himself toward his brothers as a non-Jew, and yet he said unto them, "I fear God." Now, if it was expected that a non-Jew need not fear God, Joseph would not have said it in order that they should not recognize him as a Jew. This proves that a non-Jew, too, must fear God. Hence, Amalek must be punished only through Joseph.

The fact that anti-Semitism exists proves that Amalek is not dead yet; but the God of Israel swore that He will have war with Amalek from generation to generation. In this Sedrah there is one commandment, a "Lo Sassay." That no man should go beyond the boundary line (as prescribed by the Jewish law) on the Sabbath day, as it is said, "Let no man go out of his place on the seventh day."

בן אהרן

Sayings of the Sages.

The foolish man knows not an insult; neither does a dead man feel the cutting of a knife.

The cock and the owl both await daylight. "The Light," says the cock, "brings me delight, but what in the world art thou waiting for?"

The thief who finds no opportunity to steal, considers himself an honest man.

A Galilean said, "When the shepherd is angry with his flock, he appoints for its leader a blind bell-wether."

Though it is not incumbent upon thee to complete the work, thou must not therefore cease from pursuing it. If the work is great, great will be thy reward, and thy Master is faithful in His payments.

There are three crowns: of the law, the priesthood, and the kingship; but the crown of a good name is greater than them all.

More Schoolboy "Howlers."

THE following is a selection from a large number of "howlers" submitted in connection with a prize competition, arranged by the *University Correspondent*, for the best collection of twelve mistakes made by schoolboys:

Lord Raleigh was the first man to see the Invisible Armada.

In India a man out of cask may not marry a woman out of another cask.

Tennyson wrote "In Memorandum."

George Eliot left a wife and children to mourn his genii.

Thomas Becket used to wash the feet of leopards. Henry I. died of eating Palfreys.

Louis XVI. was gelatined during the French Revolution.

Romulus obtained the first citizens for Rome by opening a lunatic asylum.

The Rhine is bordered by wooden mountains.

Algebraical symbols are used when you don't know what you are talking about.

Geometry teaches us how to bisex angels.

Gravitation is that which if there were none we should all fly away.

A renegade is a man who kills a king.

The press to-day is the mouth-organ of the people.

A lie is an aversion to the truth.

Pythagoras built a bridge for asses.

Etymology is a man who catches butterflies and stuffs them.

Women's suffrage is the state of suffering in which they were born.

Il pleut a verse.—He cries at poetry.

Le cœur purifie.—The disinfected hard.

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SPOT COTTON IS NOW UP TO 15c.

We bought around 8½ and 8¾.

Mills now report scarcity of the raw product—many m'f'rs are reducing their output by one-half because of the high cost of production.....New customers are astonished at the stocks we show, and the values given—one question being, how it was possible for us to sell sheets of a certain quality 25 cents less than had recently been paid in another store.....How we can partly explain by statement above.

BUY NOW FOR THE FUTURE.

Strong Sheetings—			PILLOW CASES			SHEETS		
Bleached.	Reg. Sale	Unbleached	Reg. Sale	Reg. Sale	Reg. Sale	Reg. Sale	Reg. Sale	Reg. Sale
42 inch.....	14½	11½	14½	11½	42x36.....	12½	14	16
45 inch.....	16½	13½	16½	13½	45x36.....	14½	16	18
50 inch.....	18½	14½	18½	14½	50x36.....	15½	17	19
54 inch.....	20½	16½	20½	16½	54x36.....	17½	19	21
63 inch.....	22½	18½	22½	18½	These prices are less than agents ask, and			
72 inch.....	25	20½	25	20½	probabilities are that wholesale prices will again			
81 inch.....	27	22½	27	22½	advance—buy now!			
90 inch.....	29	24½	29	24½				
9 ct. Muslins			10 ct. Muslins			What we say of the Pillow Cases applies to		
Yard wide—unbleached.....			Yard wide—unbleached.....			the Sheets.		
Limit 30 yards—Even at 9 cents will be con-			Limit 30 yards—A month from now TEN					
sidered good value in the near future.			CENTS will not be high for these muslins.					
						No. Mail or Telephone Orders.		

Latest Novelties in Fine Wash Dress Fabrics

For Spring and Summer of 1910.

- Embroidered Mousselines,
- Printed Silk Mixtures,
- Embroidered Dot Swisses
- Silk Stripe and Check Chiffon Mousselines,
- Mousseline de Fleur,
- Silk and Organdy Mulls,
- Mercerized Foulards,
- Fascinating designs and colorings

ALSO DAILY ADDITIONS OF

- Ginghams, Chambrays, Linens, Sateens,
- Madras, Silk Mixed and Mercerized Novelties
- from France, England, Scotland, Germany, America

OUR REPUTATION FOR BEST VALUES will be more than maintained by PRICES AT WHICH THEY ARE OFFERED.

Many of the most beautiful cannot be duplicated, so that it is advisable to select early for Southern resorts, Evening Gowns and coming season.

Great Purchase Fancy White Goods

Importer's "Sample" Pieces and Manufacturer's Surplus AT GREAT CUT IN PRICE!

An unexpected purchase in this time of advancing values, but space was more important than odd lots and odd pieces—so our offers to clean up the lots were quickly accepted.

VARIETY INCLUDES:

Emb'd Lace Stripes,	Satin Chevron Stripes,	Sheer Plaid Lawns,
Merc'd Stripe Piques,	Lace Stripe Lawns,	Novelty Emb'd Swisses,
Merc'd Fancy Madras,	Merc'd All-over Figures,	Dash Stripe Swisses,
Merc'd Dot Madras,	Chiffon Stripe Dimities,	Satin Stripe Madras,
Sheer Stripe Mousselines,	Canvas Stripe Madras,	Embroidered Effects,
Cluster Cord Lawns,	Novelty Jaconets,	Ex. fine Brocade Madras.

*Stripe and Dot Repps, Dalnty Brocade Allovers.

12½ ct. Goods.....at 7%	19 to 24 ct. Goods.....at 15
44 ct. Goods.....at 9%	29 ct. Goods.....at 19
17 ct. Goods.....at 12½	39 to 49 ct. Goods.....at 29
50 to 69 ct. Imported Goods.....at 39	

A GREAT JANUARY SALE AT TRACTION FOR THIS WEEK.

Special in Medium Size Rugs

6x9 ft. (Two by three yards)—an excellent size for general use—Velvet Axminster in rich Oriental and floral designs, including Frenchy light effects and plenty of the desirable red or green grounds—Value \$10.98

January Sale Price } 7.98

Axminster Hall Runners—Large assortment.

2.3x9 ft.—special.....	3.98	3x9 ft.—special.....	5.98
2.3x10.6 ft.—special.....	4.98	2.3x12 ft.—special.....	5.98
3x12 ft.—special.....	7.98		



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Mrs. Winslow's Soothing Syrup
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Roaches, Ants, Mice, Water Bugs, etc., permanently exterminated; folding beds, rooms, houses made vermin proof.
ONE YEAR'S GUARANTEE GIVEN.
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All Modern Safety Devices (Wireless, Etc.).
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