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### Memories of Lewis Naphtali Dembitz.

By Arthur A. Dembitz.

TO ME the first thing I would speak of in connection with my father is his attitude to Judaism. While he kept up in the main the practices of what is usually termed "orthodox Judaism," the expression itself jarred on him; indeed, it grated on his ears. The term that most appealed to him was Shom'rei ha-Dath, "keepers (observers) of the Law." The word "orthodox" (straight in belief) he considered to be alien to Judaism and not connoting what he thought essential to the truly pious Jew, whose motto is, *Lo ha-Midrash 'ikkar ello ha-Ma'aseh*,—"theory less important than practice."

In many ways my father was the life of Beth Israel Congregation, of Louisville, Ky., which was for a long time worshipping on Green Street, between First and Second Streets. It was later re-organized as Adath Jeshurun Congregation. Many terms he served as its president; when there was no preacher he preached; and for many years he kept up the religious school on Sabbath afternoons. This Sabbath-school he naturally considered important, and when it was once suggested that an eminent Rabbi-Maggid should deliver his two-hour discourse in the synagogue on Sabbath afternoon, he declared that one session of the Sabbath-school was more important than all the d'roschos in the world. In those days he could not abide Yiddish—the jargon, as it was called—appeared to him as one of the curses of the "Tekhecha," and an exemplification of the Lamentation, "The Lord hath removed from Zion her splendor."

In his Sabbath-school work a favorite opening question of his was, "Can any of the children tell me what was read from the Sepher Torah this morning?" Weren't we surprised when five-year-old Moses Neuberger held up his hand and answered, "The Red Sea Song." "That's right," replied my father, and went on with his talk. "Mose" later on told me that his brother (aged sixteen) had whispered the answer to him.

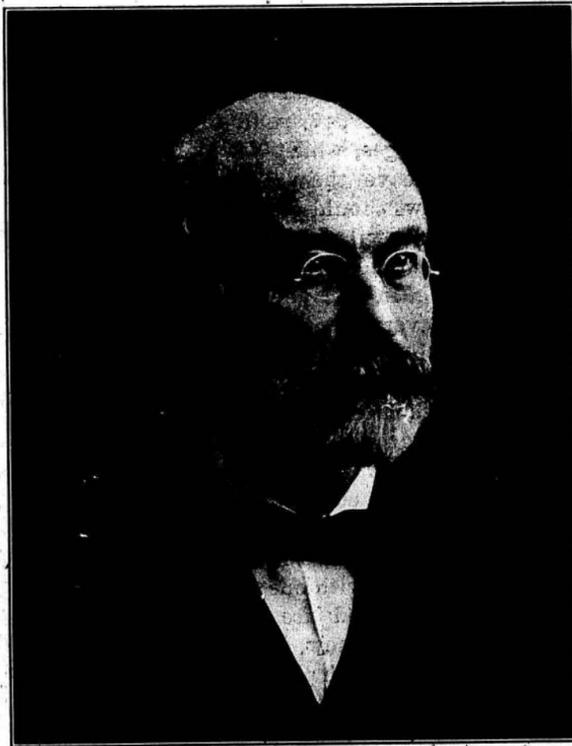
Once my father told the story of Passover and its customs to the younger pupils. After speaking of Kiddush and the Master of the House washing his hands preparatory to distributing the parsley, and explaining the Mystery of the Afikomen, he put the question, "Can anyone here

recite the Mah-nishtannah?" I confess that I was ashamed not to be able to rise to the occasion, but what was our surprise when our rabbi's son said, "I know it. My father taught it to me in English." Believing in the Mishnaic principle, "B'chol loshen sho-atto shomea," the instructor bade him recite, and there followed, "O Pa! I want to ask you for a question: Which is the difference between this night and which is the difference between any other night?" ...

Returning to my father's distaste for Yiddish, which was acquired from his father, the physiciau Zabulun (Sigmund) Dembitz, the latter insisted that his children, Fredericka and Ludwig, speak a good Polish, a good German or a classic Hebrew. It appears that David (father of Sigmund) spoke naught but Hebrew, Yiddish being to him in all reality a "Mamma" loшон, fit for women and the unscholarly. I suppose Judah, father of David, who came as a six-year-old child from Holland to Dembitze, in Galicia, whence the family name is derived, was responsible for such a sentiment. For, in Spain, Holland, Galicia, Hungary, Poland, Russia and America the idea of Rab-benu ha-Kadosh, "In the Mediterranean coast Greek, in Mesopotamia Persian; 'Sursi' is unnecessary, but let the Jew cultivate Hebrew," was followed.

Speaking of what some would call "civilized" languages reminds me of the Sage of Dessau, who was guilty of using the Torah as a spade to dig with, inasmuch as his German translation was intended to accustom the Jews to the language of the upper circles. In this my father saw no crime, but his anger was great against Mendelssohn's children, who abjured Judaism. They owed it, he thought, to their father and his zealous efforts for his brethren, not to adopt Christianity.

My father later recognized that Yiddish could not be ignored and wrote an interesting article on "The Jargon" for a Jewish periodical.



LEWIS NAPHTALI DEMBITZ.

Lewis N. Dembitz was born at Zirke, Posen, February 3, 1833. He was the son of Doctor Sigmund Z. and Franciska Wehle Dembitz, and was educated at the gymnasia of Frankfort-on-the-Oder, Sagan, and Glogau, in Prussia. He attended the law course for one semester at Prague, Bohemia.

From the time Mr. Dembitz was seven years of age his education was supplemented by what his father taught him of Latin, Greek, Hebrew, and mathematics. At the age of sixteen Dembitz came to America and studied law in offices at Cincinnati, O., and Madison, Ind. After doing journalistic work for a time, he began (1853) the practice of law in Louisville, which he continued uninterruptedly until his death.

In 1888, Mr. Dembitz drafted the first Australian ballot law ever adopted in the United States, to govern elections in Louisville. His legal works include: "Kentucky Jurisprudence" (1890); "Law Language for Shorthand Writers" (1892); and "Land Titles in the United States" (two volumes, 1895). He is the author of "The Question of Silver Coinage," in the "Present Problem Series" (1896); and wrote a number of book-reviews upon historical, mathematical, philological, Jewish and juridical subjects, from 1888 to 1897, for the *New York Nation*.

Mr. Dembitz was a delegate to the National Republican Convention of 1860, which nominated Abraham Lincoln, was Assistant City Attorney of Louisville, from 1884 to 1888, and was from 1898 to 1901 a Commissioner for Kentucky to the Conference for the Uniformity of State Laws.

Dembitz was one of the first members of the executive of the Union of American Hebrew Congregations, and in 1878 he was a member of the commission on the plan of study for the Hebrew Union College. However, he soon left the ranks of the more Reformed Jews, with whom he had believed there could be a *modus vivendi*. In 1898 he acted as chairman at a convention of Orthodox congregations, and was elected a vice-president of the Orthodox Jewish Congregational Union of America. Zionism also secured his active sympathy.

In addition to memoirs, articles, and addresses which appeared in Jewish papers, he published "Jewish Services in Synagogue and Home" (1898); "The Lost Tribes," in the *Andover Review* (1889); and revised Exodus and Leviticus for the new translation of the Bible to be issued by the Jewish Publication Society of America. The Jewish Theological Seminary of America conferred upon Mr. Dembitz in 1904 the degree of D. H. L.

At the time of his death, Mr. Dembitz had been affiliated with some of the most important civic and philanthropic institutions in Louisville, having been a director of the Neighborhood House and the Jewish Hospital of Louisville. He died March 11, 1907, from injuries received in a street-car accident four months before.

As for Hebrew, all his sons and daughters were taught the sacred tongue and its grammar. His sons learned to chant a whole Sedra, and the youngest, when Bar-Mitzvah, read out of three scrolls. His favorite treatises of the Mishna were Berachoth, the Babas, Sanhedrin, and Sotah (the last chapter). He derived much delight from the fact that Clay (ר"י) entered into the spirit of the language; he was particularly amused by the manner in which he pronounced Le-Sihon melekh ha-Emori ki le'olom 'hasdo, ul'Og melekh ha-Bashan ki le'olam 'hasdo, as though the kindness of these two kings lasted forever.

Father was an obedient husband to her whom he called "potnia meter" and "esheth hayil"—may her light continue! Once, however, taking a Palestinian "orach" home to "Kiddush" on a Friday evening, he chuckled to me, "Won't ma be angry!"

I suppose it was consciousness of his Sephardic descent that caused my father to study Spanish. His favorite book was "Don Quixote," from which he once quoted a passage in riddling the Central Conference of American Rabbis.

He deprecated a Synod for American Jewry, as he felt it would mean the abrogation of the Sabbath and dietary laws.

Upon one commandment he laid great stress, usually taking occasion on Rosh ha-Shana to preach upon it: Dwelling in Sukkoth, He would have each master of a house build a Sukka on his own promises.

The Jews in Roumania.

It was thought that the condition of the Jews in Roumania had become so bad that it could hardly be worse. Yet day by day we hear of new indignities and tortures heaped upon the martyr-head of Israel, says Isaac Lazarowich writing to the London, England *Jewish Chronicle*. Each day reveals new facts of the awful machinations of the rulers of that country and of their Machiavellian devices against our down-trodden brethren. It will be my object to show in this letter how desperate the position of the Jews there has become. The Roumanian Government, it appears, is under the impression that the unfortunate Jews still live too well (in their semi-Asiatic kingdom), so, therefore, they heap new miseries and fresh restrictions upon them. Whenever a few (there are, indeed, a very small number) noble Christian citizens of Roumania cite the Occident as an example in order to cure legislators and administrators of the fatal consequences of anti-Semitism; the latter, unfortunately, close their eyes and refuse to be infected with such a noble example. It is most distasteful to Roumanians to see Jews enjoy civil rights in civilised countries; to what high and responsible positions they have reached and are constantly reaching; how, in various dominions they are regarded with so much honour, and how tranquilly and amicably they live with their fellow-citizens. Yet, when in 1891, the most shocking expulsions broke out in Russia, Roumania rejoiced, aped and imitated the dastardly actions of the Russian colossus. The Roumanians took advantage of those disgraceful persecutions in Russia, and introduced strict measures against the Jews who have lived for centuries in that country. Under the foolish pretence of guarding the country from parasites, they hunted the Jews from their homes during the night in the bitterest frost, dragged them from their beds and expelled them from a country for which they and

their sons had shed their blood on various battlefields, and to which they clung with an intense and fervent patriotism. Roumania watched and marked well how Russia incited the peasants against its Jewish subjects, and how they fell upon them like furious hyenas, murderously, plundering and setting their goods ablaze, and annihilated all their possessions. The Roumanians took good note, and imitated the Russian wealthy officials, who enriched themselves with the spoliation of their victims, whilst they deceived the people, and especially the peasants, by telling them that all the misfortunes that befel their country were the fault of the Jews. Through the influence of the anti-Semitic deputy, Nicu Ceaur Aslan, and other notorious anti-Semites, the Roumanian Government then took stricter and more abominable measures against the innocent Jews in that country. At present, however, the Roumanian legislators and administrators have nothing further to learn from the Russians; they now know too well how to oppress and to enslave the Jews.

One of the Roumanian Professors of the University of Jassy, in his numerous writings and even in his public speeches, uses such derogatory epithets as "dirty Jew," and similar vile expressions, as frequently as the word Chad-gadyah occurs in the Haggadah, and these writings have an enormous and fatal influence on the teachers and students of the younger generation. This so-called cultured Professor Cuza, recently wrote a stirring article, "Roumania Colonised by the Jews," which appeared in one of the most influential papers, the *Neamul Romanesc*. The learned Professor seeks to alarm the world by affirming that in a village adjacent to Neamtz, fifty-seven parasites (for so he designates the Jews) are still living, for whose

expulsion the most rigorous measures are to be taken by the authorities. Let us now, Sir, consider for a moment whom this Professor designates by the word "Parasites." He himself explains in his article that those fifty-seven parasites are seven Jewish families and their households; he even gives the names of the parents and their children—Cuza is well informed about his subject. He also tells us what occupations those unfortunate people are pursuing, namely, three are shopkeepers in a small way; one a workman, two bakers and one tiller of a small vineyard. The women are six in number (one is a widow) and the adult girls are seamstresses and tailoresses. The remainder are little children, still sheltering themselves under their mothers' tender care. Tailors, bakers, merchants, etc., and little children are designated by such vile names as "parasites." This comes from the most erudite and cultured man of that country, indeed, he confers a great lustre upon that petty kingdom. If one were to argue from such logical deductions, by such computation there must be at least 500,000 such parasites in London.

To the new draconic laws of expulsion of the Jews from the villages, the Government has added a superb piece of irony which is harder and more unbearable than all the indignities hitherto endured. The Government permits poor Jews (under the new regulation) who have farmed some small plots or vineyards, to spend the day in the villages, whilst at night they must leave them. In order that the Jews should be able to conform to this new law, they are bound to have two homes, one in town and another in the village which, with their very limited means, is an utter impossibility.

Thus the small Jewish farmer is compelled to abandon his meagre plot of ground, and bid farewell to it for ever. Had Roumania been a Hittite country, and the Jews there in possession of the seven-leagued boots, they might then easily walk with one step from town to village, and vice versa. But as things are now, their sad and miserable plight is apparent. Now, Sir, it is this country which Mr. Alfred Stead, in an article which appeared in the *Fortnightly Review*, has the affront to call semi-Asian. Is not his statement, "Roumania (the Halb Asien of Carl Emil Franzos with such barbaric laws) the Japan of Europe," an insult to that great Asiatic Power which has shown so much of that magnanimity that is deplorably absent in anti-Semitic Roumania?

Eight hundred Jewish families from the province of Kieff who were to be immediately banished from their homes have received permission to remain there until April.

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Jews in Jerusalem.

WE REGARD as a vile canard the foreign press despatch to the effect that Jews from Russia are rapidly overflowing in the Holy Land, and thus creating a problem of gigantic evil consequences for the new constitutional government of the Turkish Empire. Its provenance we do not know, but the report bears all the earmarks of those un-Jewish assertions recently disseminated through the agency of more or less prominent anti-Zionists.

The writer of the despatch admits that the foreign Jews in Palestine are accomplishing marvels for the good of the country. They are in brief transforming arid and sterile soil into a garden overflowing with milk and honey. And yet, for such a peaceful, farming population as this, a large force of their own gendarmes is required! It looks very much as if the despatch in question was "written to order!"

It has been said, and the truth of the statement will become more apparent to us Jews every day, that from our enemies' attacks we can guard ourselves. But, the Lord protect us from our 'friends!'

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## NEWS FROM ENGLAND.

Exclusive Correspondence to the HEBREW STANDARD.

**Jews in the Election and in the New Parliament Equally Divided Between Both Parties—London Dailies on Jews in Palestine—Dr. Albert Wilson on Jewish Sobriety—"An Unknown History of the Jews"—Dr. Stephen S. Wise in London—A Zionist's Vaudeville Sketch.**

London, Jan. 21, 1910.

At the time of writing two-thirds of the constituencies have returned members to the new Parliament. The war has raged with the Conservative party on one side and the big Liberal and a small Labor party on the other, with the latter, of course, being included the Irish Nationalists, who secured most of their seats in Ireland without opposition. The Conservative party, which has been in opposition for three years, has made its leading plank Tariff Reform, and proposes to inaugurate a system of protection for British industries.

These proposals are of quite recent origin in this country, England having been Free Trade ever since the forties. The Liberal and Labor parties are for Free Trade, and as an additional point call for a limitation of the power in the House of Lords. The Irish Nationalists, of course, put their nationalism first and desire Home Rule for Ireland, but in the second place they will probably be as before, and give a support to the Liberal party in return for the incorporation of "Home Rule for Ireland" in the Liberal programme. Although the Conservative and Tariff Reform party has made numerous gains all over the country, it is expected that it will still be in a minority in the new Parliament, as there will undoubtedly be a pro-Free Trade and anti-House of Lords coalition of the Liberal, Labor and Irish parties.

Of the fourteen hundred candidates who have gone or are going to the poll, thirty-two are Jews. In contests decided so far nine Jews have been elected and fourteen rejected. Among those elected, Rufus Isaacs, K. C., who has been returned to Parliament for Reading and the Liberal interests stands out as the foremost figure among Jewish politicians of the day. He secured his seat in the last Parliament by a majority of nearly 700, and gets back this time by a majority of just over 200. This is a common experience of Liberals this time. Rufus Daniel Isaacs is the son of a merchant, and nephew of a former Lord Mayor of London, Sir Henry Aaron Isaacs. Mr. Isaacs, who has just passed his fiftieth year, was educated at University College and in Brussels and Hanover. He began his career on the Stock Exchange, but after some years turned his back on Capel Court, and was called to the Bar by Middle Temple, of which he is now a Bencher. He took silk in 1888, and since then his forensic career has been exceptionally brilliant. He has represented Reading since 1904. He takes a great interest in Jewish affairs, and his eloquence greatly helped the Jews' Hospital and Orphan Asylum. It is expected that a man of his brilliant attainments will this time be offered office in the next Liberal government.

Next in interest among the Jewish members will rank the Right Hon. Herbert Samuel, who, as already recorded in these columns, was the first Jew to obtain cabinet rank. There are many who see in either he or Rufus Isaacs a future British Prime Minister.

Stuart Montagu Samuel, who will now sit for a constituency in the Liberal interest, is nephew to Lord Swaythling, and is locally so popular in his constituency, Whitechapel, London, that this time he increases his majority. He is the elder brother of the Right Hon. Herbert Samuel, a banker by profession, and an art collector and humorist, in private all the good and philanthropic works of the community find in him a staunch supporter. He is a member of the United Synagogue and Jewish Board of Guardians, vice-president of the Jewish Workingmen's College, and was one of the founders of the Whitechapel picture gallery.

Sir Harry Simon Samuel returned for Norwood, London, as a Conservative, was a member of the firm of Montefiore Company until 1884, when he retired from business and entered public life, from 1889 to 1892. He, was the pro-

spective Conservative candidate for East St. Pancras, London, but retired so that there should be no splitting of the Conservative vote. His reward came in 1895, when he was returned as member for Limehouse, a big East End riverside and dock community. He "went under" in the 1906 election, when a political landslide overtook the Conservative party—a landslide from which it is this time partially recovering.

Two other Jews who have been returned as Liberals are Alfred Mond, for Swansea Town, and H. H. Raphael, for South Derbyshire. Both of them got in by majorities of nearly 1,500 votes. Mond is managing director of the firm of Brunner, Mond & Co., of Northwich, and son of the late Dr. Mond, the famous chemist. He is a barrister but does not practice. Raphael is a son of the late H. L. Raphael, a banker and himself was a barrister for some years until he gave up the bar for public work. Like all well known members of the community, he takes a deep interest in its institutions, and has been president of the Home and Hospital for Jewish Incurables.

The other three elected Jews are Conservatives like Sir Harry Samuel. Sir Edward Sassoon is returned for Hythe (mainly a south country rural district), has increased his majority this time to nearly 1,800. A man of fifty-four years of age, he has figured among the elders of the Spanish and Portuguese synagogues. His wife died during last year, as already recorded in these columns. All the Sassoons are deeply interested in Indian affairs, and Sir Edward ranks as an authority on them.

The other Jews returned as Conservatives win seats which in the last Parliament were held by Liberals. Captain S. M. Jessel, who wins South St. Pancras, London, is the youngest son of the late Right Hon. Sir George Jessel. Joining the 17th Lancers, he served in India for thirteen years, retiring in 1890 and going into Parliament for South St. Pancras. This seat he lost in the landslide of 1906, and has now regained.

Arthur Strauss, the remaining successful Jewish candidate, is head of a firm of metal brokers. Originally he sat as member of Parliament for the Cornborne division of Cornwall, our tin mining centre, where his firm have large interests. It was there that he introduced into the mines the tin ticketing system, which has proved a great boon to the miners. The opponent whom he unseated this time was Leo Chiozza Money, a great writer and speaker on Free Trade, and one of the lights of the Free Trade Defense movement. This was a notable defeat of Free Trade.

Mr. Conway Wertheimer, who unsuccessfully contested South Hackney, is a son of Asher Wertheimer, the great art dealer. In connection with the election there has been a very great poster campaign. The only one got out with the special intention of influencing the Jewish voter was one in East London, which read as follows: "To Jewish Electors, Before You Vote for Tariff Reform Remember That Horseflesh and Cat's Meat Are Trifles." It is unnecessary to explain that the Free Trade party made a big feature during the election campaign of the horse and dog flesh eaten in Continental protection countries.

During the last week all our daily papers blossomed out with special messages from Jerusalem. The following extract is typical of them: "The proclamation of the Constitution in Turkey has thrown open the doors of Palestine to the incoming of Jews from all parts of the world. In Jerusalem alone four-fifths of the population (100,000) now belong to the Jewish faith, while at Jaffa, Tiberias, Safed and Haifa (Mount Carmel) Jews are reckoned by tens of thousands.

Almost the whole of the extensive plain of Esdraelon has been bought up by them. Their prosperous colonies spread from Dan to Beersheba, and even farther south to the outskirts of Egypt. Thousands are escaping from Persia to find shelter and protection in the Holy Land, while every ship from Odessa carries hundreds of them.

The Jordan Valley, once the property of the ex-Sultan Abdul Hamid, is being

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eagerly sought after by Jewish capitalists and syndicates. The Zionists, whose agents are distributed all over the land, are buying up the rich properties of the Mahomedan Effendis, whose incomes since the revolution have considerably lessened.

The whole city is essentially a Jewish town. Banking, as well as trade and commerce, is monopolized by Jews. The government has found it necessary to organize a company of Jewish gendarmes. Hundreds of thousands of pounds are annually sent from Europe and America to enable the colonists to build homes, hospitals, schools and invalid homes. Over one hundred Jewish schools already exist in Jerusalem alone. Synagogues are rising up everywhere.

The value of land has risen fourfold. The ignorant and poverty-stricken fellahen (peasants) are being ousted from their homes and villages by the sharp European Jew settler, whose modern agricultural implements and methods have made the land produce harvests never before dreamed of by the natives. The Anglo-Palestine Company, a Zionist banking and commercial enterprise, is pushing the cause of Israel with splendid determination. The racial exclusiveness of the Jews and their clannish proclivities are arousing the opposition of Ottomans. The Turkish Constitutional regime has in this question one of the greatest problems that have ever faced a new and patriotic government.

Mr. Jessel has written an audacious work under the title of the "Unknown History of the Jews," though he can cite on his side the speculations of certain of the most advanced German Biblical critics. He tries to show by the evidence of the monuments and the records which have recently been disinterred in the East that the Jews are not Semites, but a branch of the mysterious Hittite people.

He points out that the close facial resemblance between the Hittites as represented in the Egyptian monuments and in Hittite sculptures and the regular

Jewish type. As he reproduces the most striking of these representations, the reader can see and judge for himself that the resemblance is more than imaginary. He dismisses the view held by Professor Sayce that the Hittites were of Mongolian origin, and regards them as whites.

The invitation to Dr. Stephen S. Wise, of the New York Free Synagogue, to deliver addresses here before the Jewish Religious Union shows how rapidly that institution is advancing. There have already been rumors that a minister is to be engaged from America, and the New York Free Synagogue is regarded here as one of the most "advanced" in the world. Whether Dr. Wise's visit and the rumor have any connection I am unable to say. The chances are that Dr. Wise will be a little too sensational even for our insistent reformers and liberal Jews.

A curious incident is to be recorded which has vague connections with the Zionist movement. There is a well-known Jewish music hall actor or sketch artist known as John Lawson, who tours the music halls of the country performing Jewish sketches, all of which are big successes on the music hall sketch point of view. On bill matter Lawson is a topline. In one of London's leading music halls he produced on the night of January 5 a Jewish sketch entitled "The Miracle."

The audience numbered about 2,000 and a most remarkable demonstration ensued directly the curtain rose. Uproar, hissing and boing was maintained for the half hour during which the sketch was being played, in which Lawson appears as a blind Jew whose sight is restored miraculously.

The attendants were powerless, and the performance of the sketch was practically spoiled. Lawson, in an interview, said that he was at a total loss to understand the reasons for the demonstration. The whole sketch, he explained, was a dramatic argument for the religious and social aims of Zionism, and it had been treated with the utmost

carefulness and regard for both Jewish and Christian scruples. It was first produced with great success at the Shore-ditch Olympia, which is almost in the heart of London Jewry. The only possible ground for objection Mr. Lawson could think of was the synagogue scene, but, he defended its introduction. Curiously enough since January 5 there has not been the least objection made against the sketch.

**New York Board of Jewish Ministers.**

The New York Board of Jewish Ministers is opening its year's work with thirty-five members on the roll. The first meeting of the new session was held on Thursday afternoon, January 20, in the Y. M. H. A. Building, at which there were present Rabbis Blau, Blum, Cohen, Draohman, Foster, Grossman, Harris, Hausmann, Klein, Kopfstein, Lissman, Mannheim, H. Pereira Mendes, F. de Sola Mendes, Pool, Reichert, Silberfeld, Spiegel, Stern and Tintner.

Dr. M. H. Harris, the newly elected president, took the chair and gave his presidential address. In it he suggested several lines of work for the coming session. These were taken up in the subsequent discussion, with the result that the board plans to direct its efforts towards making communal institutions more effectively Jewish, especially in their educational scheme, and in their observance of the Sabbath and the dietary laws. The possibility of doing missionary and revival work among degraded and outcast Jews is also engaging the attention of the board.

Various papers are promised for the coming session, among them being one on "The Synagogue and the Workingman" by Dr. Foster, one on "The Synagogue and Christian Science" by Dr. Pool, and one on "Synagogue Religious Schools" by Dr. Stern.

Mr. Gustav Philipsen, one of the Aldermen of Copenhagen, is about to be appointed to a very important post.

# Items of Interest in the Jewish World.

A Y. M. H. A. has been formed in Topeka, Kan.

A new Orthodox Jewish Congregation is being formed in Dayton, O.

The Everett Hebrew Social Club has been organized at Everett, Mass.

Sir H. Beerbohm Tree has secured a new play, written by Mr. Zangwill.

The two Jewish congregations of Colorado Springs, Col., are contemplating an amalgamation.

The Hebrew Charity Contributors' Association has been incorporated at Newark, N. J.

The Chelsea, Mass., Y. M. H. A. was successful in its efforts to enroll 300 members in thirty days.

The Herzl Club has been organized in Everett, Mass., to aid in the erection of a synagogue in that city.

The Young Men's Hebrew Association of Perth Amboy, N. J., have abandoned their contemplated building.

The West Philadelphia Hebrew Congregation and the Congregation Beth-El of Philadelphia, Pa., will soon consolidate.

Eight hundred Jewish families have been ordered to leave Kieff before April 15, and 280 have been ordered from Demievka.

Mayor Gaynor has named Louis Newman to succeed Mr. Mitchell May as a member of the Brooklyn Board of Education.

The new synagogue at Kiel was recently consecrated, in the presence of the Mayor of the town and other civic officials.

The Jewish Hospital and many other Cincinnati, O., charities were substantially remembered in the will of the late Elias Moch.

Recently the King and Queen of Belgium granted an audience to the Chief Rabbi of that country, and very cordial speeches were exchanged.

The Hebrew Orphan Asylum, of Baltimore, Md., sheltered ninety children during the past year without a case of illness being reported.

Dr. Lee K. Frankel has been appointed by the Board of Estimate a member of the committee to investigate teachers' salaries in New York city.

The plans for the new Sinai Temple of Chicago have been completed by the architect, and work on the new building will be begun immediately.

Rabbi H. G. Enelow was the presiding officer at the Kentucky State Convention of Charities which convened at Frankfort, Ky., on the 26th ult.

The Jewish Literary Society, of Houston, Tex., has secured a site adjoining the Adath Jeshurun Synagogue and will soon erect a handsome home thereon.

An old Jew arrived at St. Petersburg, and, on being questioned by the police as to his right of residence in the capital, he replied that the law did not apply to Jews over eighty years old. The authorities pleaded ignorance of such a rule, but they, nevertheless, allowed him to remain at St. Petersburg.

A decision of a Duma Committee, to the effect that the Russian language is to be taught in all schools of the Empire by certified teachers, will lead to the closure of a number of Jewish private schools, where, owing to the scarcity of such instructors, it will be found impossible to satisfy the regulations. The question of the percentage of Jews in schools of commerce is awaiting the decision of the conference of the inspectors, to whom the Minister of Education has submitted the matter.

At a Russian village named Leutscha, a number of Christians have requisitioned the services of the local shochet for the provision of strictly kosher meat.

The municipal elections at Adelaide, Australia, resulted in Mr. Lewis Cohen heading the poll as Mayor by an overwhelming majority of nearly 1,000 votes.

The chairman of the Charkoff Exchange Committee announced that, as a result of his efforts, Jewish merchants will shortly receive permission to attend the local fairs.

Dr. Abraham Jacobi has completed fifty years of service on the staff of the Mt. Sinai Hospital. A celebration in honor of his eightieth birthday, which falls on May 30, will probably be arranged.

In honor of the centenary of the Argentine Republic, which is shortly to be celebrated, the Jews of Buenos Ayres propose to establish a hospital. A site will most probably be granted by the city for the purpose.

The Jews of Denmark are warring with Chief Rabbi Lewenstein, and have suspended him from his office. Rabbi Lewenstein, however, claims that, inasmuch as he was appointed by the government, he holds the office for life.

President and Mrs. Taft were present at a benefit performance given at the Belasco Theatre, Washington, D. C., on the 24th ult., in aid of the Jewish orphans from the District of Columbia in the Atlanta, Ga., Orphan Home.

A new building is to be erected for the North Chicago Hebrew congregation

at the southwest corner of Grace street and Pine Grove avenue. It will contain a main auditorium, a school and rooms for social meetings, and will cost about \$75,000.

The heirs of the late Theophilus M. Marc, who died two years ago in Orange, N. J., leaving his residuary estate of \$325,000 to the United Hebrew Charities are contemplating bringing suit to break the will. Mr. Marc was not a Hebrew.

This Sunday evening a reception will be tendered in Temple Beth Israel, of Philadelphia, Pa., to Cantor and Mrs. Armin Rosenberg, in honor of the twenty-fifth anniversary of their marriage. Mr. Rosenberg has been cantor of Temple Beth Israel for many years.

The ceaseless stream of emigration during the past ten years has had its effect on the smaller Jewish communities in the province of Kovno, and in some places it is said to be becoming difficult to gather a Minyan. In Wilkomir, where formerly about 350 Jewish children were born annually, only about 100 births a year are now recorded.

A young Wilna Jew, who was rejected at a State university this year on account of his religion, dispatched a letter to Count Tolstoi, asking his advice whether he should become a Christian in order to advance his career, although he did not believe in the new faith. Count Tolstoi immediately replied deprecating any change of religion for the sake of careers, as he felt sure that no outward distinction would ever sufficiently compensate his innermost feelings of remorse.

## HEBREW INFANT ASYLUM.

The annual meeting of the Hebrew Infant Asylum was held on Sunday morning last at Tuxedo Hall, Madison avenue and Fifty-ninth street. The meeting was given over to the reading of reports and the election of officers, which resulted as follows: President, Mr. Benno Neuberger; for vice-president, Mr. Charles Hirschhorn; for second vice-president, Mr. Harry R. Kohn. For directors for the term of three years: Mr. Adolph Lewisohn, Mr. Melville E. Regensburg, Hyman D. Baker, Morris Gross, Charles Hirschhorn, Joseph L. Reiling, Bert Scheuer, Hon. Mitchell L. Erlanger. Director for one year, Jos. S. Wallenstein, representing Y. F. L. of H. I. A.

Short addresses were delivered, among them one by Hon. Ed. Lauterbach, who said:

"The Hebrews should care for their own," he insisted. "It is time that money which is badly needed for the maintenance and expansion of the Hebrew asylums be provided by those who can well afford it. There should be no trouble in getting all the funds needed."

The president's report explained that there were over 800 children of Jewish faith in non-Jewish institutions, and that the new building of the asylum now under construction at Kingsbridge road and Aqueduct avenue would accommodate from 300 to 450 children, providing the public came forward with the necessary funds.

Miss Helen Rosenberger, superintendent of the Hebrew Infant Asylum, in a very interesting report explained in detail the actual work of the asylum. For the benefit of thousands of co-religionists who are unfamiliar with the activities of the Hebrew Infant Asylum the following facts from the superintendent's report are given:

"When the child is first committed into our Home it is examined by our visiting physician, and, if its health permits admission, is introduced to a warm bath and change of raiment. Within a half hour a wonderful change is perceived, and the child is placed in

our isolation ward, where it is met by a nurse, who soon makes it feel at home. This isolation ward is necessary, as it helps us to detect any disease the child may have, and being thus isolated our other children are not endangered.

The Hebrew Infant Asylum cares for children between the ages of one week and five years. The present institution, which is the only one of its kind in the country which receives children of such tender years, has a capacity for comfortably accommodating 165 children. During the last year the average number on the institution's roll was 250, and quarters were so cramped that the institution was placed at a great disadvantage. The new building which the institution is erecting on Kingsbridge road at Aqueduct avenue, will be completed within two months. It has been in course of construction since January of last year, and will cost \$400,000, of which all but \$50,000 has been subscribed. The directors passed a resolution requesting that donations be made to complete the building fund.

### Memorial Service for the Late Rabbi Rabinowitz.

The Isaac Elchanon Lodge, which bears its name after the late Chief Rabbi of Kovno, the most distinguished Talmudist of the nineteenth century, and the Congregation Zichron Ephraim, last Sunday afternoon held joint services in the synagogue of the congregation, East Sixty-seventh street, in memory of the late Rabbi Zebi Hirsch Rabinowitz, late Chief Rabbi of Kovno, and son of Rabbi Isaac Elchanon. Rabbi Rabinowitz passed away about three weeks ago, and his demise has been universally lamented in Orthodox Jewish circles throughout the world. The synagogue was filled with members of the two organizations, who had assembled to pay the last tribute of sorrow to the distinguished spiritual leader in Israel. The speakers were: Rabbi H. Z. Margolies, of Cong. Kehilath Jeshurun; Rev. Dr. Bernard Drachman and Rabbi M. J. Pelkes. All the speakers paid high tribute to the fine scholarship, sincere piety and the broad humanitarian spirit of the late rabbi, expressing their appreciation of his many fine qualities.

## IN THE SYNAGOGUES.

**Congregation Orach Chaim.**  
Rabbi M. M. Kaplan will occupy the pulpit this Sabbath morning.

**Cong. B'nai Jeshurun.**  
Rabbi B. A. Tintner preaches Sabbath morning on "The Principle of Law."

**Temple Adath Israel.**  
Rabbi M. Kopfstein preaches this evening on "The Eternity of the Moral Law."

**Temple Beth-El.**  
Sunday morning Rabbi Schulman lectures on "Dr. Elliot's Religion of the Future."

**Congregation Ets Chaim.**  
Rabbi D. Loewenthal preaches Sabbath morning in German on "The Education of Israel as a Nation."

**Congregation Shaari Zedek of Harlem.**  
"The Affirmatory and Prohibitory Laws" will be the subject of Rabbi Adolph Spiegel's sermon this Sabbath.

**Temple Anshe Chesed.**  
Dr. Gustave N. Hausmann will preach this (Friday) evening on "A Knowledge of God." Sabbath morning "Moses' Humanity."

**Temple Beth-El, Jersey City.**  
Rabbi Louis J. Goetz will lecture this (Friday) evening on "The Reign of Terror in Russia." Sunday morning, "Justice."

**The Educational Alliance.**  
Rev. Joel Blau will officiate as rabbi, and Rev. Nathan Abramson as cantor at the children's services Sabbath afternoon.

**Temple Rodeph Sholem.**  
Rev. Rudolph Grossman will preach this evening on "The Emancipation of Woman." Sabbath morning, "Christian Science and the Jew."

**Temple Hand in Hand, Bronx.**  
Rabbi Isidor Reichert preaches this (Friday) evening on "Envy." Sabbath morning, "Avoid False Speech." Based on Exodus xxiii, vii.

**Congregation Ahawath Chesed Shaar Hashomayim.**  
Rabbi I. S. Moses preaches Sabbath morning on "Natural Law." (German.) On Monday, February 7, Dr. Moses will read a paper before the Ministers' Lunch Club on "Judaism and the Essence of Christianity."

**Montefiore Synagogue, Bronx.**  
Rabbi A. Basel lectures this evening, subject, "The Conception of Prayer by the Prophets and Rabbis." Saturday morning, "Israelites as the Teachers of Law and Order."

The Montefiore Sisterhood will give a whist, pinochle and dance at Terrace Garden Thursday evening, February 10, at 8 o'clock. It is expected to be one of the greatest social events of the Bronx. All are invited to attend.

**Beth Israel Bikur Cholim.**  
Rev. Aaron Eiseeman lectures this (Friday) evening at 8.15 on "The Life Worth Living." On Sabbath morning Rabbi Eiseeman will preach a sermon on the topic, "Justice, Not Charity."

The congregational sociable held last Sunday evening was very successful. Many of the friends of the congregation assembled, listened to a few addresses, in which suggestions were made whereby the work of the congregation could be enlarged and strengthened. Rabbi Eiseeman, Judge Joseph Oppenheimer, Trustee Corday, M. L. Abrahams, Mr. Kasel, president, and Mr. Joseph Heritman, superintendent of the Sunday school, spoke. An entertainment followed, and the sociable of the congregation ended with refreshments. This was one of a series of such events which will be held from time to time to bring the members, seat-holders and friends of the congregation together socially.

## The Free Synagogue.

Sunday morning at 11.15 Dr. S. Wise will give the second of the addresses on "The New Status of Womanhood." This (Friday) evening, at 8.15, Dr. Wise will preach at Clinton Hall branch of the synagogue.

The celebration of the third anniversary of the founding of the Free Synagogue will be held at the Hotel Astor, Tuesday evening, February 8. Among the speakers will be Governor Hughes, Mr. Jacob H. Schiff, Senator George E. Chamberlain, of Oregon; Mr. Adolph Lewisohn, President Butler, of Columbia University; Rabbi J. Leonard Levy, D. D., of Pittsburg; Dr. Newell Dwight Hillis, of Plymouth Church, Mr. Henry Morgenthau and Mr. Abram I. Elkus.

A joint committee of the United Hebrew Charities and the Social Service Department of the synagogue has been named in order to make possible more efficient and adequate care of families which have been reduced to dependence through tuberculosis. The committee consists of Mr. M. D. Waldman, Dr. L. K. Frankel and Dr. Alfred Hess, of the Charities, and Rabbi Sidney E. Goldstein, Mr. Benjamin Schloss, and Mrs. S. Fischlowitz, of the synagogue.

The synagogue has rented Carnegie Hall for its services, beginning October, 1910, and Sunday mornings thereafter.

## Hebrew Sheltering Guardian Society Annual Meeting

The Hebrew Sheltering Guardian Society held its annual meeting Sunday morning. President Adolph Lewisohn read his report, and Vice-President Samuel D. Levy read a paper discussing the theory that children should not be separated from their mothers. He compared the height and weight of the Jewish children when they came into the institution as against the American children, showing them to be undergrown, and then compared them after they had been in the institution for some time with American children of a corresponding age, and showed how with good food and plenty of fresh air they had been able to make up the difference. His conclusion was that if mothers are not able, even with charity aid, to give their children sufficient air and food, then the children are better off in a good institution. Brief addresses were delivered by Cyrus Sulzberger, Louis Stern and Henry Rice.

## Ohav Zedek Notes.

The downtown Ohav Zedek Sisterhood held a whist at Cafe Boulevard on the 27th inst. for the benefit of the Talmud Torah. Mrs. Benjamin Hoffman was chairlady, and much of the social and financial success of the affair was due to her efforts.

On the evening of the same day the election of officers for the Talmud Torah took place and resulted as follows: Dr. J. M. Rottenberg, president; B. Newman, Dr. Loundesman, vice-presidents; E. Feuerlicht, secretary; T. Klein, treasurer; directors, Moritz Neuman, H. Friedman and M. Weinstock.

The uptown Sisterhood will hold an entertainment and ball at the Alhambra on March 24. At the last meeting Mrs. Rev. Philip Klein was elected an honorary member, and the following officers were elected for the ensuing term: Clara Neuman, president; Sara Roth, vice-president; Mrs. E. Neuman, treasurer; M. Engelman, secretary; Carolina Greenfield, financial secretary; Mrs. B. Newman, Mrs. E. Neufeld, Mrs. M. Loundesman, Mrs. S. Grossman, Mrs. Jas. Moskovitz, Mrs. Saumer, Mrs. S. Green, directors.

It was announced that the membership of the society had increased 120 per cent. in the past year, and that the fund being raised for a new building, to be located in Pleasantville, had reached \$648,826.

## Temple Beth-El

5th Ave. and 76th St.

Regular Friday evening services at 5.30. On Sabbath morning Rev. Dr. Samuel Schulman will preach at 10.30. Sunday morning Dr. Schulman will preach on "Dr. Elliot's Religion of the Future." Services begin at 11 o'clock. All are welcome.

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### SOCIAL.

Mrs. Kassel Finkelstein and daughter, Miss E. S. Finkelstein, of Perth Amboy, N. J., have left for Charleston, S. C., to spend the winter with Mrs. L. Berkman.

Mr. and Mrs. Charles Weller, of Peekskill, N. Y., have returned from Atlantic City and Lakewood, after spending a delightful honeymoon of five weeks.

Mrs. J. H. Rosenstein and her brother, Mr. Max Mayer, sail Saturday, February 5, on the steamship President Grant, to visit their parents in Germany.

Mr. and Mrs. Fritz Singer have sailed for Europe to be gone for eight weeks. Prior to his departure the employees of Singer Bros. presented Mr. Singer with a handsome solid silver loving cup as a testimonial of regard.

An engagement of interest in Harlem professional circles is that of Miss Frances Brandt, a distinguished pianiste, to Mr. Sinai Gerschaneck, the well-known pedagogue. Owing to the serious illness of an immediate member of the family there will be no reception, and the wedding will be held in about two months.

The New York Ladies' Auxiliary of the Jewish Consumptives' Relief of Denver, of which Mrs. Louis Bloch is president, will hold their monthly whist at Herrstadt's, 27 West 115th street, 1.30 sharp, Monday, February 7.

Miss Rae Goldberg arranged a surprise party at her home last week for Miss Sadie Feinstein and her friends. The guests were entertained by a negro minstrel band, after which supper was served. Some of those present were: Misses Rae Blum, Tillie Goldman, Beatrice Weisbaum, Rae Rubinoff, Harriet Amore, Freda Rosenfeld, Sadie Bernstein, Pearl Goldberg and Mollie Cohen.

Mr. and Mrs. Samuel Geizler entertained at their residence, 56 West 112th street, last Sunday evening, in honor of the twenty-first birthday of their son Jacob. Among those present were: Miss Blanche Geizler, Miss Pearl Goldberg, Estelle Freedman, Miss Goldie Goldberg, Sadie Samuelson, Lottie Bromberg and Sadie Cohen, Mr. Jacob Geizler, Max R. Levy, Joseph Sakowitz, Sam Deutsch, Jacob Bagdonan, Ruben Richman and William Horwitz.

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### BIRTHS.

ADELMAN.—To Mr. and Mrs. A. Leonard Adelman, of New Haven, Conn. (formerly of Pittsburg, Pa.), on January 10, 1910, a son, Morton Herschman Adelman.

### BAR MITZVAH.

BLEYER.—Mrs. J. S. Bleyer announces the Bar Mitzvah of her son Herman on Saturday, February 12, 1910, at Temple Ahawath Chesed Shaar Hashomayim, Fifty-fifth street and Lexington avenue.

MAY.—Mr. and Mrs. A. May announce the Bar Mitzvah of their son Elmer Saturday, February 5, 1910, Temple Rodeph Sholom, corner Sixty-third street and Lexington avenue. At home, Sunday, February 6, 3 to 6 p. m., 15 West 102d street.

### ENGAGEMENTS.

BRANDT-GERSCHANEK.—Mrs. J. Brandt, of 40 West 128th street, announces the engagement of her daughter Frances to Sinai Gerschaneck, A. M. No cards.

COHEN-ZWART.—Mr. and Mrs. A. I. Cohen, 90 West 103d street, announce the engagement of their daughter Mattie to Mr. Joseph Zwart. At home Sunday, February 6, from 3 to 6 p. m. No cards.

COWEN-ROSENBERG.—Mrs. Mary Rosenberg, of 1871 Seventh avenue, announces the betrothal of her daughter Annette to Mr. Elias David Cohen. Reception Sunday, February 6, 1910, 3 to 6 p. m. No cards.

DAVIS-HOROWITZ.—Mr. and Mrs. Jacob Horowitz, of 2 West 120th street, announce the engagement of their daughter Jeanette to S. D. Davis. Reception 3 to 6 o'clock, Sunday, February 6, at the Savoy Hotel, Fifty-ninth street and Fifth avenue. No cards.

FRIEDMAN-MAYER.—Mr. and Mrs. W. E. Mayer announce the engagement of their daughter Julia to Mr. Maurice Friedman. At home Sunday, February 6, 208 West 143d street, after 3 o'clock. No cards.

KRAMER-ZIEGEL.—Mr. and Mrs. Robert Ziegel announce the engagement reception of their daughter Bertha to Mr. Jacob Kramer, on Sunday, February 6, at the Savigny, 2034 Fifth avenue, from 3 to 6.

NEWMARK-FUNKENSTEIN.—Mr. and Mrs. Sig. Funkenstein, of Demopolis, Ala., announce the betrothal of their daughter Corinne to Mr. Charles Newmark, of New York.

SCHOENFELD-COHN.—Mr. and Mrs. Freeman Cohn, of 3 West 112th street, announce engagement of their daughter Clara to Mr. Harry Schoenfeld. At home Sunday, February 6, 3 to 6. No cards.

SHORT-ROTH.—Mr. and Mrs. I. Roth announce the engagement of their daughter Julia R. to Dr. David Short. At home Sunday, February 6, 3 to 6 p. m., 103 East 105th street.

SLOSS-HIRSCH.—Mrs. Pauline Hamburger Hirsch, of 66 East 108th street, announces the engagement of her daughter Sophie H. to Milton H. Sloss. Reception Sunday, February 13, 1910, after 7 p. m. No cards.

WHITE-SPIVACK.—Mr. and Mrs. Joseph Spivack, of 326 East Seventy-ninth

street, announce the betrothal of their daughter Jennie to Mr. Michael White, of New York. At home Sunday, February 20, 1910, between 3 and 6 p. m. No cards.

### MARRIAGES.

FINN-GREEN.—Mr. Herman Finn to Miss Hattie Green, at Hotel Marie Antoinette, on Tuesday, January 18, by the Rev. Dr. Rudolph Grossman.

KAHN-ERSTEIN.—On January 25, by the Rev. Dr. S. Schulman, Rbse Erstein to Walter N. Kahn.

BENDER-OELBAUM.—Minnie Bender to Alex. Oelbaum, at the residence of the bride, 18 East 105th street, on Sunday, January 30. Rev. Adolph Spliegel officiated.

LEVINSON-GREENBERG.—On Sunday, January 30, at the home of the bride's parents, 138 East Ninety-fourth street, Gussie, daughter of Mr. and Mrs. Ellis Levinson, to Mr. William Greenberg. Rev. Aaron Eiseman officiated.

LUBETKIN-GUTTMAN.—The ceremony which united in marriage Miss Esther Lubetkin, daughter of Mr. and Mrs. Max Lubetkin, of 111 East Ninety-fifth street, with Mr. Louis Guttman, was solemnized at the Vienna on Tuesday evening, the 25th, Rev. H. Pereira Mendes officiating. Among the guests present were: Mr. and Mrs. A. Lubetkin, Mr. and Mrs. P. Lubetkin, Mr. and Mrs. A. Garfinkel, Mr. and Mrs. Louis Lubetkin, Mr. and Mrs. Henry Lubetkin, Mr. and Mrs. B. Lubetkin, Mr. and Mrs. Harris, Mr. and Mrs. Sanders, Mr. and Mrs. Jacobs, Mr. and Mrs. Marcus, Alexander Lubetkin and Mr. and Mrs. Joseph King.

MARX-SICHEL.—Wednesday, January 26, 1910, Max Marx to Miss Getta Sichel, by the Rev. Dr. M. Krauskopf, at his residence.

MITTLEMAN-REISMAN.—Sara Cecilia Reisman to Armin Harald Mittleman, on Sunday, January 30, at Temple Rodoph Sholom, Lexington avenue and Sixty-third street, by Rev. Rudolph Grossman.

RICE-HIRSCH.—Sunday, January 23, 1910, Milton B. Rice to Miss Blanche Hirsch, by the Rev. Dr. M. Krauskopf.

### Unveiling of Monument.

WEINSTEIN.—A monument erected sacred to the memory of the late Simon Weinstein, by his bereaved family, will be unveiled at Washington Cemetery on Sunday, February 13, 1910, at 2 p. m. Relatives and friends are respectfully invited to be present. In case of inclement weather unveiling will be postponed to following Sunday.

### Literary.

Bernhard Rabbino, Esq., of the New York bar, has done well to publish in collected form his papers, prepared at different times and for various occasions, on the proposed Domestic Relations Court for this city. The booklet is well printed and neatly bound, and, therefore, makes an attractive impression on all who take it in hand.

Mr. Rabbino calls his work "A Plea for the Preservation of the Home," and the scheme of a tribunal, charged with the supervision of the marital relations, is such in the terms he sets forth in very truth. Perhaps Mr. Rabbino's suggestions are a trifle theoretical. But he is enthusiastic in his advocacy of the projected court, and one of these days we may see it in actual existence. That such a court is badly needed

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the present anomalies and divergences in the laws of the different States governing domestic relations make evident. In this city, too, the rights of the poor cannot be altogether properly safeguarded by existing tribunals. Mr. Rabbino's booklet deserves a wide circulation and should bear good fruit.

Ferruccio Busoni, at his approaching recital at Carnegie Hall on Wednesday next, the 9th inst., will give as one number on the programme the twenty-four Preludes of Chopin. Arthur Abell, the famous Berlin critic, says that Busoni was the first pianist to give these preludes at one sitting, and going on to speak of his prodigious memory, cites the occasion when, with the Berlin Philharmonic, Busoni played fourteen concertos from memory. Abell asks: "Is there another pianist to-day who can do this?" He also makes mention of the fact that Busoni is the only pianist to play Liszt's "Annees de Pelerinage" in its entirety.

The following is the programme selected for Wednesday next, and the hour of performance is 3 o'clock instead of 2.30, as already announced.

- FOUR TRANSCRIPTIONS BY BUSONI:  
I. Bach.....Tocatta, Adagio e Fuga  
Beethoven.....Eccelsales  
Mozart.....Giga, Bolero e Variazione  
Paganini.....Introduzione e Capriccio  
II.  
Chopin.....24 Preludes  
III.  
Liszt.....Sonata in one movement

The three hundredth performance of the three spectacles, "A Trip to Japan," "The Ballet of Jewels" and "Inside the Earth" will be given at the New York Hippodrome this week. Business at the big playhouse keeps right up to the capacity standard, and the biggest season ever known at the Hippodrome is already an assured fact. The gorgeous "Ballet of Jewels," with its dazzlingly dressed coryphees, the seventeen superb scenic sets, with their numberless mechanical and electrical surprises, still call forth the admiration and wonder of the twice daily crowds. Sixty Maoris from New Zealand continue to give their fierce native dances, and Marceline, the Hippodrome's most famous and popular clown, is more amusing than ever, both to the children and to the grown ups, who find plenty of wholesome enjoyment in his antics and those of his twenty comical assistants. There are 700 people all told in the big Hippodrome production, which exceeds in point of size and beauty anything else of the kind in the world.

The Bronx will be liberally supplied with attractive features for the ensuing week, prominent among which will be Billy B. Van and the Beaumont Sisters, in a screamingly funny sketch called "Props"; Charlotte Barry and company, Binns, Binns and Binns, Herbert Clifton, Conroy, LeMaire and company, in "A King for a Night"; Ernie and Mildred Potts, Quigley Brothers, McKay and Cantwell, and Alcide Capitanea.

G. W.—The Hebrew date for the 24th of July, 1897, is Tamuz 24th.

### L. A. WARE TWO BAKERIES.

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**The Jewish Colonial Trust.**

One of the most remarkable banking institutions in the world is the Jewish Colonial Trust Company, limited, chartered under the laws of Great Britain and with headquarters in London. The institution was created not for private gain, but as the financial instrument of the Zionist movement. Nevertheless it has, in the first decade of its existence, established an enviable record for conservative and successful management.

Its capital stock was divided into 2,000,000 shares of £1 each, the object being to make possible active co-operation on the part of the masses of the Jewish people. Its shareholders now number more than 135,000, and their money is rapidly increasing; the large majority are persons of very moderate means.

The main object of the bank was to assist in the settlement of Palestine by Jewish farmers, laborers and tradesmen. Until a short time ago conditions in the Turkish Empire did not favor the carrying out of this object. More recently, however, a branch known as the Anglo-Palestine Company, established in Jaffa, with agencies in Jerusalem, Haifa and Beyruit, has done much for Jewish enterprise in Palestine.

The mother institution has already paid five dividends averaging some 2½ per cent.; the Anglo-Palestine Company in 1909 paid a dividend of 4½ per cent.

The Jewish Colonial Trust, with its affiliated branches, belongs to-day to that group of institutions created by the Zionist movement, which appeals to the sympathy and support of many non-Zionists who know of its record of achievements. Efforts are now being made by the Jewish Colonial Trust Committee of the Federation of American Zionists to acquaint the general public with its work and to show how it combined philanthropy of the higher kind with sound and profitable management.

**Young Women's Hebrew Association.**

This evening Mr. Samuel Strauss, of the Globe, will be the speaker.

Registration for the new classes in stenography, typewriting and bookkeeping is now going on. The new classes begin the regular programme of work on Monday, February 14.

A Mother's Club, which is conducted by Miss Harriet Silverman, has been organized and has planned many interesting meetings. Under the auspices of this club educational and health talks will be given. The first of this series will be delivered by Dr. Ignatius Goodfried Wednesday afternoon, February 2, at 3.30 p. m., on the "Physical Care of Children," who will dwell particularly on how the mothers may properly clothe their children in this changeable weather to prevent the development of colds.

In addition to a bequest of 150,000 marks by the recently deceased Commercial Councillor Albert Frankel, for the establishment of a hospital at Neudstadt, a further sum of 70,000 marks is left by him for various philanthropic institutions and others of public utility, and one of 30,000 marks for the creation of an Emille Frankel Trust.

Major Dreyfus has made a successful appearance as a public lecturer at the Bibliotheque Populaire, where he was invited to speak. The subject chosen had not the slightest reference to anything with which his name has hitherto been connected. It was the "History of Trade Union Syndicates in France," with which he showed that he was very familiar.

An incident connected with the election of Dr. Solomon Reichard, a respected Jewish lawyer, to the office of Mayor at Satoralja-Ujhely, an important provincial town in Hungary deserves to be noted. When the election was about to take place the Catholic priest, Stephen Bessenhey, declared that he voiced the feelings of some 8,000 of his fellow Catholics, who would regard it as an insult if Dr. Reichard were chosen. This statement raised a storm of protest, which only abated when the Vice-Governor appeared in the hall. He strongly supported the candidacy of Dr. Reichard, whom he described as one of his oldest friends. In the end Dr. Reichard was successful.

**Dr. Herman Grüber,**  
**SURGEON DENTIST**

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**A Divine Dwelling Place.**

BY ARCHIBALD ROSS.

שב בסתר עליון בצל שדי יתלונן

"He that dwelleth in the secret place of the Most High shall abide under the shadows of the Almighty."—(Psalm 91: 1.)

*The secret place? O thou inquiring mind!  
Just where thou art—unknown to all but thee.  
Thy secret place with God—holiest of shrines.  
Here comes the Infinite right to our breast,  
And speaks to each. Thrice blessed is the man  
Who counsel holds with Him. Not all the stores  
Of the scholastic realm—not kith nor kin  
Of stations high in worldly excellence  
Can touch the grandeur of that human soul  
That dwelleth in the secret place with God.  
O reader, art thou poor in earthly goods,  
With little provender—with wife and children  
In dire distress and want; and by thy side  
The wealthy rabble steer, nor care a groat  
For thee or thine—yet daily through the streets  
Thine honesty impels thee to the task  
Of seeking labor, yet receiving chill.  
Be not thou sore distressed. Who gave thee life,  
Gives inward sustenance to meet thy station,  
Whether thou live or die—no, not to die,  
For in that holiest secret place with Him  
There is no death—no death in the divine.*

*But Earthian economics, at the best,  
Are poor and shriveled, from the vantage taken  
By the financial sharks, with few exceptions,  
Filling their coffers to the bulging point;  
Packing their ledgers with hyperbole,  
That courts are called to straighten out the tangle.  
The trimmers meanwhile holding caucuses  
To harp on their hegemony, and then  
Select those first who reason but a little,  
But plot and swear and gamble in extenso,  
Then rush them to our councils to make laws  
For trade and tariff in a well-starched rhetoric  
And manner so complex, that all the preachers,  
The judges, President, and the officials  
Are so besmeared with the polemical paint  
That families starve, prices go soaring up,  
Our streets are filled with paupers—As one millionaire  
Not long ago expressed, "The public be damned!"  
This in a nut-shell, reader—but be thou  
Conscious of duty as a sacred sense,  
To seek some honest industry, with courage  
To back your earnest aims. Our social platform  
Is largely moribund from flimsy texture—  
Gewgaws of fashion setting the example.  
As member of the Brotherhood of Man  
Your nature bids you labor for that end,  
Seeking the truth, nearing the secret place,  
And realizing Fatherhood in God?*

Mr. Herman Trier, of Copenhagen, has just been appointed by the King a member of the Upper House. Mr. Trier has a singularly distinguished public career, having for many years been a member both of the Lower House of Parliament and of the Corporation of Copenhagen, and at one time president of both these bodies.

The well-known Jewish Choral Society in the Hague, "Haagsche Mannenkoor," gave a concert last Saturday evening, which was honored by the presence of the Queen-Mother. In this connection the fact may be recalled that, at Her Majesty's request, the date of the Serenade, which the local orchestral and choral societies had arranged in celebration of her fiftieth birthday, in August, 1908, was changed in order that the Jewish societies might participate therein, the original date having coincided with the Fast of Ab.

Through the medium of the Turkish Ambassador at Berlin, the General Jewish Organization has submitted a memorial to the Turkish Government for the settlement of Jews in Turkey. The organization is a purely philanthropic body, with no politics and no party. The memorial states that no exceptional privileges of a political or national character are demanded. The result of the negotiations is to be submitted to the chief Jewish communities of the

Ottoman Empire. The organization of immigration is to be taken in hand by a limited liability company.

The Court Martial of the Sixth Division recently delivered a judgment which cannot fail to be of interest to Jews. A corporal in an infantry regiment had repeatedly refused to perform his allotted duties from Friday evening till sunset on Saturday, on the ground that he was a firm believer in the Ten Commandments, and, therefore, he could not conscientiously work on the seventh-day Sabbath. The accused admitted to the court that he had transgressed the military law, but he declared that he had acted in the spirit of God's word, and that obedience to it was his first duty. He added that he intended to leave the army, as it was his intention to go to Africa as a missionary. In spite of the fact that the prosecutor asked for a sentence of three months' imprisonment, the court acquitted the accused on the ground that it desired to respect freedom of conscience, and that the soldier had acted, not through insubordination, but from inner conviction. The question may pertinently be asked what would have been the decision of the court had the soldier been a Jew?

A Sunday law from which Jews will be exempt will soon be enacted for the District of Columbia.

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Occupation statistics for the year 1907 have just been published for Bavaria. Thereafter the number of Jews engaged in agriculture and forestry has diminished by 7 per cent., those in industry increased by 3.2 per cent., while the number engaged in commerce is stationary. Industry and commerce, in fact, account for 69.5 per cent. of the Jewish population.

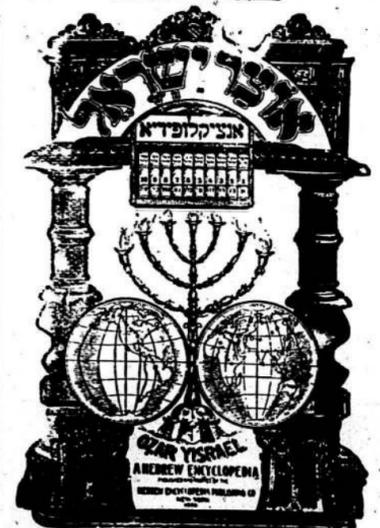
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## A Friendly Gentile's Proposal to the Jew.

AN INTERVIEW WITH HON. JOHN G. BRADY,  
EX-GOVERNOR OF ALASKA.

**A** STRANGER within our gates, who has but lately come to this city, is the Hon. John G. Brady, for thirty years a resident of Alaska, our vast colonial empire in the far—and as some of us think erroneously—frozen North. Mr. Brady was governor of the District of Alaska, for nine consecutive years, from 1897 to 1906, during the administrations of Presidents McKinley and Roosevelt. Active during the entire period of his stay in the country and engaged in the general merchandise business there, he had ample opportunities to traverse practically all the habitable parts of the country. Having been brought up on a farm, the ex-governor, immediately on his arrival in the North in 1878, turned his attention to farming and gardening, and the results of his personal efforts enable him to testify that small plantings develop just as well at Sitka, in Alaska, as in his native Indiana.

Our representative paid a short visit to this distinguished stranger, believing that his views were well setting out at large for the benefit of our readers, and that his plain, unvarnished narrative might surprise them.

"Governor, what are the resources of Alaska?"

"Resources!" began Mr. Brady, half-contemptuously, "why Alaska is full of undeveloped resources! And her wealth ought to be made use of by that country of which she is an integral part,—the United States. Alaska contains much: there is plenty to eat there, and the climate is healthy and salubrious."

"Alaska has but one need—people. The area of the land totals some 600,000 square miles, and the census of 1900 shows that only 63,000 people inhabit it. In the last decade there has been but little immigration."

"Can you tell us exactly the sort of climate that Alaska has?"

"On the coast of Alaska the climate is milder than yours here in New York city. It is there hardly ever as cold and never as warm as here, the average winter temperature being 32.5 degree's Fahrenheit."

"Will you give our readers an idea of the possibilities Alaska offers to intending settlers?"

The country is adapted for diverse pursuits. Rich quantities of

fish are to be found on its coasts. Last year's catch of salmon alone was worth ten million dollars. Very large quantities of timber of a fine quality exist in the Southeastern part and in the interior. Of grass there is always a large, sure crop, and strange to say this grows above the Arctic Circle. Indeed, for stock-raising and dairy-farming Alaska is far more favorable a place than Sweden or Denmark. All grains, root-vegetables and small, wild berries grow exceedingly well in Alaska. The mines of the country are world-famous, last year's output of gold, which is plentiful but must be prospected for, amounting to twenty million dollars. Other precious metals abound. There are large copper deposits, the worth of which will astonish the world. Then we have, besides, much oil, marble, gypsum, tin and coal."

"Do you think Alaska would be hospitable soil for large or small colonies of Jews?"

"I do, indeed. The immigrants who come to this country to flee from the persecutions in the old world, press into the established centres of trade and of industry, and their struggle for existence is as keen here as where they came from. Now, Alaska awaits occupants. It is virgin soil, ready to be taken possession of by parties of colonists. The same laws, customs, and conditions as here prevail there."

"But the Jews cannot live their own lives there?"

"If Jews were to come to Alaska in colonies they could be as orthodox as they pleased in their habits. Why, a settlement of 300 of them can be incorporated as a village, and for each 20 children they may have a separate school. The few Jews who now reside in the country are engaged in merchandising and mining, and our imports in the last eleven months reached over sixteen millions of dollars in value. The Jews who come to Alaska can go into what they please,—mining, farming or what not,—they will find a ready, local market for all they produce right in Alaska! Already New York and San Francisco Jewish capitalists are interested in Alaska, and Jews control the important Alaska Commercial Company."

"Mr. Brady, will you tell us if the transportation facilities are cheap and comfortable?"

"Transportation may be had to Alaska at a very reasonable price. One may come from Europe to New York, cross this continent, and go direct to Sitka and Juneau from San Francisco or Seattle. Better still, Russian Jews can cross Siberia by the Trans-Siberian Railway to Vladivostock, and from that point cross over direct to Sitka by steamer. Here is the country for your people. Let them seize hold of it before the chance to do so will have slipped by!"

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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.

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

ASHER, JOSEPH MAYOR.—Supplemental Citation.—The People of the State of New York, by the grace of God free and independent, Betsey Asher, Samuel Asher, Arthur Tobias, the heirs and next of kin of Joseph Mayor Asher, late of the County of New York, deceased, send greeting:  
Whereas, Harry Lyon Asher, of the City of New York, has lately applied to the Surrogate's Court of our County of New York, to have a certain instrument in writing, bearing date the 2d day of June, 1909, relating to both real and personal property, duly proved as the last Will and Testament of the said Joseph Mayor Asher, late of the County of New York, deceased, therefore you and each of you are cited to appear before the Surrogate of our County of New York, at his office in the County of New York, on the 15th day of March, one thousand nine hundred and ten, at half-past ten o'clock in the forenoon of that day, then and there to attend the probate of the said last Will and Testament.  
And such of you as are hereby cited, as are under the age of twenty-one years, are required to appear by your guardian, if you have one, or if you have none, to appear and apply for one to be appointed, or in the event of your neglect or failure to do so, a guardian will be appointed by the Surrogate to represent and act for you in the proceeding.  
In testimony whereof, we have caused the seal of the Surrogate's Court of the said County of New York to be hereunto affixed.  
Witness Hon. Abner C. Thomas, a Surrogate of our said County of New York, at said County, the 20th day of January, in the year of our Lord one thousand nine hundred and ten. [L. S.] DANIEL J. DOWDNEY, Clerk of the Surrogate's Court.

SCHOENFELD, SAMUEL.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Samuel Schoenfeld, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber at his place of transacting business, at the office of Walter F. Kohn, No. 309 Broadway, in the Borough of Manhattan, the City of New York, on or before the 5th day of August next.  
Dated New York, the 24th day of January, 1910.  
LOUISE SCHOENFELD, Executrix.  
WALTER F. KOHN, Attorney for Executrix, No. 309 Broadway, Borough of Manhattan, New York City.

SELIGMAN, HENRIETTE.—The people of the State of New York, by the grace of God free and independent, to Albert J. Seligman, Madeline Seligman, Jesse August Wassermann, Renee Henrietta Wassermann, Edward Wassermann, Jr., Katharine Henrietta Seligman, Dorothy Caroline Seligman and Marjorie Seligman, the heirs and next of kin of Henriette Seligman, deceased, send greeting:  
Henry Seligman, of the City of New York, has lately applied to the Surrogate's Court of our County of New York, to have a certain instrument in writing, relating to both real and personal property, duly proved as the last Will and Testament of Henriette Seligman, late of the County of New York, deceased, therefore you and each of you are cited to appear before the Surrogate of our County of New York, at his office in the County of New York, on the 21st day of March, one thousand nine hundred and ten, at half-past ten o'clock in the forenoon of that day, then and there to attend the probate of the said last Will and Testament.  
And such of you as are hereby cited, as are under the age of twenty-one years, are required to appear by your guardian, if you have one, or if you have none, to appear and apply for one to be appointed, or in the event of your neglect or failure to do so, a guardian will be appointed by the Surrogate to represent and act for you in the proceeding.  
In testimony whereof we have caused the seal of the Surrogate's Court of the said County of New York to be hereunto affixed.  
Witness Hon. Abner C. Thomas, a Surrogate of our said County of New York, at said County, the 19th day of January, in the year of our Lord one thousand nine hundred and ten. [L. S.] DANIEL J. DOWDNEY, Clerk of the Surrogate's Court.

STEMME, JOHN.—The People of the State of New York, by the grace of God free and independent, to Henry Stemme, Richard Stemme, John Bering, Frederick Bering, Adele Augusta Bering, William Stemme, Martin Stemme, Richard Schmidt, Eberhard Schmidt, Bertha Schmidt, Gussie McRobert and Emma Stemme, the only heirs and next of kin of John Stemme, deceased, and to Frederick Stiel, an executor named in the last Will and Testament of said deceased, send greeting:  
Whereas, Anna Sophia Stemme, of the City of New York, has lately applied to the Surrogate's Court of our County of New York, to have a certain instrument in writing bearing date the 15th day of May, 1907, and a codicil bearing date the 7th day of December, 1909, relating to both real and personal property, duly proved as the last Will and Testament and codicil thereto of John Stemme, late of the County of New York, deceased, therefore you and each of you are cited to appear before the Surrogate of our County of New York, at his office in the County of New York, on the 10th day of March, one thousand nine hundred and ten, at half-past ten o'clock in the forenoon of that day, then and there to attend the probate of the said last Will and Testament.  
And such of you as are hereby cited, as are under the age of twenty-one years, are required to appear by your guardian, if you have one, or if you have none, to appear and apply for one to be appointed, or in the event of your neglect or failure to do so, a guardian will be appointed by the Surrogate to represent and act for you in the proceeding.  
In testimony whereof, we have caused the seal of the Surrogate's Court of the said County of New York to be hereunto affixed.  
Witness, Hon. Abner C. Thomas, a Surrogate of our said County of New York, at said County, the 18th day of January, in the year of our Lord one thousand nine hundred and ten. [L. S.] DANIEL J. DOWDNEY, Clerk of the Surrogate's Court.  
FRANCIS B. CHEDSEY, Attorney for Petitioner, 320 Broadway, Manhattan, New York City.

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משפט

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

CHARITY is "Jewish love" in action.

THE VOICE of the Matzoth baker is already heard in the land.

THERE IS ONE THING almost as strong as truth itself, and that is persecuted error.

"TAFT IS NOT seeking a new term." We have Rabbi J. Leonard Levy's word for it.

TO OUR JEWISH charities the name of Heinsheimer will mean "I would, but you wouldn't."

LIGHT-HOUSES don't ring bells, and fire cannons to call attention to their shining; they just shine.

"SHROUDS HAVE NO POCKETS," is a short but pointed sermon to preach to those whose religion is money.

EVERY BEAUTIFUL, pure, and good thought which the heart entertains is an angel of mercy, purifying and guarding the soul.

THAT WEDDING on the East Side last week which ended in a row took place in a house. So, may we not call it a rough house-wedding.

IN UPHOLDING race suicide, Rabbi Fleisher takes an unfair advantage of Theodore Roosevelt being so many miles away at this time.

"I FEAR the Greeks bearing gifts" we learned in our high-school days. William James Sidis learned this, very probably, before he had been half-an-hour on the earth!

THE *Literary Digest* refers to us as "a paper which is trying to stem the 'Americanization' of the race." We are pro-American, but we don't believe in Americanization at the expense of our Judaism.

JEWISH SOCIETY, with a capital S, must hasten to do its full duty early this season. Lent will soon be here, and than it will be out of fashion for the ladies to be arrested even for encouraging the poor shirt-waist strikers!

RABBI SAMUEL SCHULMAN is sorry the contributors to the various Jewish charities involved in the Heinsheimer federation scheme, did not have the chance to vote on the proposition. So are we, but for a different reason.

ALTHOUGH the summertime is still months away let us not forget that the Sanitarium for Hebrew Children is badly in need of funds to carry on its beneficent work during the heated period. Last year 21,000 infants were treated.

WHETHER OR NOT Samuel Untermeyer got the enormous fee the daily papers credit him with receiving, matters little. The fact remains that the Jewish lawyer has been able to cause all his professional colleagues and competitors to "sit up and take notice."

M. W. Bro. Max Meyerhardt (Past Grand Master of Masons for the State of Georgia, has been re-elected Master of Cherokee Lodge of Rome Ga., for the 27th, consecutive term. Isn't this rather hard on a Senior Warden anxiously awaiting advancement?

FUNK & WAGNALLS Company is said to be considering the suggestion of Dr. Isidore Singer, of "Jewish Encyclopedia" fame, to publish a library of post-biblical Hebrew Classics. This will give the Hebrew text with vowels, an English translation and running commentary, introductions, and biographical sketches of the authors.

WE ARE PLEASED to observe that the Hebrew Sheltering Guardian Society has made such substantial increases in the number of its members. A useful institution deserves the use of the money of many useful members of the community.

WHY the three Jewish societies of Colorado Springs should not be able to promptly consolidate and erect a synagogue, seems strange. There ought to be no obstacle in the path of so desirable and sacred an end, even though all the members of all the societies want all the offices and *Mitzvoth*.

RABBI JOSEPH KRAUSKOPF of Philadelphia the other day spoke interestingly to his congregation on the perennially new topic of the Jew's thirst for knowledge. We are glad Dr. Krauskopf saw fit to speak on the intellectual quality of the Jew. On this subject he may be eloquent without being polemical, or wounding others' susceptibilities.

MAYOR GAYNOR has reappointed Commissioner Samuel B. Hamburger as a member of the Board of Parole. Mr. Hamburger was appointed to this office by Mayor McClellan four years ago, and is now reappointed, though he is a Republican in his political affiliations. Commissioner Hamburger is the president of the Congregation Ahawath Chesed Shaar Hashomayim.

BY A STRANGE coincidence it appears that those Jews who sought Parliamentary honors in the recent English General Election in constituencies where the polling occurred on a Saturday, were defeated in nearly every case. The reason for this strange result may no doubt be found in the overt manifestation by the candidates concerned of their lack of fidelity to orthodox Judaism!

LAST SUNDAY the annual meeting of the Hebrew Sheltering Guardian Society, the Hebrew Infant Asylum, the Young Men's Hebrew Association, and the Hebrew Free Loan Association occurred simultaneously. Unfortunately these meetings were not as well attended as they might have been, which leads us to remark that the managers in future should confer and arrange these dates so as not to conflict.

WE ARE PLEASED that *The Evening Post* of this city is pleased, in the case of the rejection of the Heinsheimer bequest by our Jewish charities, to find that "it is the charitable institutions that do not see their way to accepting the gift with the conditions attached," this time and that these Jewish charities, because they rejected this gift, must be carried on on a great scale! Praise from Sir Hubert is praise indeed!

STATE SUPERINTENDENT of Prisons Collins reports that fully one-quarter of the whole number of unfortunates confined to his care are aliens. And of these aliens, the greatest fraction (43 per cent) comes from Italy. Of course Superintendent Collins cannot classify his alien charges according to their religious faith. If he could, however, we venture to say the number of Jews (in spite of recent clamor and columny) in the prisons, would be far beneath their due proportion in the general population.

IF THE *B'nai B'rith News* in its efforts to refute the irrefutable arguments of its contemporaries will change the nature of its own brand of invective (viz., calling attention to the lack of its rival's circulation and its own gratuitous "advertising" of that rival), it will be a welcome relief. Were the *B'nai B'rith News* to depend upon its own merits, and not on a subsidy from the Order, we venture to say that its circulation would be greatly below even the few subscribers it credits to those publications expressing honest criticism of the I. O. B. B.

IF EVER there was an intolerant, narrow-minded clergyman in our broad-ribbed century it must be the Rev. David J. Burrell of the Marble Collegiate Church. With this opinion as a preface, his remarks on the Bible in our schools may be quoted:

"Last year the children in the East Side public schools were not allowed to carry out their Christmas exercises, and 'The Wreck of the Hesperus' was forbidden because it mentioned the name of Christ. It is time for Christian people to make a stand. The question of versions, whether we shall use the King James, the revised, or the Oxford edition, is a minor one in comparison. If our Catholic friends would join us in this matter we would be able to sing with the Englishman:

"We don't want to fight, but, by jingo, if we do, We've got the ships, we've got the men, we've got the money, too."

"We have to serve notice that if our Catholic friends refuse to come to our aid we must get along without them and fight this battle alone. We want to serve notice also on certain people that this thing must stop. Serve notice on the politicians? Yes, for they have taken away the Bible from our children in order to gain a paltry advantage with a small proportion of their constituents. On all non-Americans everywhere we serve this notice.

"Not less than twenty-five per cent. of our population are school children, and we are committed definitely to the public school system. This is a question close to dispute, but there is another that has been pried open for discussion; that is, whether the Bible shall be taken out of the public schools? You hear how I put the question, whether it shall be taken out, for it has been there since the beginning of our national life. I insist that the Bible shall be in the curriculum of the public schools."

"לא תהיה לו כנשה לא תשימן עליו נשך"

"If thou lend money to any of my people that is poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him any usury." (Ex. xxii: 24.)

THE following passage is so beautiful that any comment on it could but mar its effect. I shall therefore content myself with merely translating this gem of midrashic poetry into English.

MIDRASH ON USURY.

"Come and see: All the creatures of the Holy-One-Blessed-Be-He borrow of each other. The day borrows of the night and the night of the day; yet they are not as litigious as the sons of man! Thus it is written: "Day

causes speech to flow unto day (Ps. xxix: 2)." The moon borrows of the stars and the stars of the moon. And when the Holy-One-Blessed-Be-He so wills it, they do not come out. As it is written: "He commandeth the sun, and it rises not; and seaeth up the stars (Job. ix: 7)." The light borrows of the sun and the sun of the light. For it is written: "Sun and moon stood still in their habitations (Hab. iii: 11)." Wisdom borrows of Understanding and Understanding of Wisdom, according to the word: "Say unto wisdom thou art my sister; and call Understanding thy kinswoman (Prov. vii: 4)." The heavens borrow of the earth and the earth of the heavens, for it is written: "The heavens shall give rain unto thy land (Deut. xxviii: 12)." Mercy borrows of righteousness and righteousness of mercy, as Scripture says: "He who follows after both righteousness and mercy finds life (Prov. xxi: 21)." The Torah borrows of the commandments and the commandments of the Torah, even as it is written: "Keep my commandments and live; and my law... (Ibid vii: 2)." The creatures of God, then, borrow of each other and render payment without contention, while mortal man, having lent to his fellow a sum of money, seeks to swallow him up through usury and robbery.

Now those that exact usury say, as 'twere, to God: "Why dost thou not exact of thy world payment for the various creatures in it? Payment for the soil which thou waterest; for the plants which thou causest to sprout; for the luminaries which thou illuminest; for the soul which thou hast breathed into man; for the body which thou guardest?"...

But the Holy-One-Blessed-Be-He replies to these: "Behold, how much did I lend and yet I demand no usury; and how much does the earth lend and yet she demands no usury. Verily, I take back the capital that I have lent and she takes back hers; even as it is written: "The dust shall return to the earth as it was: and the spirit shall return unto God who gave it (Ecl. xii: 7)." Woe unto him who receives usury! Of him it is said. He hath given forth upon usury, and hath taken increase: shall he then live? He shall not live (Ezech. xviii: 13)." (M. Rabbah II, xxxi: 17 Tan. p. 104.)

RABBI JOEL BLAU.

AT LAST that doughty opponent of all things orthodox, Dr. Hirsch, of Chicago, confesses to having been caught napping. Week in, week out he has thundered on the front page of *The Reform Advocate* against nearly everything that the vast majority of Jews holds sacred. Last week, however, his brain by his own admission refused to "incubate," and so his elephantine humor sparkles not, and yet it requires nearly two pages to prove its lack of the scintillating quality! And he ends by consigning his *melange confus* to the printer's devil. Dr. Hirsch, what is coming over you? You were never fearful of being cowed down by the thunders of Sinai! Surely, reform of your own kind is not *in extremis*! We really like it better to have you disport as the lion than as the lamb.

IN A RECENT issue of *The American Israelite* appeared an editorial paragraph full of the characteristic bias and distemper for which that journal has become notorious. In considering Rabbi H. Pereira Mendes' criticism of the last Central Conference of American Rabbis, the *Israelite* adds gratuitously that Dr. Mendes "is indebted to the last convention of the Central Conference of American Rabbis for an addition to his fame as an international Jewish celebrity." If this be criticism by implication we confess we cannot see its point. If it be said in the hope that it will pass current for a true statement, we beg to assure our editorial confrere that he has committed an egregious blunder. If, finally, the words quoted represent an effort by Cincinnati's Jewish organ to cast ridicule upon an honored preacher in this community, they will affect only the *Israelite*, not Dr. Mendes, or the Jewish community of this city.

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### The Danger of Riding a Hobby

MR. SCHIFF'S recent address at the Educational Alliance on the subject of Jewish immigration into our City is open to no expedient criticism. It is a weighty speech, full of sound truths, and deserves to be pondered by Jews the world over.

Now that Jacob H. Schiff has undertaken, twice within a week, at the meetings of the Jewish Sheltering and Immigrant Aid Society and Y. M. H. A. to repeat this advice, we bid him halt. His original warning has been widely made known, and we doubt not its effect will be salutary. Whatever Mr. Schiff says now will be made use of by the enemies of our race because, to render his words effective, he must deliver them publicly.

We say the foregoing not in a spirit of captiousness, but because Mr. Schiff, prominent and influential as he is, must realize that his words are subject to easy distortion at the hands of anti-restrictionists. This he would be the last man to encourage.

But we agree with him that the Jews coming here ought to scatter. Mr. Schiff would have us adopt the advice of Nora Bayes in a current Broadway musical production:

"Oh, I wish I was in the land of cotton,

Way down South, where business ain't so rotten," etc.

### Intermarriage.

WE THINK the recent Anglo-Jewish Ministers' Conference took somewhat of a biased view of the subject of marriages between Jews and non-Jews, as this had been considered by our recent Central Conference of American Rabbis. We say "biased" advisedly, for the English Conference did absolutely nothing more positive with the problem than the American. The papers read by the Revs. George J. Emanuel and Morris Joseph in London viewed intermarriages practically just as the Revs. Ephraim Feldman and Samuel Schulman had in this city.

The Anglo-Jewish speakers reserved the fine fire of their sarcasm for our Conference, as a body, and that because here we had a rambling discussion of intermarriage from the floor, with a weak, adulterated resolution on the subject at the close. But did the English ministers do more? Reading the report of their meeting, in all fairness one comes properly to the conclusion that the American rabbis can give the "tu quoque" to their English colleagues with absolute correctness.

Hence if those who read formal

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### 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.

BELLIN'S WONDERSTONE CO., 163 EAST BROADWAY (Drug Store).

papers on intermarriage at the London Conference could have anticipated, and well they may have, the result of their work, they would not have drawn on the American meeting for their weapons of ridicule.

### Lying Advertisements

IF ONE looks over the schemes that are advertised in the financial columns of the Sunday papers, he must be struck by the wonderful opportunities which are offered to make a Croesus out of a beggar. With the investment of little money manifold riches will be acquired. Schemes of all kinds are advertised, which, if printed upon circulars and sent through the mails, would bring down a hurried fraud order from the Postmaster-General.

So, in real estate offers advertised in most attractive form, thousands of people who, by industry and frugality practiced for many years, amassed a snug sum in the savings banks, were induced to draw the same and invest it in lots in outlying districts, which will take more than a life-time to develop, and during this period their money is planted in the lot and the interest which would have accrued while in bank is lost to them—say nothing of what will happen to the capital.

More than twenty-five years ago there was a boom worked up in most clever form for the sale of lots in a place called "Sherman Park." The scheme was advertised most skillfully; agents by the hundred canvassed among the working people, and the sale of lots was enormous. One instance, as a type, will show how these people were taken in. A barber who had six hundred dollars in the savings bank was induced to take out the entire sum and invest it in two lots. This purchaser would gladly sell these lots to-day for one hundred and fifty dollars, but cannot find a buyer. If he had left his money in bank, it would have increased to about two thousand dollars at this time.

The same character of advertising, for selling lots and taking bank books in payment has been going on the past year and will become more active as the spring approaches. All kinds of false statements are printed by the newspapers in these advertisements, and what is worse, some of these papers lend their news columns for pay and thus forward these schemes.

THE interview with ex-Governor John G. Brady, of Alaska, which we publish in another column, is fruitful in its suggestiveness. Alaska as a colonizing possibility has been unthought of by the majority of Americans. Gov. Brady sets forth in simple and terse language its natural advantages and its importance as a commercial market.

### GOVERNOR BRADY'S SUGGESTION.

His words are all the more worth pondering because latterly the problem of Jews immigrating to the United States threatens to become more and more acute. The cry of the hour to our foreign brethren-in-faith

is, "Come here; but do not stay here! Disperse over the length and breadth of this country if you come; do not crowd into our already over-populated cities."

Gov. Brady's proposal greets us, therefore, as at once most timely and appropriate. Alaska is ours, and our Government would favor its development beyond the shadow of a doubt.

Who knows but what, if Mr. Brady's thoughts fall on fertile soil and germinate, some day will see a new Zion, not with its centre on the shores of the Sea of Marmora, but on the shores of the greater sea first beheld by Balboa centuries ago, when he stood silent upon a peak in Darien!

SOME weeks ago we commented editorially on the reported attempt of the Independent Order of B'nai B'rith to gain a foothold in England through the establishment there of one of its lodges. We pointed out at that time that the average English Jew, "above the necessity of thinking where the bread of tomorrow is to come from," would scarcely be attracted to the altars of the Order. We said this, and repeat it now, from a knowledge of Anglo-Jewish conditions, bearing well in mind, then as now, what the Order of B'nai B'rith has accomplished for the weal

### IS THIS AN ARGUMENT?

of humanity and the Jewry of the world. In our remarks we have been "taken to task" by a sheet called the *B'nai B'rith News*, which is published from Chicago, and the editor of which confounds well-meant admonition—as well-meant as it was wasted in his case—with vituperative detraction.

We know what the Order was at one time in this country; we know what it is, alas! no more. We are fully cognizant of its remarkable efficiency and usefulness in the days when it was led by men who were neither more nor less than German Jews, Jews who were born in Germany and immigrants to our shores, or such as were quite impregnated with German-Jewish ideals. The Order's phenomenal success in Germany, where it still is a valued organ of unlimited potentialities, is proof of this statement.

Now, if the I. O. B. B. secure a foothold in Great Britain, it will be at most in a very, very precarious position. The English Jew is a communal worker for societies where the fraternal idea is not present or where their function is specific and well-defined. If wealthy, he will not become a "brother" of any order which of necessity accepts all, rich and poor, as members. The B'nai B'rith may have an orphan's home in Cleveland, O., and another in Atlanta, Ga.; it may have entered the lists against the "white slave" evil; it may be grappling in its own way with our immigration problem or with questions affecting the Jewries of the world. We American Jews are proud of this work, but the average English Jew in England is not inspired with such democratic notions. If he be at all "classy," he will refuse to meet in brotherly contact men who are perhaps affiliated with the vast numbers of friendly societies (so called) which, in England, attract the "populace." The only organization the English Jew of the "upper classes" in England will join is the Masonic—to mention an institution kindred to the B'nai Brith—and Freemasonry in England, as it is nowhere else in the whole world, is divided into "class" lodges, to join which means that the applicant is a member of that particular "class."

No; the attempt to establish a lodge of the I. O. B. B. in England is foredoomed to failure, not because of the Order, nor even because it is represented journalistically by so unknighly a wielder of the editorial quill as the presiding genius of the *B'nai B'rith News*, but because the situation in Anglo-Jewry is as we have outlined it. The B'nai B'rith in England will, in the language of Grover Cleveland, be confronted with a condition, not a theory; one, moreover, which they cannot surmount!

Many people have also been induced to buy a house and lot in these outlying districts, upon so-called easy payments and have been only too glad to sacrifice the payments made, and come back to live in the City.

Even from many real estate owners in this City, who read of the great exodus from the city to the country, in the news columns of certain papers, have taken the statements of these papers as "gospel" truth, when, in fact, they have been paid for as advertising and the papers, which could well afford to act honestly, failed to add, at the end of the article, the usual "—Adv." or "\*\*\*\*"

It is not only the fraud circular which should be stopped by the Post Office authorities, but newspapers that will print lying advertisements or mis-statements, in ignorance or otherwise, and which go through the mails, should be dealt with in the same manner. L'AILGON.

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**The Young Turk**

# JEW S AND SCIENCE.

(SECOND SERIES). No. II.—LUDWIG MOND\*.

By B. HOROWITZ.

*Truth, like a perfect picture, filled in every part,  
Produces full conviction on every open heart.*

—GORE.

ON THE continent many professors might be named whose scientific discoveries have proved of great commercial value, and yet, who, apart from the honor of the discovery, have failed to derive any pecuniary benefits from the same; for that is thought somewhat derogatory to the dignity of a professorship. Moissau is an instance in point. Had he been an American he might have become a serious rival to Rockefeller from the view of wealth. Being a French professor, he died comparatively poor.

It is only when a man of talent has at the same time an instinct for business, and aims not at one day becoming a shining light of an institute of learning, that he can also become a rich man. Welsbach, of "Welsbach mantles" fame, is an example. Perhaps a still better one is the subject of this sketch, who, by his extraordinary genius, combined with commercial abilities of no less an order, has accumulated a fortune as it is seldom, if ever, the lot of a scientist to be possessor of. And well does he make use of the sum at his command; for there is no more lavish contributor of scientific institutions and undertakings, no more generous benefactor of poor students, than Ludwig Mond.

Mond was born in Cassel, Germany, in 1839. He was educated at the Polytechnicum of the town, and, after matriculating, proceeded to the University of Marburg. In course of time he changed over to Heidelberg to study under the illustrious Bunsen, among whose pupils was Victor Meyer, and whose successor he became. After obtaining his Ph. D. he emigrated to England in 1862, and there became chemist in the Leblanc Soda industry. Whilst here, he devised a means of recovering the sulphur from the "alkalic waste," which latter is an insoluble product obtained after lixiviating the sodium carbonate.

Some four years after coming to England, Dr. Mond married Frieda Loewenthal, his cousin. In 1873, he, in partnership with

\*Since the above article was written this eminent chemist has passed away.

Referring to the loss sustained by chemistry in his death, the President of the English Chemical Society (Prof. Harold B. Dixon, F. R. S.) made the following announcement at a meeting of the Society held on Dec. 16th, 1909:—

"The Council of the Chemical Society desire to place on record their profound regret at the death of Dr. Ludwig Mond—a man distinguished no less for his life-long researches in pure and applied chemistry than for his wise beneficence for the advancement of science. Dr. Mond was elected a Fellow of this Society in 1872, and served as a member of Council in 1885—6, and as Vice-President from 1887 to 1890, and again from 1894—1898. In the present year he was invited by the Council to accept nomination for the Presidency; unfortunately, ill health prevented his acceptance. The industrial processes which Dr. Mond established and gradually perfected presented chemical and engineering problems to be only solved by a rare combination of scientific insight and of practical skill. The faith of Dr. Mond in well-guided research as the fertiliser at the root of a nation's industry was shown again and again when he applied his wealth to aid original investigation. Among his generous benefactions to the cause he had at heart, two stand out conspicuously—the fund which enabled the Royal Society to publish its catalog of scientific papers, and the creation and endowment of the splendid Davy-Faraday Research Laboratory. To his adopted country Dr. Mond's work has been a help and an inspiration; we, his chemical colleagues, who know what that work was, desire to convey to his family our sense of the loss that science and the country have sustained."

Brunner, founded the firm of Brunner, Mond, and Co., Ltd., which has since become the largest concern of alkali manufacturers in the world. Hitherto the Leblanc process had been exclusively used in the country. Mond, departing from conventional lines, introduced Solway's Ammonia-soda process, which, after being considerably improved by him, not only became a serious rival to the older process, but in time almost superseded it. In this method water is first saturated with common salt and ammonia. The mixture, after being filtered and cooled, is pumped into iron cylinders divided into a number of chambers by perforated horizontal trays. Up this a stream of carbon dioxide is sent; this is absorbed, with the resulting formation of sodium hydrogen carbonate. After the latter has crystallised, the whole is filtered. The crystals remain on the filter, whilst the filtrate, consisting of ammonium chloride, is treated with lime, whereby ammonia is formed, which can then be used again. The crystals are dried and heated, when they are converted to sodium carbonate, which constitutes the "washing soda" of commerce.

It may with truth be said, that the name of Ludwig Mond is intimately connected with the rise and progress of chemical manufacture in Great Britain. His method for recovering sulphur from the Leblanc process reduced the cost of sulphuric acid; and as the latter is an essential reagent in the primary reaction, it made the resulting sodium carbonate so much the less costly. His device for manufacturing chlorine in conjunction with the ammonia-soda process, made bleaching powder, for the manufacture of which chlorine is used, much cheaper; and this, in turn, gave a new impetus to cotton and linen industries and the production of paper. And lastly, his improved methods of manufacturing sodium carbonate itself, by which equally good results could be obtained with much less cost than heretofore, had no small influence upon the progress of other manufactures, notably soap and glass.

Dr. Mond's next important work was a method for the production of gas for power and heating purposes with the recovery of ammonia as a by-product. Here large quantities of superheated steam are introduced into the producer containing incandescent coal. The resulting gas passes through a washer, and then through a tower containing 4 pct. of pure sulphuric acid. Here the gas gives up its ammonia with the resulting formation of ammonium sulphate. Finally the gas goes to the gas-holder and mains. 28 tons of coal give about 4,480,000 cubic feet of gas, and yield 1 ton of ammonium sulphate, which latter is largely employed as a manure, and also in the preparation of other ammonium compounds.

Mond has devised a gas battery where finely divided platinum acts as collectors; these are in contact respectively with hydrogen and oxygen gas. It so happens that both these gases are partly occluded by the metal, giving to the resulting combinations the properties of two different metals. This, then, can replace two unlike substances such as zinc and copper, which are generally made use of. Mond found that the highest electro-motive force which he could obtain was 0.77; though theory indicated a value of 1.47. The loss was due to the condensation of the gases by the platinum, and the consequent heat generated.

From a scientific point of view perhaps his most interesting discovery was the

metallic carbonyls, which he isolated in 1890. Dr. Mond found carbon monoxide to possess the property of uniting directly with certain metals, the resulting compounds of which acted peculiarly in their behavior. For example, carbon monoxide may be passed over metallic nickel, forming, by the absorption of the gas, nickel carbonyl. This can be passed through a cooled tube and condensed. It burns with a luminous flame and produces a black deposit of metallic nickel when a cold porcelain dish is depressed upon the flame. If passed through a hot tube it is decomposed into nickel and carbon monoxide, the nickel remaining as a bright mirror on the glass. Iron also forms a similar compound. Dr. Mond has utilised the formation of nickel carbonyl in the preparation of nickel on an industrial scale. For this purpose the roasted ore is heated in water gas to 400 degrees C. This reduces the element to the metallic state. It is next treated in iron cylinders at a temperature of 80 degrees C. with carbon monoxide gas. The resulting nickel carbonyl is decomposed by heat into the metal and carbon monoxide, the latter being used again.

Besides the important inventions enumerated Dr. Mond has patented many others too numerous to be described. He has also contributed papers and addresses to the transactions and proceedings of the Royal Society, Royal Institution, British Association, Chemical Society, Society of Chemical Industry, and Accademia dei Lincei Rome.

Dr. Mond has received many marks of distinction. He is a Ph. D. (honoris Causa) of Padua and Heidelberg, D. Sc. (hon.) Oxford, a Fellow of the Royal Society, vice president of the Royal Institution, vice president of the Chemical Society, past president of the society of chemical industry, president of the chemical section of the British Association in 1896, and member of the Accademia dei Lincei Rome.

He has also founded and endowed the Davy-Faraday Research Laboratory of the Royal Institution.

## The Painter's Mistake.

(Translated from the Yiddish of Tashrak in the Jewish Daily News.)

BY NACHMAN HELLER.

KNOBLOCH, Dunkleheimer & Higgins is the name of a well-known importing and jobbing house of dress goods in New York. Knobloch and Dunkleheimer are German Jews, while Higgins, the junior partner, is of pure Irish stock. These racial and religious variations were overlooked in the interest of the common cause for the benefit of the business.

Mr. Higgins, having been associated with Jews for quite a number of years, became somewhat "Judaized" himself. His English savored of Yiddish idioms, e. g., "m'chuleh," "Ganef," "Ases - ponim," "vayivrach," "danke - schoen," "Faterleben," and numerous phrases of that ilk. In addition, Mr. Higgins adopted the method of gesticulating conversation in use among European Jews. Thus, the rural Jews and the dealers from outside the city would transact business only with Higgins, whose actions, manner and speech pleased them.

Moreover, Higgins, the Irishman, out-heroded Herod. Perusing the Jewish calendar, he forwarded his customers New Year's cards, at the approach of that festival, and before the Passover he urged his partners to send the firm's contribution towards the Communal Fund for the purchase of Matzoth for the poor and the needy.

Mr. Higgins conceived a new idea one bright morning. He thought a sign in Yiddish, painted in large type and placed in the window, would increase trade immensely. The Jews, first of all, might be flattered by

this recognition of their language. Again, the novelty would draw multitudes of people to the display in a Broadway mercantile house, and so bring in scores of new customers. Without consulting his partners, Mr. Higgins went to the nearest sign painter and ordered in the largest Jewish type the following inscription:

"Peddlers and storekeepers are cordially invited. We will extend them the very best treatment. Our motto is: Live and let live."

"See that the sign is given to me personally," Mr. Higgins instructed the painter, as my associates know nothing about it, and I want you to avoid complications. Please instruct your subordinates to follow my orders."

The sign arrived in due season and was handed over to Mr. Higgins, who put it up in its assigned place. Passing people stopped to look at the peculiar script, wondering what it all meant. Those who understood Yiddish wondered why the proprietors had committed such an act of frivolity, for they were driving away half their customers. The fact was, the sign read as follows:

"Peddlers and beggars are strictly forbidden from entering these premises, under penalty of the law."

The colored janitor of the apartment house on Madison Avenue received orders from the landlord to display a Yiddish sign at the main entrance, prohibiting peddlers and beggars from annoying the tenants. The sign, the landlord told him, was ordered and the janitor instructed to receive it from the painter and put it in a prominent place to produce the desired effect.

The colored individual was, however, surprised at the number of undesirable visitors flocking to the house, as if in defiance of his sign. "Why, have you not read the sign?" the janitor ventured to ask of one of the intruders.

"Indeed I have!" responded the latter gleefully and rubbed his hands, as if in admiration of the humanity and kindness of the owner in his invitation to peddlers to come and enjoy his hospitality.

"What!" ejaculated the colored fellow, almost bewildered at the man's praises of the landlord.

"Collar-buttons, pins, needles, shoelaces," declaimed another carrier of a big bundle, after studying diligently the freshly painted sign.

"Get out! Get out!" shouted the negro, "and be quick about it!"

Neighbors gathered from all directions, and it became apparent that Mr. Higgins' sign, inviting customers to trade with his firm, had found its way into the apartment-house by the painter's carelessness.

Mr. Higgins, of Messrs. Knobloch, Dunkleheimer & Higgins, sat in his office and examined attentively the incoming mail.

Presently, a man of Semitic appearance rushed in and, full of excitement, without any greeting, shouted at the top of his voice: "Give me my bill, Mr. Higgins, I will have nothing to do with your people any more! You are insulting honest people for no cause whatever!"

"Why, my good man, what has happened?" asked Higgins, in astonishment.

"Never mind. Give me my bill and let us settle our affairs right now. I see my mistake and shall never commit it any more. The idea! Making fools of us Jews and parading on our innocence! It's a shame, indeed. Shame on you!"

"But, my dear Mr. Tripolsky, what has happened to you anyhow?"

"Why, you put up that sign. You call us beggars and warn us not to come here any more, threatening us at the same time with eviction and punishment. No, sir, I shall not undergo such treatment!"

Without saying a word, Higgins rushed to the window, removed the objectionable sign and told Tripolsky about his Yiddish sign, which nearly caused more harm than good through the painter's mistake.

Music Gossip.

THE latest issue in the Messrs. Ditson's "Musicians Library" is "Songs from the Operas for Alto," edited by H. E. Krehbiel. Like its predecessors this volume is distinguished for its typographical beauty and excellent paper. The English versions of the songs benefit by the editor's careful revision, and his introduction and notes show the depth and wide range of his scholarship and catholicity of his taste. Mr. Krehbiel's knowledge is always imparted without pedantry and his style possesses a grace, a humor and a geniality all its own. His selections contain examples from all the important schools of operatic compositions, arranged chronologically from the early Italian productions down to the present day.

The Metropolitan brought the afternoon cycle of the "Ring" to a close on Tuesday, with a thrilling performance of "Goetterdaemmerung." This season all of the music dramas were conducted by Mr. Hertz, and that admirable musician has never interpreted the score with more puissant energy or with a more careful attention to details. The orchestra played with imposing power, with all pervading tonal beauty, with remarkable delicacy in shading, and with fascinating variety in nuance. I have so frequently lauded the singers, that further reference to them is unnecessary. A word of praise, and the warmest kind of praise, for two men whom the public never sees,—Anton Schertel, stage manager, and Edward Siedle, technical director. Their work constituted an important factor in bringing about the splendid results achieved.

Rubin Goldmark, pianist, composer and lecturer, a picture of whom the Hebrew Standard printed two years ago, recently won the third Paderewski prize \$500 for a quartette in A major for piano and strings.

A number of prominent citizens have subscribed a fund for the purpose of giving a series of orchestral and chamber music concerts free to the people of New York. These concerts are to be of an educational character and especially planned to develop an interest and love for music of the highest class. The promoters feel that an intelligently formed scheme with a definite purpose and aim will not only give pleasure to thousands of our music lovers but will also help to create an artistic atmosphere which will be a direct benefit and an uplifting to our city. President Davis of Normal College has consented to the use of the College for a series of concerts, the first of which will be given about the middle of February. Professor Henry T. Fleck who is in the Chair of Music at Normal College (was also first Conductor of the Harlem Symphony Orchestra) will conduct the concerts. The orchestra will be of the highest artistic character possible, members of

same being selected from the Philharmonic and Symphony Societies. It is the purpose of those interested to extend these concerts over all boroughs of Greater New York thereby giving as large a number of people as possible a chance to hear music, which is seldom heard outside of our opera Houses or music halls.

Mr. Busoni's second piano recital at Carnegie Hall, next Wednesday afternoon offers these four transcriptions from his own pen: Bach, Adagio, Toccata & Fugue; Beethoven, Eccosaises; Mozart, Giga, Bolero e Variazione; Paganini, Introduzione e Capriccio, Chopin, twenty-four Preludes and Liszt, Sonata in one movement.

In memoriam, Leopold Damrosch, who died February 15th, 1885, the People's Choral Union, will perform at Carnegie Hall, on Tuesday evening February 15th, his "Ruth and Naomi." In giving this scriptural idyl for solo voices, chorus and orchestra, Mr. Frank Damrosch will have the assistance of the Oratorio Society, the orchestra of the Symphony Society and the following soloists: Mme. Caroline Withe-Hardy, soprano, Miss Janet Spencer, alto, Mr. Berrick Von Norden, tenor, Mr. Marcus Kellerman, bass, and Mr. David Mannes, violin.

"To-day the true purpose of art is to make real the brotherhood of man." —Tolstoi.

It's a long time since the Irving Place Theatre has seen, night after night, such large audiences as those which filled it last week. "Die Foerster Christl," is a great hit, and Messrs. Burgarth and Stein need not worry about novelties for some time to come.

J. M.

CORRESPONDENCE

Jewish Census Enumerators May Observe Sabbath.

EDITOR HEBREW STANDARD: In response to a great many communications I have received; I desire to inform you that at a conference held in the office of Hon. E. Dana Durand, Director of the Census, at Washington, D. C., on January 19, we brought up the question of seventh day observers, such as Hebrews, Seventh Day Adventists, etc., who felt that they could not conscientiously take the examination and do their census work on Saturday, and the following was decided upon: "That all those having such religious scruples will be afforded an opportunity to take the examination on Saturday night, and they will be able to do their census work on Sundays instead." I desire to call attention to those seventh day observers who desire to take advantage of the examination to be held for the position of census enumerators on Saturday night, February 5, 1910, and who have filed with me applications (residing within my district, which comprises the counties of Kings, Queens, Nassau, Suffolk and Richmond, otherwise known as Brooklyn, all Long Island and Staten Island), that it will be necessary for them to write at once, apprising me of their intention to take such examination on the evening stated and assigning such reason therefore.

Very respectfully,

WILLIAM LIEBERMANN, Supervisor of Census, Second District of New York.

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I want to send you a complete ten day's treatment entirely free to prove to you that you can cure yourself at home, easily, quickly and surely. Remember, that, if it will cost you nothing to give the treatment a complete trial; and if you suffer if you wish, and I will send you the treatment for your case, entirely free, in plain wrapper, by return mail. I will also send you free of cost, my book—"WOMAN'S OWN MEDICAL ADVISER" with explanatory illustrations showing why women suffer, and how they can easily cure themselves at home. Every woman should have it, and learn to think for herself. Then when the doctor says—"You must have an operation," you can decide for yourself. Thousands of women have cured themselves with my home remedy. It cures all old or young. To Mothers of Daughters, I will explain a simple home treatment which speedily and effectually cures Leucorrhoea, Green Sickness and Painful or Irregular Menstruation in young Ladies, Plumpness and health always results from its use. Wherever you live, I can refer you to ladies of your own locality who know and will gladly tell any sufferer that this Home Treatment really cures all women's diseases, and makes women well, strong, plump and robust. Just send me your address, and the free ten day's treatment is yours, also the book. Write to-day, as you may not see this offer again. Address MRS. M. SUMMERS, Box 248 - - South Bend, Ind., U. S. A.

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THE EMBLEM OF HEALTH.

### The Jewish Community of New York. (Communicated.)

To Jewish Congregations, Societies and Lodges of New York:

The second convention of the Jewish Community or Kehillah of New York City will be held in the Hebrew Charities Building, Twenty-first street and Second avenue, from February 26 to 28, and on this occasion reports will be presented by our officers of our work during the past year, and plans will be outlined of further activities to promote the cause of Judaism, and to co-ordinate our communal work of this city.

These reports and plans will be submitted for the consideration of the delegates present, and the action of this convention will be of concern to every Jewish congregation, society or lodge of this city.

The Jewish Community, as you know, was organized to "further the cause of Judaism in New York city, and to represent the Jews of this city with respect to all local matters of Jewish interest."

In order to realize this worthy object we must carry forward the excellent beginning which has been made in organizing our people of this city, and we are calling upon all Jewish organizations of New York to become affiliated with the Kehillah, and to send delegates to our next convention.

In the name of the 600 and more organizations which are already affiliated with us, we call upon all other bodies to give us their support. We ask Jewish congregations, societies and lodges to appoint the number of delegates to which their respective societies are entitled in accordance with our constitution and to furnish each delegate with a proper credential, and to send a report of the delegate or delegates chosen to the secretary of the Jewish Community, 356 Second avenue. The attention of organizations is called to the by-laws requiring every society to pay annual dues of \$5 for each delegate, and societies are urged to make the necessary appropriation for this payment.

Organizations which are already affiliated with us are asked either to re-elect their present delegates or to choose others in their place.

For the Committee on Propaganda and Organization:

Joseph Silverman, chairman.  
Joseph Barondess, S. Neumann, Bernard Semel, Benjamin Blumenthal, P. A. Siegelstein, Leon Gruber, Morris Grubard, Bernard Bloch, Rudolph Grossman.

The constitution of the Jewish Community provided the following basis of representation:

1. Every incorporated synagogue with not less than fifty or more than 250 contributing members or seat-holders—one delegate. For every additional 250 contributing members or seat-holders or fraction thereof—one delegate.

Incorporated synagogues with less than fifty contributing members or seat-holders may unite for purposes of election on the above basis.

2. Every incorporated local Federation of Jewish societies—one delegate for every ten constituent societies.

3. Every incorporated Jewish society or chartered lodge in sympathy with the objects of the Community, with not less than 100 members, and not affiliated with any local federation, under paragraph 2 above, one delegate, and one additional delegate for each additional 1,500 members.

Such societies with less than 100 members may unite for purposes of election on the above basis.

Junior and auxiliary societies shall not be represented.

4. Societies of rabbis, cantors or social workers and faculties of Jewish colleges—one delegate each.

5. No organization shall have representation in this Community unless it shall have been established at least one year before the date of the application for representation; except federations of such societies as have been in existence for over a year.

6. The Executive Committee of the Community shall have the power to decide on the eligibility of organizations

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and delegates; subject, however, to the right of any organization or delegate to appeal to the convention from the decision of the Executive Committee.

7. No person shall be eligible as a delegate unless he be an American citizen.

8. Delegates shall be chosen for one year and shall serve until their successors are elected.

9. Political organizations shall not be eligible for membership.

### Young Men's Hebrew Association.

The civic work of the clubs of the Y. M. H. A. will receive a fresh impetus this week in the meeting of the Acorn Civic Forum, on Saturday night, when Judge Wm. H. Wadhams will deliver an address on "Direct Primaries," after which he will answer queries from the audience. Assemblyman Lindon Bates, Jr., will preside.

On Sunday evening the Excelsior Social and Literary Society will hold an entertainment at which the chief feature will be an address by Hon. Samuel S. Koenig, Secretary State of New York. His topic will be "The Empire State."

Mr. Samuel D. Levy, first vice-president of the Hebrew Sheltering Guardian Society, gave a very eloquent and convincing talk on Friday evening in connection with the religious exercises. In the course of his remarks he took occasion to dwell upon the lovable traits and simplicity of some of our foremost philanthropists, and urged the young men to emulate their example.

This Friday evening at the services the address is to be delivered by Rev. Dr. Jos. Silverman, of Temple Emanuel.

At the Sabbath afternoon services for children the talk is to be delivered by Bertram Kramer, president of the E. C. Stone Literary Society.

The thirty-sixth annual meeting was held Sunday afternoon. The following were elected to the Board of Directors for the next three years: I. Edwin Goldwasser, Leonard A. Hochstadter, Benjamin M. Holzman, Mark Hyman, Joseph L. Lillenthal, Eugene H. Paul, Theodore B. Richter and Abraham L. Werner.

The speakers of the afternoon were Dr. Henry M. Leipzig, Julius M. Mayer and Jacob H. Schiff. Dr. Finley was unable to be present.

### Hebrew Free Loan Association.

At its building, 108 Second avenue, on Sunday evening last, the Hebrew Free Loan Association held its annual meeting. Addresses were delivered by Rev. Dr. Samuel Schulman, Charity Commissioner M. J. Drummond, and Hon. N. Taylor Phillips. President Julius J. Du-

kas read his annual report, summarizing the activities of the society for the past year. Mr. Dukas showed that there were enrolled at the present time 8 founders, 15 patrons in perpetuity, 127 life members, 23 donors, 389 patrons, 4,406 members, with a total of 4,968.

During the year 18,625 loans, aggregating \$471,625, were made, representing a total since the organization of 155,311 loans, amounting to \$3,639,061.

Mr. Dukas said further:

"An average of over 600 persons a day come to our office either to pay or to receive money, and it naturally requires considerable work to conduct an institution such as ours, where there are over 20,000 notes to be investigated, involving the disbursement and collection of almost a million dollars, mostly in small sums, besides looking after our large membership.

"Our losses were \$5,383, a little over 1 per cent., or about the same as last year, and speaks well for the honesty of our clients. Our membership more than paid our expenses and losses, indeed, it still added \$3,219.17 to our capital, besides the \$4,455.10 we received from donations, \$983.11 from the building, and \$199.03 interest from the bank, which leaves us a net gain for the year of \$8,856.91, making our loanable capital, January 1, 1910, \$103,916.31; building fund, \$23,867.93; grand total assets, \$127,784.24.

"We have lost during the year two very devoted friends, the Rev. Prof. Joseph Mayor Asher and Louis A. Heinsheimer, who were ever willing to assist us.

"My friends, I have given you the report of our work for the year just ending; but no report would be complete did it not contain reference to that best friend of the society, Mr. Jacob H. Schiff. To him in particular belongs the credit of having placed the Hebrew Free Loan Association upon the firm basis it now occupies. It will no doubt please Mr. Schiff, Mr. Lewisohn, and the rest of our friends and patrons, to know that our work is spreading, and that at our last directors' meeting, at the suggestion of the Rev. Dr. L. Zinsler, who has been president of our institution for many years, it was decided to open a branch in Harlem, where applications for loans may be made and payments received; to accommodate the many clients living in that section of the city, and to save them the hardship of calling at our downtown office to make their weekly payments."

Miss Esther Berkowitz has graduated from high school with honors and has entered Normal College.

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ROSENBERG, DAVID.—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 David Rosenberg, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers, at their place of transacting business, No. 61-65 Park Row, Borough of Manhattan, in the City of New York, on or before the 10th day of August next.

Dated New York, the 27th day of January, 1910.  
AMALIE ROSENBERG, MYRON ROSENBERG, Executors.

MICHAEL H. HARRIS, Attorney for Executors, 61-65 Park Row, Manhattan, New York City.

MEINHARD, ISAAC.—In pursuance of an order of the Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Isaac Meinhard, late of the County of New York, deceased; to present the same, with vouchers thereof, to the subscribers at their place of transacting business, at the office of Wollman & Wollman, No. 20 Broad street, in the Borough of Manhattan, City, County and State of New York, on or before the 15th day of August next.

Dated New York, the 4th day of February, 1910.  
AMELIA MEINHARD, LEO I. MEINHARD, DANIEL W. HERRMAN, Executors.

WOLLMAN & WOLLMAN, Attorneys for Executors, 20 Broad street, New York City.

## Free Sons of Israel.

Office of the Grand Lodge of the United States and District Grand Lodge, No. 1, 21 W. 124th St.

Office of the District Grand Lodge, No. 2, 108 La Salle Street, Chicago, Ill.

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### Beth-Israel Hospital.

A meeting of the Board of Directors will take place on Sunday morning, February 6, at 10.30 o'clock, at the Young Men's Hebrew Association. Prior to that on the same morning a meeting of the Committee on Site of the New Beth Israel Hospital will take place.

### Wolfson's Imperial Cottage.

The successful season which Mr. and Mrs. C. Wolfson enjoyed in the conduct of Wolfson's Cottage, at Arverne, L. I., during the past summer has spurred them on to greater efforts, and for the season of 1910 they have leased the Imperial Cottage on Gaston avenue, three doors from the ocean, and which will in future be known as Wolfson's Imperial Cottage.

The house has received a thorough renovation, and is now fitted with electric lights and hot and cold running water in each room. The rooms are large, light and airy, and the house's location is unsurpassed. The cuisine will be on the same high plane as heretofore; and, of course, will be in strict accordance with the Mosaic dietary regulations.

Edward Corrigan, the well-known dramatic star, will head the Colonial bill next week, presenting for the first time in New York a new one-act playlet entitled "The Mallett's Masterpiece," by Edward Peple, author of "The Prince Chap." An excellent cast will support Mr. Corrigan in his new production "Paris by Night" will be another top-line feature here. Maggie Cline, Laddie Cliff, Harry De Coe, Bedini and Arthur, the Musical Johnstons, Six Flying Bandwags, and the Kemps, will also appear

Harlem patrons of vaudeville will have an opportunity of witnessing next week at the Alhambra Dr. Herman "The Man Who Tamed Electricity;" Flo Irwin and company in George Ade's comedy sketch, "Mrs. Peekham's Carouse"; La Petite Adelaide and Her Dancers, assisted by Johnny Hughes; Williams and Van Alstyne, the Kellinos, the Trombettas, Hawthorne and Burt, Apdalle's Animals, and Jarrow.

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**THE PARTING OF THE WAYS.**

It has been repeated *ad nauseam* that Zionism is standing at the parting of the ways. We ask: what Zionism? The permanent, historic, national, Palestinian movement cannot be affected by external events. We are at the parting of the ways with regard to tactics, but it should not be forgotten that tactics can never be dogmas. Politics is no abstract idea but a correct judgment of the most various phases of human affairs. All politics must take account of prevalent circumstances, and its function consists in bringing justice to bear of life. Zionism, with proper regard for this principle, has aimed at framing its organization with a view to making it possible that all phases of political life are considered, so that in harmony therewith our goal may be attained.

"Die Welt," Cologne.

**A TASK UNFINISHED.**

The teachings of Judaism are no empty formulae that one can cast on one side when they become troublesome. Our task is gigantic and embraces the whole of mankind. We have by a long way not fulfilled our role. For there is much still to learn and to teach. An eternal conflict is still proceeding—an ugly, disquieting and unpleasant inequality in our spiritual forces, no consistency in our faith, no solidity in our knowledge, no harmony between faith and knowledge. Our social life still presents

a picture that is far from agreeable, in consequence of our disintegrating distribution of forces. A unifying compromise is never reached. And so there is much to be done, much to improve. We, therefore, dare not step down from the world's stage.

"Israelitisches Familienblatt," Hamburg.

**BROOKLYN NOTES.**

**Y. M. H. A.**  
On February 20 the next Sunday evening address of the series given by the Young Men's Hebrew Association will be delivered by Judge Samuel Greenbaum, of the Supreme Court of New York, who will speak on "Legal Ethics."

**Hebrew Educational Society.**

The tenth annual meeting of the Hebrew Educational Society was held on Sunday evening, the 30th ult. The meeting was addressed by Supreme Court Justice Frederick E. Crane and Dr. Stephen S. Wise. Mr. Nathaniel H. Levi declined re-election as president, and was succeeded by Harry E. Lewis. Other officers elected were: D. N. Zeman, vice-president; Otto Kempner, secretary; Moses H. Schmidt, treasurer; Nathaniel H. Levi, M. J. Harris, Rev. Dr. Simon R. Cohen, Meier Steinbrink, Samuel A. Telsey and William B. Roth, directors for three years; Millard Friedberg, director for two years, and the Rev. Dr. Nathan Krass and Stephen Caplin, directors for one year.

Henry W. Savage's New York company, in a magnificent presentation of "The Merry Widow," will return to the Montauk Monday for a week's stay next week. While everything connected with "The Merry Widow" is fascinating, the supposition is that the famous waltz dominates all. The entire score, however, is enchanting, and variety is its potent charm. One minute it is bacchanalian, furious and irresistible, the next it intoxicates with its subtle seductiveness. The company to be seen here with few exceptions is the same excellent organization that gave such a beautiful rendition of the fascinating operetta last year, including Frances Cameron, Charles Meakins, Robert E. Graham, John Thomas, F. J. McCarthy, Anna Bussert, Misha Ferenzo and Ethel Gilmore. The interest in these performances will be heightened by the presence of that admirable instrumental body, the Savage English Grand Opera orchestra, under the baton of Arthur Weld, with the picturesque Hungarian band from Budapest, and the splendidly drilled choristers, and the beautiful staging of George Marion.

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# CHILDREN'S PAGE.

## Justice of the Jew.

DEAR CHILDREN:

IN THE Sedrahs that the non-Jews are teaching us for the past two thousand years, the best that we are taught by them is, that we Jews are also human beings and as such are entitled to some consideration—a number of their good people plead for “justice to the Jew.” In the Sedrah that we read this Sabbath, called “Mishpahtim” (Exodus, chap. 21, par. 1, to end of chap. 24), we find that there is no nation in the world whose code of laws can compare with the “Mishpahtim” laws of Justice of the Jews. All nations have *Laws*, but no nation has the *Justice* of the Jew.

Listen, dear children, and I will make my words clear to you. In the beautiful collection of sayings of the Rabbins, of blessed memory, called the Midrash, they quote this paragraph of the Psalms (chap. 119, par. 121), “I have executed justice and righteousness: leave me not to those who oppress me,” and expound it as follows: “Said Israel to God, ‘Master of the Universe! Look, how anxious we are to execute righteousness and justice; but we are afraid of the nations. Therefore, we pray Thee, do not deliver us into their hands;’ hence, it is said, ‘I have executed justice and righteousness.’”

Our beloved preacher, the Dubner Maggid, of blessed memory, calls our attention to the following peculiarities in the foregoing Midrash. In the first place, why should we fear the nations in the matter of executing justice; they do not compel us to do injustice. Furthermore, why do the Rabbins change the wording? In the paragraph they quote it is said, “I have executed justice and righteousness,” whilst they quote Israel as saying, “Look, how anxious we are to execute righteousness and justice!”

“But,” says the Dubner, “the Rabbins were perfectly right. They wish to tell us that at present we execute justice and righteousness, that is, we must go to law to find out which of us is right; but our desire is to execute righteousness and justice. That is, we wish to go to law because we are both righteous and just, only we are afraid of the nations, as in the story of Alexander the Great.

Our Rabbins tell us of a trial which was witnessed by Alexander the Great, whilst on his travels. Two men came before the king. Said one: “Your Majesty, I have bought a vacant lot from this man, and whilst I was clearing the rubbish therefrom I discovered a treasure there, and I came to this man and told him to take the treasure from me, as I only bought the ground, not the treasure.”

Said the other: “As much as you are afraid of being guilty of robbery I am also; I have sold you the lot and all that it contains.”

The king asked of one, “Have you a son?” “Yes,” was the reply. He then asked the other, “Have you a daughter?” “Yes, also replied the other. “Then,” said the king, “let them marry each other and enjoy the treasure together.”

Alexander the Great shrugged his shoulders. The king noticed his gesture of dissatisfaction. “Have I not judged rightly?” asked he. “Oh, yes!” exclaimed Alexander. “If you would have had such a case come before you in your country how would you have decided it?” again queried the king. “I would have had both of their heads cut off and the treasure I would have taken for myself,” was Alexander’s grim reply. This, says the Dubner Maggid, is comparable to the following story.

There were once two poor men who went seeking alms from city to city. Now, these men loved each other so much that when they received anything to eat, each one would urge the other to eat what was left in the plate. One would say, “Now, you eat, I have eaten enough already,” and the other would say, “No! I want you to eat.”

Once they ate at the house of a very ill-natured host. When he heard them begging each other to

eat what was left in the plate, he went and took the plate and the food away from them. From that time on they were very careful not to treat each other in the manner they were previously accustomed to.

Thus it is with Israel, and this is his plea whilst being ruled by other nations. “Behold,” say they, “how anxious we are to execute righteousness and justice; that is, that our righteousness should cause us to seek justice as was the case with the finder of the treasure and the one who sold the lot. But we are afraid of the nations that they should not take all away from us, as Alexander the Great would have done; therefore, do not deliver us into their hands. Hence, it is said, ‘I have executed justice and righteousness;’ that is, I was compelled to make justice precede righteousness, and the reason for it is, ‘Leave me not to those who oppress me.’”

In this Sedrah there are 53 commandments, 24 Mitzvas Asay and 29 Mitzvas Lo Sasay.

These commandments may not all be very easy for you to find; but the very fact that you look for them, dear children, is a very praiseworthy action, and it will cause you to live to learn, and to track, to observe; to carry out, and to confirm all the teachings of the Torah and its commandments. בן ארנן

Disseminate, multitudinous scintillations, O minute sidereal atom! My contemplative soul is distracted by mirific conjectures as to the mystery that envelops your planetary entity! Exalted far above terrestrial regions and the mundane trivialities of this sublunary sphere, you irradiate my vision like a crystallized morsel of carbonic matter gleaming in the inaccessible abysses of ethereal profundity.

When the above is sifted into plain, every-day English it will be found to be simply another version of “Twinkle, twinkle, little star!  
How I wonder what you are,  
Up above the world so high,  
Like a diamond in the sky!”

### WITTICISMS.

A gardener, going to fetch some apples out the orchard, saw four birds destroying some of his best fruit; he got his gun, and fired at them, but only killed one; how many remained on the tree? None; the rest flew away.

The man who was struck by a coincidence is in a fair way of recovery.

The fellow who rushed into business “run out” again in a short time.

The young lady whose sleep was broken has had it mended.

The movement that was “on foot” has taken a carriage.

Hearty laugh—one that gets down among the ribs.

To get a cheap dancing lesson—Drop a flat-iron on your favorite corn.

Why is a candle with a “long nose” like a contented man? Because it *wants* (s) *nuffin*.

When does rain seem inclined to be studious? When it’s *pouring* over a book-stall.

## Sayings of the Sages.

Who gains wisdom? He who is willing to receive instruction from all sources. Who is the mighty man? He who subdueth his temper. Who is rich? He who honoreth mankind.

Despise no man and deem nothing impossible; every man hath his hour and everything its place.

Iron breaks stone; fire melts iron; water extinguishes fire; the clouds consume water; the storm dispels clouds; man withstands the storm; fear conquers man; wine banishes fear; sleep overcomes wine, and death is the master of sleep; but “charity,” says Solomon, “saves even from death.”

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### CALENDAR.

1910.

\*Rosh Chodesh Adar.—Thursday, February 10.  
\*Rosh Chodesh Ve-Adar.—Saturday, March 12  
Purim.—Friday, March 25.  
Rosh Chodesh 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.

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