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# THE HEBREW STANDARD

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(For The Hebrew Standard.)

## SHADOWS AND ECHOES.

Things I Saw and People I Knew.

No. XX.—A Dead Woman's Grip.

BY HALITVACK.

THESE is an origin for all things. Some little stories and anecdotes have been made to travel all over the world, amongst all peoples, and handed down from generation to generation. It is just because they happened to be of universal merit as stories; they appeal to all alike; and a man has had it no sooner related to him than he becomes anxious to tell it over again to his neighbor; and in course of time these little tales become public property, without anybody being able to trace their origin.

Now, here is one that I have myself heard in different parts of the world, recounted by people of different tongues; each time in a slightly modified version; the gist of it, however, always remaining the same. And all the time I knew that this very story actually happened in Pavonda to Noah Karuna, the champion *Chevra Kadisha* man.

If you only think on it, you will have to acknowledge that to trace an old story of world-wide ken and reputation to its true origin, and give it to you exactly in all its true and native details, is mighty more interesting than telling a brand-new story. So, then, let me tell you what dead old Maryasha did for Noah Karuna.

When Maryasha was at last dead, her doubtful life began to tell against her. While she lived people called her a wise woman and came to consult her from far and near. But now, when she was dead, and people had no further use of her, it all came out that she had been a witch, in league with the devil. Who would doubt it? There was the story going the round now through many villages that the earth would not retain old Maryasha's body. Time after time they laid her to rest in her grave, and each time the earth spat her out; and in the morning she was found lying beside the grave, face downwards.

At last the body had vanished altogether, and people began to see strange and weird visions at all hours of the night. Those very people whose broken bones Maryasha had set, whose tooth-aches and sore throats she cured, whose children she had "talked out" of the spell of the evil eye, and whose cattle she had charmed against the plague, could see her night after night running across the moor at the head of a pack of wolves, or being tossed up and down on the horns of a fiery bull spout-

ing blue flame; or chased from roof to roof by a band of fearful looking *Malachai Chabalah*. All ears tingled with the tales told of dead Maryasha; and the heads of the

bravest in Pavonda and miles around it had their hair stand on end when night fell.

One evening, between *Minchah* and *Maariv*, as the *Beth-Hamidrash* was full with the *Chevra Ayin Yaakov* at one table, and the *Chevra Menorath Hamaor* at another, with countless individual *Baalai Bathim* and fine young men filling the air with their sing-song, while rocking themselves over some volume or another, a group of the rougher element had gathered in that deep recess in the *Lizanka*, to pass the time their own way while they waited for *Maariv*. Usually that spot was a place for carrying on horseplay, especially in the gloaming, when no man could tell who hit him on the the back of the head, or pulled his nose, or pricked his arm with a pin.

But just that evening the air was full of dead Maryasha; and besides the subduing effect it had upon them all, to make them desist from their usual rough play, the morbid desire to discuss Maryasha's posthumous adventures smothered every other interest.

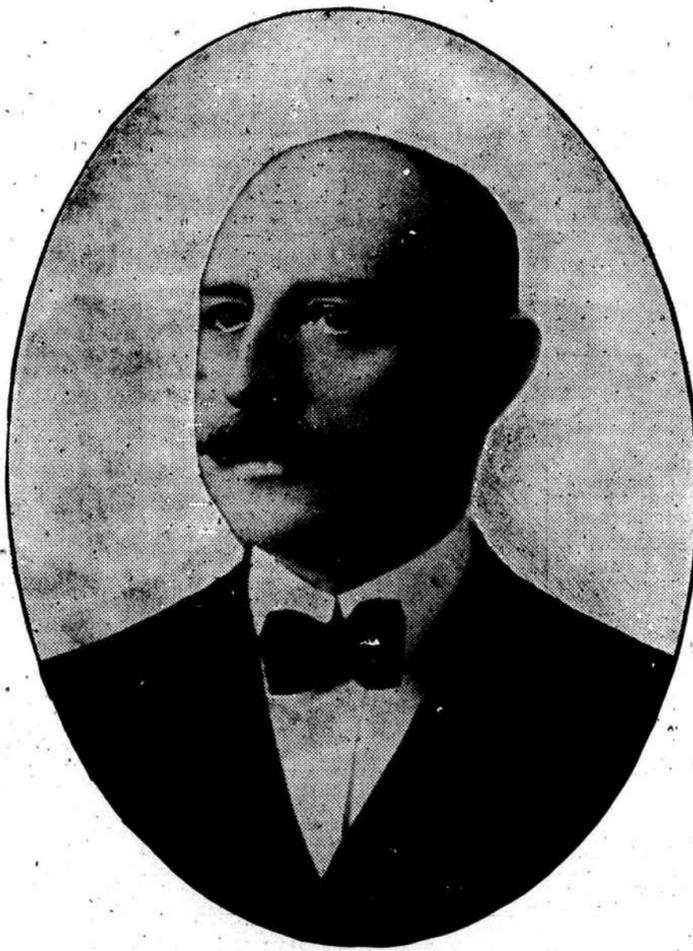
As it happened, each man had something fresh to tell, each tale being more harrowing than the other, till they had talked themselves into such a state of tormenting terror that they felt they would never dare quit the *Beth-Hamidrash* to go home singly.

One man amongst them, however, was an exception to all the rest; and that man was Noah Karuna, the strong, bold man of Pavonda, the famous *Chevra Kadisha* man, who knew no fear—Noah Karuna, the terror-proof.

Nor let there be any mistake about it. Noah Karuna was no skeptic. He had nothing to say to the stories told of Maryasha; he believed them as much as the next man; but he simply was not afraid. He knew not what fear was. In his career as *Chevra Kadisha* man he had wrangled with a thousand ghosts of all shapes and forms and had learned to laugh at the pranks of the *Malachai Chabalah*, who certainly were more afraid of him than he was of them. He had dug the identical grave of Maryasha; and, if anything, he was angry with her for not remaining in it.

"If I can find her anywhere about her grave," Karuna said, "I will just drag her back into it and tell her to lie quiet."

(Continued on page 10.)



EDWARD KAUFMANN.

The Hon. Edward Kaufmann, whom Mayor Gaynor has appointed one of the Commissioners of Taxes and Assessments of the City of New York, is a native New Yorker, having been born here in 1856. He received his education in the public schools, and then studied law. Admitted to the bar, he has been for many years a member of the law firm of Davis & Kaufmann, at 49 and 51 Chambers Street. For many years Mr. Kaufmann lived in Brooklyn, and for a term was the County Clerk of Kings County. He has been very active in Jewish communal affairs in Brooklyn, is a director of the Brooklyn Hebrew Orphan Asylum, of the Jewish Federation of Charities of Brooklyn, and of the Brooklyn Hebrew Institute. Now a resident of Manhattan Borough, Mr. Kaufmann is sure to become prominently identified with our communal affairs. As a tax commissioner, Mr. Kaufmann, we are certain, will render much valuable service to the general community.

# POINTS of ORDER.

## A DAY OF DISGRACE.

ARE we a race, a nation or merely a religious sect? The American Legislators who listened to the pathetic pleas of the Jewish representatives at the celebrated hearing of the Commission of Immigration must have thought that we are not anything; they must have decided that we did not have dignity enough to amount to even a nondescript mob. We had known before how degrading the whole proceeding was, and what a blow the Hon. Simon Wolf and Judge Julian W. Mack had given to Jewish dignity in their testimony, but now that *The Macca-baean* for January has published the complete report of the hearing, we realize for the first time how utterly disgraced we have been by our so-called leaders. *The Jewish Daily News* rightly refers to the date of this hearing as a day of disgrace for the Jews not only of this country, but of the whole world.

The sight of these Jewish representatives, standing before the authorities and pleading that the Jewish racial and national identity be removed from the Immigration records, and beseeching the officials that we be known as Russians, Poles, Turks, Roumanians, Germans—anything except as Hebrews, was a spectacle of which no self-respecting Jew would want to tell his child, in whom he wished to implant loyalty to his people. But the thing has been done and the record has been written, and it is the duty of all the Jewish men and women who are proud of their faith, and of their people to protest against the outrage which has been committed.

If the Jewish representatives disgraced their people the Gentile Legislators manfully defended the Jewish race, and not the saddest part of the proceedings was that in which the Gentiles declared their pride of race and favored the race-pride of all peoples, while the Jewish leaders blundered, bungled and quibbled until they were lost in a maze of self-contradictions and obvious falsehoods. If it was not so sad the report of the hearing would also be humorous, and Senator Lodge's quotation from Dr. Cyrus Adler, who believed in the Jewish race against Dr. Cyrus Adler, who said that we are not a race, would be most amusing. But let the reader see for himself, at least partly, what happened in Washington on the memorable day of December 4th, 1909:

### THE GREAT DISPLAY OF COURAGE AND DIGNITY.

The Chairman:—Mr. Simon Wolf, who is present, has asked for an opportunity to present certain views, and I have asked him to be present this morning. Mr. Wolf, we are now ready to hear you.

Mr. Wolf:—Chair and gentlemen, I do not know on exactly what lines you wish

me to speak, but it may be your desire to ask me certain questions, and if so, I shall be very glad to answer them as best I can.

The Chairman:—You wrote me a letter saying you desired to be heard on certain questions.

Mr. Wolf:—Yes.

The Chairman:—It is for the reasons stated in your letter that we have appointed the meeting for this morning.

Mr. Wolf:—One of the questions I wish to bring to the attention of the commission is the classification of immigrants by faith. That is what it amounts to, as far as the Jewish immigration is concerned. Some years ago that question arose in the Immigration Bureau, when Mr. Powderly was Commissioner General, and I was invited to New York. We argued the matter there at length, and the Bureau finally came to the conclusion to eliminate the word "Jew" from the immigration list, and I supposed that the subject had ended then and there. But it has been revived, and the word is now being used, I believe, not only by the authorities, but its use is also contemplated in the report of your honorable commission, as I have been informed. The point we make is this: A Jew coming from Russia is a Russian; from Roumania, a Roumanian; from France, a Frenchman; from England, an Englishman; and from Germany, a German; that Hebrew or Jewish is simply a religion.

Senator Lodge:—What is he if he comes from Poland?

Mr. Wolf:—I suppose he is a Pole, or if he belongs to—

Senator Lodge:—"Poland" is a geographical expression.

Mr. Wolf:—That is all. It is not for me to inform intelligent gentlemen like yourselves that Poland has been divided among different States of Europe.

Senator Lodge:—Do you think that Poles ought to be classified as Prussians, Austrians, Russians, depending upon which part of Poland they come from?

Mr. Wolf:—I do.

Senator Lodge:—And the Irish as British?

Mr. Wolf:—Yes, sir. I wish to state right here, for the purpose of avoiding any conflict or misunderstanding, that a certain portion of the Jewish people claim that the Jewish are a race, especially the Zionists, who cling to the idea of returning to Palestine and founding a Jewish state; and I am not speaking for that portion of the Jewish people.

Senator Lodge:—No; I understand that there is a difference.

Mr. Wolf:—The Reform element in the United States, and throughout the world, that class which has not been living in Russia and Roumania under medieval conditions, is decidedly on the lines I have indicated; that is, that we are citizens of the country in which we reside, and we have been fighting in every possible way against the idea of founding a Jewish state.

Senator Lodge:—Do I understand you to deny that the Jews are a race?

Mr. Wolf:—How?

Senator Lodge:—Do you deny that the word "Jew" is used to express a race?

Mr. Wolf:—As the representative of the Union of American Hebrew Congregations—which I have been for nearly thirty years—when the question whether the Jews were a race arose some years ago, I took up the matter and propounded a series of interrogatories to some of the leading Jews of the United States, among others the Hon. Mayor Sulzberger, who is president of the American Jewish Committee; Dr. Cyrus Adler, who was librarian of the Smithsonian Institute, and is now president of Dropsie College in Philadelphia; Dr. Emil G. Hirsch, a noted rabbi in Chicago; Dr. K. Kohler, president of the Hebrew Union College in Cincinnati; and Dr. M. Jastrow, who was one of our most noted Jewish scholars; and each and every one of them (and their views are to be found in this little pamphlet which I will leave with you) states that the Jews are not a race.

Senator Lodge:—That, I think, is an important point. I have always supposed they were. I find in the preface of the Jewish Encyclopedia, which is signed by Cyrus Adler, among others, this statement:

"An even more delicate problem that presented itself at the very outset was the attitude to be observed by the encyclopedia in regard to those Jews, who, while borne within the Jewish community, have, for one reason or another, abandoned it. As the present work deals with Jews as a race, it was found impossible to exclude those who were of that race, whatever their affiliations may have been."

Senator Lodge:—Let me get at it. How would you classify Benjamin D'Israeli? Was he a Jew?

Mr. Wolf:—He was born a Jew.

Senator Lodge:—No, he was not born a Jew, for he was baptized in a church.

Mr. Wolf:—He was born of Jewish parents, and subsequently, at a certain age was baptized.

Senator Lodge:—He was baptized as a Christian. He then ceased to be a Jew.

Mr. Wolf:—Yes; religiously he ceased to be a Jew.

Senator Lodge:—Ah! Religiously. He was very proud of the fact that he was a Jew and always spoke of himself in that way. Did the fact that he changed his religion alter his race?

Mr. Wolf:—It did not change the fact that he was born a Jew not at all; and I know the Jewish people throughout the world have claimed him, Heine, Boerne, and others, who were born of their blood as being Jews, when they speak of persons who have accomplished something wonderful in the world. But they ceased to be Jews from the standpoint of religion.

Senator Lodge:—Undoubtedly. What I want to get at is whether the word "Jew" or "Hebrew" is not a correct racial term.

Mr. Wolf:—You will pardon me, you will find a letter from Dr. Cyrus Adler right at the close of the pamphlet, which, perhaps, you might read for the benefit of the committee.

Senator Lodge:—(After reading letter referred to). I do not think that answers anything.

Mr. Wolf:—You can keep this pamphlet if you desire, and look it over. There are a number of other opinions there.

Mr. Wheeler:—It treats of the entire subject?

Mr. Wolf:—Yes, and kindred subjects. It is the report of the board for the year ended January, 1904.

The Chairman:—You may proceed, Mr. Wolf.

Senator Lodge:—Excuse me for interrupting you. I merely wanted to find out what your position is.

Mr. Wolf:—The position we have broadly taken is that in the classification of immigrants the word "Jew" is entirely uncalculated for; that those persons come from the respective countries of their birth and arrive here as other immigrants, and therefore ought not to be classified as Jews unless you classify every immigrant by faith—a Russian of Jewish faith, a Russian of Green faith, and so on and so forth. If you make no discrimination, we have no objection at all, but if you are going to discriminate and mark the Jews distinctively, we do object.

The Chairman:—Do you make any distinction between the terms "Jew" and "Hebrew"? The word "Hebrew" is the one used by the department and the government generally in its classification.

Mr. Wolf:—I am not prepared to answer that question intelligently, as I am not a scholar to the extent of defining those words.

The Chairman:—I was merely asking because of the fact that the Government invariably uses the word "Hebrew."

Mr. Wolf:—I know.

Senator Lodge:—Not in any religious sense, but in a racial sense.

Mr. Wolf:—Personally, I have always used the word "Jew," and I have never shirked responsibility therefore, nor do I regard it, as it seems to have been taken by some, as a term of reproach, and who use the word "Hebrew" simply to soften the aspersion. I have never considered it in that way, and I do not think the best of our people do.

The Chairman:—With you the words would be synonymous?

Mr. Wolf:—Yes.

Representative Bennet:—The word "Hebrew" and "Jew" describe the same people?

Mr. Wolf:—Oh, yes.

Representative Bennet:—The only difference being that they would apply at different times in the history of the same people. Is that not correct?

Mr. Wolf:—Yes, sir, that is correct.

Mr. Wheeler:—"Hebrew" is equally objectionable, from your standpoint, in regard to the matter in question here?

Mr. Wolf:—Equally so. These people simply come as citizens of the respective countries in which they were born, and from which they have emigrated, and we here in this country claim that we are citizens of our common country and that what our faith is concerns no one but ourselves. Here is a pamphlet from the Jewish Historical Society, taken from the book I published—the American Jew as a Soldier, Patriot and Citizen—which gives a resume of what citizens of Jewish faith in the United States have accomplished since the

In the same encyclopedia is a statement by Joseph Jacobs, B. A., formerly president of the Jewish Historical Society of England:

"Anthropologically considered, the Jews are a race of markedly uniform type, due either to unity of race or to similarity of environment."

Do you mean to deny—I want to understand your position—that the word "Jew" is a racial term?

Mr. Wolf:—I have made my statement, and my opinion is in this pamphlet.

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days of the Revolution up to the present. We were not enlisted as Jews but as citizens.

Senator Lodge:—Are there not a great many Jews who are not of the Jewish faith or the Israelitish religion? I have been told that there are many Jews in this country at the present moment who are not of the Jewish faith.

Mr. Wolf:—A man is either a Jew in faith or he is not. He may be of the Orthodox or of the ultra-Orthodox or the Reform. There are agnostics among the Jews, of course as there are in Christian churches.

Senator Lodge:—Certainly. But I was told by the Police Commissioners in New York some years ago that there are a considerable number of Jews, people who were classified as such on entering as immigrants, who are not adherents of the ancestral faith.

Mr. Wolf:—Very likely. I have no doubt there are 500,000 Jews in the city of New York, if you ask them whether I was a Jew would say "No," because I do not cling to the old traditions and liturgy to which they religiously and faithfully adhere.

Senator Lodge:—But those people, certainly some, I do not know how many, who are Jews, but who for one reason or another have abandoned their faith, as people in all religions frequently do, would be classified as Jews.

Mr. Wolf:—Classified by whom?

Senator Lodge:—In the returns of the Immigration officers.

Mr. Wolf:—That may be.

Senator Lodge:—I have never supposed for one moment, and I do not now suppose, that the Jews who are put down in the immigration returns as such as classified according to religion.

Mr. Wolf:—You classify them under the supposition, as I understand—

Senator Lodge:—On the supposition that it is a race.

Mr. Wolf:—That the Jewish people constitute a race as the English are a race, as the Germans are a race, and so forth.

Senator Lodge:—Yes, as the Poles are a race, though they have no country and no nationality, as the Irish are a race, although they have no nationality and no country.

Mr. Wolf:—I understand, but how much there is in that information I do not know, that the opposition to classifying these people as immigrants from Russia is owing to the protest made by the Russian authorities, we do not wish it understood that so many Russian subjects are immigrating to the United States.

Senator Lodge:—I never heard of that.

The Chairman:—Nor have I.

Mr. Wolf:—That has been stated.

Senator Lodge:—I do not imagine that has anything to do with it. It never occurred to me until I heard you were coming here that the classification as made by the immigration authorities had anything to do with religion. I supposed it was a race classification. It is important, very important, to get the race classification as nearly as we can.

Mr. Wolf:—Yes.

Senator Lodge:—As you all know there are what we call scientific races; that is, the races which are defined by physical peculiarities; the great divisions, like the Mongol, the Negro, the North American Indian, the Aryan, the Semitic. Those are what we call the scientific races, where the difference in the skulls, and so on has all been retained. Of course, in Europe there has been a great mixture of races and the scientific divisions have largely disappeared. But there are people which have been formed gradually, as the English, the German, in which there is a great mixture of blood, but which are historically racial, just as the Poles are historically a race. They may not be scientifically a race, because there is a considerable admixture of blood. But the classification made by the Immigration Bureau is on the basis of historic in contradistinction to the broad scientific division, which would be of no value whatever in making returns. I have always supposed that this classification was made exactly as they classify the Irish and the Pole, as the Syrian and the Armenian. It would be an absurdity to classify the Syrians and the Armenians as Turks. They are subjects of the Sultan of Turkey, of course; they are Turks politically.

Mr. Wolf:—You are aware that the Census Bureau some time ago attempted to classify in the same manner, and it was prohibited from doing so.

Senator Lodge:—The word "race" was stricken out of the census report. I think it was a great mistake. It makes the returns almost valueless.

Mr. Wolf:—I can simply repeat what I have said, that I am voicing the opinions of those whom I represent—the Union of American Hebrew Congregations and the order B'nai B'rith. They are opposed to the classification as made in the last few years and as contemplated so far as I am informed, in the report of the commission. Of course, no one can foreshadow what the report will be.

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that the Jews are both unpatriotic and dishonest. For the request of these two gentlemen, even though they do belong to the "holier-than-thou" school of patriotism practically amounted to this: that in the first place they required, for an imagined or real benefit of their people, that the government spend its money on statistics of the incoming immigrants, which would be of no value, and in the second place they asked the government to connive with them at the perpetration of a falsehood. In other words they demanded of the government to eliminate the word "Hebrew" from the Immigration reports, so that it may not be known that so many of the foreigners of this country are Jews, claiming that the knowledge that so many of our immigrants are Jews would tend to arouse greater prejudice against us.

In the complete report of the hearing, it is clearly shown that both Mr. Wolf and Judge Mack desired to have the change in the Immigration reports so that the general public will be kept in ignorance of the exact proportion of the new-comers to this country who belong to the Jewish faith and the Jewish people, and this in plain, unvarnished language simply means that they asked the government to help them in creating a false impression by concocting misleading statistics.

I am for the moment leaving out the question of dignity. Men who were in any way really proud of their people whether racially, religiously or otherwise, should want rather to emphasize their strength and their numbers, than to deny or diminish these assets. But how does it harmonize with the lofty patriotism and vaunted integrity of these gentlemen to ask the government to do something which is clearly to its own disadvantage. But consistency is not one of the virtues of our "prominent Hebrews." In Washington, our leaders plead with the government to help them make it appear that there are not many Jews in this country, while in New York one of our great philanthropists cries from the house-tops that there are too many Jews here, and that Jewish immigration to this country is becoming dangerous. Would it not be well for our public men to get together and to come to some understanding as to just what the trouble is?

Incidentally Mr. Wolf ought to find out the difference between the terms "Jews" "Hebrews" and "Israel" and not wait for a Gentile, Congressman Bennett, to instruct him in these matters. The great

representative of the Union of American Hebrew Congregations ought to pick up a few things about the Jews.

**A NEW LAND FOR THE JEWS.**  
But we need not worry any longer about the dangers of congestion. Here is a new land for the Jews. The Hon. John G. Brady, ex-Governor of Alaska, certainly invites us to go and settle in the far-off regions of that picturesque country, and, I suppose that since this gentleman gave out his interview to the Jewish newspapers millions of our people must have started for the new, though somewhat cold, land of promise.

Jews, you know, are very ready and glad to go to any place which is pointed out to them. All you have to do is to tell them to go to Manchuria, Alaska or Macedonia, and at once thousands of our people scramble one over another to get to the new territory. All you have to do is to make a speech and to give out an interview and the stream of immigration is at once diverted.

Our people do not care anything about the places where their relations, their brothers, their cousins, and fathers and sisters have settled before them; they do not care anything about going to the country where their friends have gone and settled before them. They are not at all attracted by cities of large Jewish populations and which have, by virtue of Jewish institutions and a common Jewish life, become Jewish centres.

Jews do not care anything about places where, amidst friendly surroundings and familiar scenes, they can find relief from the loneliness and stress of struggling in a new land. They do not care anything about settling among their own people, where their needs are smaller and where they are better able to start life anew. Our people do not care anything about these things.

You mention a new country and off they go, one Jew racing with the other as to which will get there first. If it is a God-forsaken country like Alaska it is all the more attractive; it gives the Jews a chance to spread there the Cincinnati Jewish Mission. A new country for the Jews, and there is one discovered and offered us every little while. We continue to be very much in demand. But I am not quite sure as to whether they really want our people to go to this far-away-out place, or as to whether they want the room which we take up right here.

Anyway, thank you, Mr. Brady. I would gladly go to Alaska—only I have already made another arrangement.

**A KAPZEN COMES TO THE RESCUE,** I have received the following letter, which offers great relief to the Jews of our city.

"Dear Mr. Points of Order:  
"I see that the Heinsheimer bequest of \$1,000,000 is causing much trouble for our community. Some of our institutions have too much money, and so they stand on their dignity, and do not want to take this munificent gift on the condi-

tions on which it is offered, and the other institutions need the money, but have not got enough pull to carry through their plan of a Federation. As to public opinion, it does not amount to a hang. The result is, that there has been much conflict and bitterness of feeling and everybody is greatly perplexed and troubled as to what is going to be done with the sum of \$1,000,000.

"I am willing to take it. I accept the conditions. I will federate, organize and amalgamate with anybody and everybody. I am a *kapzen* and a *baal metupl*, and have long been out of work, though I have worked hard trying to get a job. The Heinsheimer bequest was left for charity and I need the money. I promise that if I get the money I will become self-supporting and show Dr. Lee K. Frankel a *muster* of constructive charity. I promise that if I get this million I will not importune Mr. Waldman nor any of his assistants any more.

"It has always been more or less of a nuisance to go to 21st Street and Second Avenue, anyway. It is so far uptown and out of the way for our poor people. It is too far to walk, and yet one does not want to pay five cents for riding such a short distance. I will not take up any more of your time. If you can arrange it, I will take the \$1,000,000 and relieve our people of the great trouble which this bequest is causing them. My references are to be found among the cases of the United Hebrew Charities and I will be at your disposal any time I am wanted.

"Your very truly,  
"A. KAPZEN."  
B. G. R.

**HIRSCH, VICTORIA.**—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Victoria Hirsch, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Julius E. Baer, No. 20 Vesey Street, in the Borough of Manhattan, in the City of New York, on or before the 18th day of April next.

Dated New York the 14th day of October, 1909  
HENRY MYERS and MORRIS COOPER, Executors.

**NATHAN, MARCUS.**—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Marcus Nathan, 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 Samuel Bitterman, No. 309 Broadway, in the City of New York, on or before the 22d day of June next.

Dated New York, the 8th day of December, 1909  
RUSA NATHAN, FISHER LEWINE, HARRY FRIED, Executors.  
SAMUEL BITTERMAN, Attorney for Executors, 309 Broadway, N. Y. City.

**FASSIG, PETER.**—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Peter Fassig, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, at the office of Charles A. Strauss, No. 23 Broadway, in the Borough of Manhattan, in the City of New York, on or before the 18th day of June next.

Dated New York, the 6th day of December, 1909  
FRANK M. PATTERSON, Attorney for Administrator, No. 27 William street, New York City.

**THEODORE FASSIG, Administrator.**  
**JOEL, LUCY.**—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 Lucy Joel, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber, at her place of transacting business at the office of Charles A. Strauss, No. 23 Broadway, in the Borough of Manhattan, City of New York, on or before the 23d day of July next.

Dated, New York, 5th day of January, 1911  
BELLE JOEL, Administratrix.  
CHARLES A. STRAUSS, Attorney for Administratrix, No. 23 Broadway, Borough of Manhattan, City of New York.

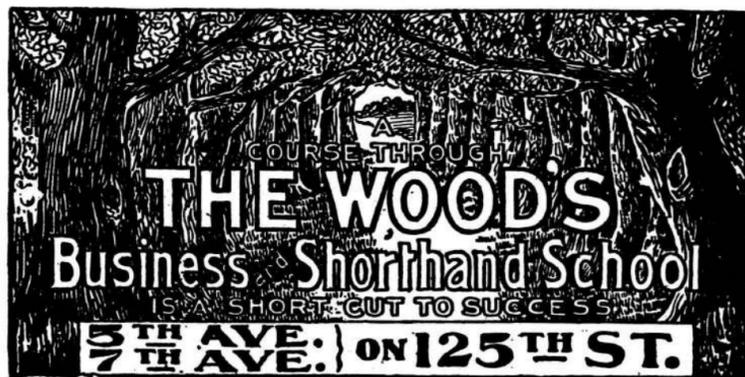
**KOHN, SAMUEL.**—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Samuel Kohn, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber, at her place of transacting business at the office of Arthur E. Spingarn, No. 95 Liberty street, in the City of New York, on or before the 8th day of June next.

Dated New York, the 18th day of December, 1909.  
MARTHA A. KOHN, Executrix.  
ARTHUR E. SPINGARN, Attorney for Executrix, No. 95 Liberty street, Borough of Manhattan, New York City.

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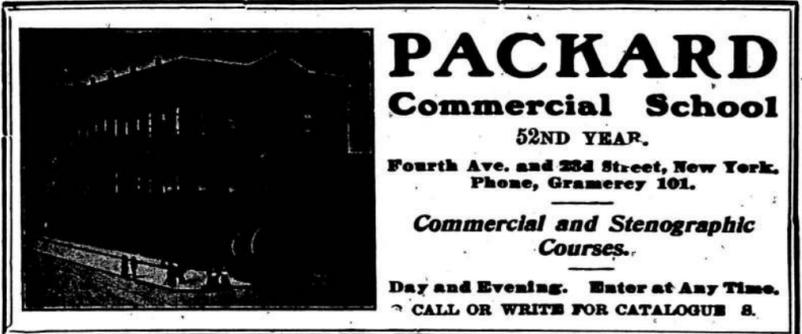
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# Items of Interest in the Jewish World.

A new Yiddish daily, the Tageblatt, has appeared in Kieff.

A fresh attempt to obtain a revision of the Hillsner case has met with a rebuff.

The Hebrew Charity Association, of Harrisburg, Pa., attended to 1,064 cases last year.

District No. 3, I. O. B. B., has elected as president Isidore Sobel, postmaster of Erie, Pa.

Bids for the erection of a new Hebrew Free School have been opened at Worcester, Mass.

The Passaic, N. J., Congregation of Hungarian Hebrew Men have filed plans for a \$12,000 synagogue.

The Players' Club of the Chicago Hebrew Institute presented "David Garrick" last Saturday night.

The Baron de Hirsch colonies in South Jersey are prospering, and several new houses have been planned for Carmel.

The debt of \$5,000 which is owed by Temple Israel of Macon is to be paid off by a fair to be held early in March.

The Russian New Year has witnessed the reappearance of the Frauld in Warsaw, and of the Voschod in St. Petersburg.

The Union of French Rabbis will assemble for their annual conference on Tuesday, June 21, and the following days.

Judge Menz, of Dresden, who in a recent case had designated all the Jews as usurers, has been transferred to another town.

The several Jewish communal organizations of Dayton, O., at the instigation of Rabbi David Lefkowitz, have planned a federation.

Rev. Lewis B. Michaelsen, of Congregation B'nai Shalom, of Brooklyn, has accepted a call from the Congregation Har Sinai, of Trenton, N. J.

The Mayor and police of Jersey City have begun an active campaign against the jewbaiters of that city. Six were gathered in on Sunday last.

M. Salomon Adida has given 50,000 francs for the erection of a Talmud Torah at Constantine, Algeria, conducted by the "Alliance Israelite."

The Emperor has conferred the Knighthood of the Order of Leopold on Court Councillor Dr. H. Muller, Professor at the University of Vienna.

The Montefiore Home, which recently purchased ground for a new home, has sold its present site to a builder for a consideration approximating \$600,000.

A subscription has been started by District No. 3, I. O. B. B., to raise \$20,000 for the erection of a home for parentless and friendless Jewish children.

The death of Jacob Myers last week, at Dorchester, Mass., in the eighty-fifth year of his age, removes one of the oldest and best known Jewish residents of Boston.

The Keneseth Israel Alumni, of Philadelphia, have taken title to a lot adjoining the synagogue as a site for a library building. The lot is assessed for \$60,000.

Mlle. Selma Kurz, the celebrated prima donna of the Vienna Imperial Opera, is to be married to Philipp Ritter von Gomperz, member of the Moravian Diet.

Mrs. Hugo Rosenberg, ex-president of the National Council of Jewish Women, will soon sail for a year's trip abroad, during which she will study European Jewish conditions.

Over 8,000 took the examination for census enumerator in this city last Saturday. A special examination was held for those who did not care to desecrate the Jewish Sabbath.

The Jewish hospital in Safed, which is being built by the munificence of Baroness Rothschild, of Paris, is nearing completion. It is exactly opposite the English mission hospital.

Bernard Bettman, who was president of the Hebrew Union College for thirty-five years, has been elected honorary president for life, an office which was specially created for him.

A few years ago only two or three steamers entered Jaffa harbor weekly. Last year 694 steamers entered, 204 being English, 106 Russian, 99 Italian, 91 American and 86 French.

The Kishineff students of the local gymnasium have abandoned an excursion to Moscow, in view of the fact that their Jewish colleagues were prohibited from accompanying them.

The report of the Austrian Naval Hospital mentions a donation of 30,000 kronen from Baron Albert von Rothschild and a legacy of 50,000 kronen from the late Herr Wilhelm Freyberg.

Major Eduard Pick died at the Garrison Hospital in Vienna, on the 11th ult., in his fifty-seventh year. He was a man of great military ability and of high moral character and a thoroughly loyal Jew.

In his religious census of the world Dr. H. Zeller, director of the Statistical Bureau in Stuttgart, estimates the total number of Jews at 10,860,000, or seven in every thousand of the earth's inhabitants.

MM. de Rothschild Brothers, of Paris, have contributed 100,000 francs to the public fund which is being raised for the purpose of relieving the widespread distress occasioned by the disastrous floods in that city.

The will of Captain Julius Friedman, who ten years ago left almost \$1,000,000 to Jewish San Francisco charities, is about to be contested on the ground that the bulk of the estate was left to a charitable institution.

M. Saint-Paul has been appointed member of the French Council of State. Two other Jews are members of this important body, namely, M. Camille Lyon (who is president of a section of the Council), and M. Camille See.

The Emperor of Austria has conferred the Commandership of the Order of Francis Joseph on M. Emanuel Salem, the eminent lawyer in Salonica, for many services rendered to the Austro-Hungarian colony in that city.

The conference of the Jewish Women's Trade Schools closed at Wilna after the adoption of resolutions in favor of separating technical from secular studies, making the former fundamental, and of introducing modern Yiddish literature into the school curriculum.

The rapid growth in membership of the Congregation B'nai Abraham, of Newark, N. J., has forced the congregation seriously to consider the erection of an addition to the edifice on the vacant plot at the south side of the present structure.

An appeal to the New York State Board of Charities, by Mrs. Bertha B. Grad and others, for permission to establish a free medical clinic for women in the upper east side of Manhattan Island, has been opposed by the Mt. Sinai and Sydenham hospitals.

Ex-Secretary of the Treasury, Leslie M. Shaw, in an address before the Pierce School Alumni Association of Philadelphia, Pa., said "the remarkable success of the Jewish people in this country is due principally to their unflinching politeness."

The Chief Rabbi of Turkestan was in St. Petersburg to plead the cause of the Jews who have been ordered to leave that Asiatic province of Russia. His petition to Stolypin has the support of a number of manufacturers of Moscow who do business with the Jews of Turkestan.

M. Markoff, the Reactionary leader, was suspended on Monday for fifteen sessions of the Duma because of an attack which he made upon the Jews during a debate upon the subject of reforms in the local courts, his offense being aggravated by a subsequent insult to the president.

The new Bosnian constitution and electoral law have just been promulgated. The elections for the Assembly will be made in three groups, and the electors divided according to their religions. Catholics will have sixteen representatives, Mohammedans twenty-four, Servian Orthodox thirty-nine, and the Jews one. The latter is to represent a Jewish population of 8,000.

In the German honors lists issued recently the names figure of several Jews who have been decorated with the Order of the Crown and the Red Eagle Order. They include Privy Councillors Professor Dr. Jaffe (Konigsberg), and Professor Dr. Ehrlich (Frankfurt), and Professor Heinrich Grunfeld, Dr. Walter Bathenau, Judicial Councillor Simkiewicz and Judicial Councillor Dr. Landau (Berlin).

Jacob Gordon's drama, "God, Man and Devil," was produced at St. Petersburg, in the Imperial Catherine Theatre, under the title of "Sataka." Naturally the "Black Hundreds" protested against the representation. They based their protest on the ground that the hero of the play was a caricature of their leader, Dr. Dubrovin, and notwithstanding that the piece had been well received, it has now been removed from the repertoire.

The great Talmud Torah School at Adrianople is heavily in debt to the State, and repeated demands for payment having remained unsatisfied, the local authorities decided to sell a portion of the property by auction. As soon as this fact came to the notice of the Chief Rabbi of Turkey he called on the Minister of Finance, and pointed out to him that according to the Firman granted by former Sultans to the Jews all buildings used for public worship and for charitable and educational purposes were exempt from rates and taxes. The Minister recognized the force of this representation, and he at once telegraphed to Adrianople to stop the sale. He also promised the Chief Rabbi to send a circular letter to all the Provincial Governors calling their attention to the privileges of the Jews in this respect.

### The Fate of 11,000 Jews.

The fate of 11,000 Jews at Kieff is trembling in the balance, says a foreign correspondent. As matters stand at present, they all have to find new homes in the Pale of Settlement. A large number of them have already been exiled, a fair proportion of them await banishment hourly, though most of those unfortunates expect that the police will, after all, extend the time to April, not only to a chosen few, but to all who have not yet been driven out from the city and its suburbs. The original report that the petition for the postponement of the exile of the Dimievka Jews was definitely rejected, has not proved to be quite correct. It is now stated that the local rabbi has received an assurance that the rights of residence of the Jews would be revised before the order is carried out. It is interesting to note that in reality the St. Petersburg authorities alone are responsible for the wholesale character of the exiles at the present moment. The local police have always considered Jews as lawful residents of the city in accordance with the spirit and letter of M. Stolypin's circular. Then came the official explanation of the document inviting the authorities to banish all Jews, who lost their privilege to reside outside the Pale since the issue of the circular, which threw thousands of Jews and large numbers of Russian tradesmen into a state of panic. Equally disappointing was the Senate's declaration that only the Jews whose ancestors resided at Turkestan before the Russian conquest are legally entitled to remain there. The rabbi of the Bokhara Jews has arrived at St. Petersburg with reference to the exile of the members of his community from Turkestan and Central Russia. He is also supplied with several petitions from the Moscow merchants and from the peasants of the rural districts on behalf of the Bokhara Jews.

### Hungarian Zionist Society.

An open meeting and debate on "Zionism" will be held under the auspices of the Hungarian Zionist Society, Sunday, February 13, 1910, 2 p. m., at Stuyvesant Casino, 140-142 Second avenue between Eighth and Ninth streets. Rabbi Joel Blau, of Brooklyn, and Mr. Mogyorossy will address the meeting. Dr. S. Buchler will preside.

### American Jewish Historical Society.

The eighteenth annual meeting of the society will be held at the rooms of the New York Historical Society, Central Park West, between Seventy-sixth and Seventy-seventh streets. Three sessions will be held, one on February 21, at 8.30 p. m., and two on February 22, beginning respectively at 10.30 a. m. and 3 p. m. A cordial invitation is extended to members and their friends and all persons interested in the work of the society to be present. The following papers will be presented:

M. Abraham Cahen, 1, "The Jews of Martinique in the 17th Century;" 2, "The Jews in the French Colonies in the 18th Century."

Rev. Dr. E. N. Callish, "Moses Myers of Norfolk."

Rabbi Henry Cohen, 1, "American Notes, 1841-1846, being Excerpts from the 'Voice of Jacob';" 2, "The Communal Growth of Sixty Years."

N. Darnell Davis, Esq., "Additional Notes on the History of the Jews in Barbadoes."

A. M. Friedenberg, Esq., 1, "Moses Wasserman, author of 'Judah Touro';" 2, "A List of Jews Who Were Grand Masters of Masons in Various States of This Country."

Lee M. Friedman, Esq., "Francisco de Faria, an American Jew, and the Popish Plots."

B. H. Hartogensis, Esq., "Consanguineous Marriage at Jewish and America Law."

Leon Huhner, Esq., 1, "Jews Connected with Colleges and Professions in the Thirteen Original States Prior to 1800;" 2, "The Jews of Virginia Prior to 1800."

Prof. Joseph Jacobs, "Jewish Arctic Explorers."

Max J. Kohler, Esq., 1, "Roscher's Classical Essay on the 'Jews in the Middle Ages from the Standpoint of General Commercial Policy' (1875), its Precursors and Successors;" 2, "Unpublished Correspondence between Thomas Jefferson and Some American Jews."

Samuel Oppenheim, Esq., "Charles II. and His Contract with Abraham Israel de Piso and Abraham Cohen for the Working of a Gold Mine in Jamaica, March 5, 1662-3."

Rev. Dr. D. de Sola Pool, "Hebrew Learning Among the Puritans of New England Prior to 1700."

Rev. J. S. Roos, "Further Notes on the History of the Jews in Surinam."

Dr. A. S. W. Rosenbach, 1, "An Early Attempt to Introduce the Study of the Hebrew Language in America;" 2, "Notes on Early Publications Relating to Jews in Philadelphia."

David Sulzberger, Esq., "The Beginnings of Russo Jewish Immigration to Philadelphia."

### New Orphan Asylum Projected.

It is rumored that a new orphan asylum will soon be established in this city, and will occupy the premises soon to be vacated by the Hebrew Infant Asylum on Eagle avenue. The institution will be run in accordance with rigid Orthodox requirements.

### Hebrew Technical Institute.

The annual meeting of the members will be held on Sunday morning, February 13, at 10.30, at the Institute, 36 Stuyvesant place. Routine business will be transacted, and an election of seven trustees will take place.

### People's Hospital.

A reception will be tendered the officers and directors of the People's Hospital by the auxiliary societies connected with the hospital, at Terrace Garden, East Fifty-eighth street, on Monday evening, February 28, at 8 o'clock. Rev. Rudolph Grossman, Hon. Frank Moss and others will deliver addresses, and dancing will follow.

### Joseph Mayor Asher Memorial Library.

The library of the late Rev. Professor Joseph Mayor Asher has been acquired by the Congregation Orach Chaim and will soon be installed in the vestry rooms of the synagogue. The collection embraces many rare works of Hebraica and Judaica, and is one of the most valuable reference libraries ever gathered together.

For the week of February 14, at Keith and Proctor's Fifth Avenue Theatre a bill composed entirely of headline acts will be presented, including Clayton White and Marie Stuart, Billy B. Van and the Beaumont Sisters in "Props," Edwards Davis (M. A.) and company, Marie Dainton, Pringle and Whiting, Gladys and Maud Finney, the Bordini Brothers, and Ferry, the human frog.

The ensuing week will be society week at the Colonial, as Mrs. Patrick Campbell will make her initial plunge in vaudeville next Monday at that theatre in a one-act play entitled "Expatriation." Snap Shots, with Johnny McVeigh and Nettá Vesta will be presented for the first time in New York, and Haines and Vidocq will entertain with their amusing talk, the Five Olympians, Hugh Lloyd, and several other attractive features will fill out the balance of the mill. Sunday concerts will be given as usual.

### Jewish Deaf Mutes Provided For.

The first annual meeting of the Institution for Improved Instruction for the Deaf, since its establishment as a strictly Jewish instead of a non-sectarian establishment, took place Sunday morning, 30th ult., in the institution building, Sixty-seventh street and Lexington avenue.

The report of the president, Mr. George Rosenfeld, was most interesting, showing how the institution, while non-sectarian, had gradually realized its failure to secure the support of Christians and Jews alike, because each felt lukewarm on non-sectarianism. Its financial matters at last rendered it necessary to take vigorous steps. It was proposed to transfer the institution to the Board of Education for a day school for deaf mutes. But meanwhile the Horeb Society had been organized by the Union of Orthodox Jewish Congregations to establish a Jewish Home and school for Jewish deaf mutes, having through investigation discovered that not only there were from two to three hundred Jewish children in Christian or non-sectarian institutions, but that there were many who were receiving no education at all.

The directors took action, the aid of the Council of Jewish Institutions was asked and most cordially and generously given, and after preliminary consultations a formal meeting was held March 24. The result was that the Christian directors of the institution for the Improved Instruction of Deaf Mutes were to resign. Jewish directors were to be appointed and the institution turned into a Jewish one. The sum of \$30,000 raised by the council and by the institution to wipe out indebtedness. This was done, the Horeb Society stipulating that "the said Institution for Instruction of Deaf Mutes shall be henceforth conducted as a strictly Jewish institution, that is to say there shall be Jewish religious services, Sabbaths and holy days shall be observed, the Jewish religion shall be taught and the Jewish dietary laws shall be carried out."

Mr. Rosenfeld then described the improvements that had been made and indicated the necessity for providing for a greater number of children. The capacity of the institution is for about 225. There are about 220 at present, and the vacancies will no doubt soon be filled. But it is known that there are about 200 Jewish deaf mutes in another deaf mute institution under Christian influences, besides many receiving no education whatever. The children are taught by the oral method of instruction, certain trades are taught, but it is desired to extend the technical education and introduce printing, designing and illustration.

It may also be noted that the institution now ranks as one of the foremost in the country for the excellence of its system. Much satisfaction was expressed at a meeting of representatives of deaf mute institutions held in the building about three weeks ago, when Dr. Alexander Graham Bell gave a special address to the visitors, specialists, who had gathered from various parts of the country.

After the regular routine business the gathering dispersed, witnessed some of the children's exercises and then saw the children assembled in the dining room for dinner. The regular grace before meals, which, with the Shemang, is sung on the walls of the dining room, was recited by Dr. Mendes and the movements of his lips were followed by the silent assembly until at the end those children who were able answered Amen.

### Society of American Cantors.

The reorganization of the Society of American Cantors is now "en effet," the inauguration of the movement as well as the installation of the officers taking place January 18 at Vienna Hall. The venerable cantor, Rev. B. Hast officiated. During the banquet which followed addresses were delivered by Rev. E. Kartschmaroff, acting as temporary chairman, and the Rev. A. Eisenberg to toast master. On Monday, February 7, a regular meeting was held and it was decided to arrange a concert of traditional music, to be given by the united Temple choirs, under the management of the Society of American Cantors.

The officers of the society are: Rev. Herman L. Martin, president; Rev. H. Newmark, vice-president; Rev. Max Salzberg, treasurer; Rev. Isidore Frank, secretary. The Revs. Simon Schlager, Max Grauman, Bernhard Steinberg, Nathan Melzaff and Sol. B. Goldman, trustees.

The Hebrew Standard was unanimously adopted the official organ of the society.

### Jewish Community of New York City.

A joint meeting of the Committee on Propaganda and Organization and the Committee on Convention of the Jewish Community was held on Monday afternoon at the Hebrew Charities Building. Steps were taken to secure the interest of a larger number of congregations and societies in the work of the Kehillah, and other arrangements were made for the second convention of this organization, which will open on February 26 and continue through the day of February 27. It was reported that during the last few weeks a number of new societies became affiliated with the Kehillah. During the time when arrangements for the convention are being made the Committee on Propaganda and Organization will maintain downtown headquarters at the Hebrew Library of the M'phitzay Sfath Eber, 234 East Broadway, where persons interested will be able to secure information every Tuesday and Thursday evening about the work of the Kehillah, and about the election of delegates to the same.

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### SOCIAL.

Mr. and Mrs. Jos. Robinson have taken up their residence at Fulton Court, No. 68 Lenox avenue.

The Progress Relief Society will give a theatre party on Wednesday evening, February 23, at the Plaza Music Hall. Mrs. A. Oberstein is chairlady of the affair. Tickets may be had from the secretary, Mrs. Holzwasser, 73 East Nintieth street.

### BAR MITZVAH.

FISHEL.—Mrs. A. Fishel announces the Bar Mitzvah of her son, Daniel Lincoln, Saturday, February 12, 1910, at Temple Ahawath Chesed Shaar Hashomayim, Fifty-fifth street and Lexington avenue.

GUMBINER.—Mr. and Mrs. David Gumbiner, of 1420 Fifth avenue, announce the Bar Mitzvah of their son Leon at Ohav Zedek Synagogue, 18 West 116th street, on Saturday, February 12. Reception Sunday, February 13, at 6 p. m., at 165 East 116th street.

LEVI.—Bar Mitzvah of Sigmund, son of Mr. and Mrs. Joseph Levi (nee Zimmern), at Temple Agudath Jeshorim, Eighty-sixth street, near Lexington avenue, on Saturday, February 12, 1910. At home Sunday, February 13, 1910, at 104 East Eighty-first street.

LEVISON.—Mr. and Mrs. Levison, of 968 St. Nicholas avenue, announce the Bar Mitzvah of their son, Morris, February 12, Temple Anshe Chesed, Seventh avenue and 114th street. At home Sunday, February 13, 1910.

### ENGAGEMENTS.

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

HAMBERG-BLUM.—Mrs. Julia Blum announces the engagement of her daughter Henrietta to Mr. Philip Frederick Hamberg, of Philadelphia. Reception Sunday, February 20, from 3 to 6 p. m., 317 East Fifty-eighth street. No cards.

LASK-LOEB.—Mrs. Aaron Loeb, of 204 West 141st street, announces the betrothal of her daughter Lillian to Mr. Louis Lask. At home Sunday, February 20, 322 East Sixty-seventh street, from 3 to 6 p. m. No cards.

LEON-MELTZER.—Mr. and Mrs. H. H. Meltzer, of 275 East Third street, announce the engagement of their daughter Ethel to Mr. Isidor Leon.

LEVY-SIMON.—Mr. and Mrs. Morris Levy, of 42 West 120th street, announce the engagement of their daughter Dorothy to Mr. Myer Simon. Reception at Hotel Savoy, Sunday, February 20, 3 to 6 p. m. No cards.

MARKS.—Mr. and Mrs. Isidor M. Marks, of 421 South Fifth street, Brooklyn, beg to announce the engagement of their daughter Mollie to Mr. Max Rubin, of Cleveland, O.

MINNEMAN-JONAS.—Mr. and Mrs. George Jonas, of 111 West 114th street, announce the betrothal of their daughter

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ter Rhea to Mr. Joseph Minneman. At home Sunday, February 13, from 3 to 6 p. m.

SALSBURY-SOSS.—Mr. and Mrs. Joseph Soss, of 476 West 143d street, announce the engagement of their daughter Cecelia to Mr. Albert S. Salsbury. Reception at Savoy, Sunday, February 13, 3 to 6.

SCHIFF-LEUDAN.—Mr. and Mrs. Mackstein announce engagement of their sister, Evelyn Schiff, to Joseph Leudan. Reception Sunday, February 13, 3 to 6, 57 West 111th street. No cards.

SIMON-LEVY.—Mr. and Mrs. Morris Levy, 42 West 120th street, announce the engagement of their daughter Dorothy to Mr. Myer Simon. Reception at Hotel Savoy, Sunday, February 20, 3 to 6 p. m. No cards.

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.

STEIN-WALLENSTEIN.—Mr. and Mrs. Henry Wallenstein, of 73 East Ninety-second street, announce the engagement of their daughter Florence H. to Mr. Simon Stein. At home Sunday, February 20, from 3 to 6. No cards.

STRAUSS-ECKSTEIN.—Mr. and Mrs. Dave Eckstein announce the betrothal of their daughter Frederica Florence to Milford D. Strauss. Reception 693 Madison street, Brooklyn, February 13, 3 to 6 o'clock. 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.

HANDLER-LEVY.—On February 1, by the Rev. Dr. Rudolph Grossman, Etta Levy to Maurice Handler.

KOHN-GLUECK.—At Shaari Zedek of Harlem Synagogue, Lillie Kohn to David Glueck, on February 1, 1910. Rev. Adolph Spiegel officiated.

LOEWENTHAL-MORRIS.—At Brooklyn, January 23, by Rabbi D. Loewenthal, Theresa M., daughter of Mr. and Mrs. William Morris, to Henry Loewenthal.

MINTON-BARNETT.—On Sunday, January 30, by Rabbi Daniel Loewenthal, of Temple Ez Chaim, Ninety-second street, Leah Barnett to George Minton.

ROSENBERG-FRIEDMAN.—On Tuesday the 1st inst., at the Kol Israel Synagogue, 22 Forsyth street, Miss Sarah Rosenberg, was united in marriage to Mr. Irving G. Friedman. Some of those present at the ceremony and the dinner, which followed at Clinton Hall, were: Mr. and Mrs. Louis Barnett, Mr. and Mrs. Chas. Barnett, Mr. and Mrs. Samuel Chas. Barnett, Mr. and Mrs. Max Friedman, Mr. and Mrs. David Levy, Mr. and Mrs. M. J. Levinson, Mr. and Mrs. Morris Emanuel, Mr. and Mrs. Joseph Emanuel, Mr. and Mrs. Pincus Emanuel, Mr. and Mrs. Morris Levy, Mr. and Mrs. Daniel Cohn, Mr. and Mrs. Harry Margolis, Mr. and Mrs. Samuel Margolis, Mr. and Mrs. A. Rosenberg, and Mr. and Mrs. S. J. Hines.

SCHWERIN-LESCHZNER.—Mr. and Mrs. S. Leschzner announce the marriage of their sister, Ernestine, to Mr. L. S. Schwerin, January 30, by Rev. Dr. Loewenthal, at Tuxedo Hall.

SCHWARTZ-UNGER.—On Sunday, February 6, by Rev. Aaron Eiseman, Miss Rose H. Unger to Mr. Isidore Schwartz.

### WEDDING ANNIVERSARY.

CAHN.—On Sunday, February 6, Mr. and Mrs. Chas. Cahn, of 217 East Seventy-first street, celebrated the fortieth anniversary of their wedding. Mr. Cahn was born in Mainz, Germany, and came to this country at the age of fifteen. Mrs. Cahn was born in America. They received numerous and costly gifts, among which was a silver loving cup from the Congregation Rodeph Schalom of which Mr. and Mrs. Cahn have been members for many years.

NEUMAN.—Mr. and Mrs. Emanuel Neuman, of 64 East 123d street, announce that they will celebrate the silver anniversary of their marriage on Saturday, February 19, 1910, at the Lexington, 190 East 116th street.

### OBITUARY.

LAZARUS.—Miss Josephine Lazarus, daughter of the late Moses Lazarus, died suddenly on Thursday at her home, 38 West Tenth street, of pneumonia. Her sister, Miss Sarah Lazarus, died on January 25. Miss Josephine Lazarus was a sister of the late Emma Lazarus, the poetess, and was herself a writer of ability. She had been living at the old Lazarus home in Greenwich Village with her brother Frank.

Public Examination at the Uptown Talmud Torah.  
A semi-annual public examination took place at the Uptown Talmud Torah, 132-142 East 11th street, on Sunday, February 6, 1910. The examiners, headed by Rabbis M. S. Margolies, Bernard Drachman and M. M. Kaplan, divided themselves into groups and examined the pupils of the respective classes. The children acquitted themselves very creditably, and gained a very high opinion for their extraordinary progress on the Hebrew side of the programme, which proved excellent in quality and quantity.

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correct and fluent reading, and the translation classes, who displayed great proficiency by rendering the vernacular into correct and Biblical Hebrew, and the Talmud students by their thorough grasp of the subject.

**Sunday Bill Introduced in Legislature.**  
ALBANY, Feb. 8.—Assemblyman Levy to-day introduced a measure which, in similar form, has been defeated at past sessions of the Legislature. The bill provides:

"No person who conscientiously believes that the seventh day of the week ought to be observed as the Sabbath and actually refrains from" labor on that day, and who has filed written notice of such belief with the clerk of the county in which such person resides, shall be liable to prosecution for performing labor on Sunday, provided he disturbs no other person who is attending public worship or observing such day as a holy time or keeping such day as one of tranquil rest and repose."

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Grand Master Samuel Spitz, of District No. 1, will pay official visits as follows: Akiba, No. 31, Wednesday, February 23; Achai Scholom, No. 56, Sunday, February 27, at 100 West 116th street; Simon, No. 23, Monday, March 7; Menasse, No. 17, Sunday afternoon, March 13; Hosea, No. 37, Sunday evening, March 13; Icacher, No. 7, Wednesday, March 16; Hillel, No. 43, Sunday afternoon, March 20, and Daniel Webster, No. 24, Sunday evening, March 27.

Grand Master M. Samuel Stern, accompanied by the Executive Committee, will pay official visits to the following lodges: Henry Clay, No. 19, Tuesday, February 15; Gad, No. 11, Thursday, February 24; Reuben, No. 3, Sunday, March 6; Achai Scholom, Sunday, March 13.

### Council of Jewish Women.

The New York Section of the Council of Jewish Women will have its annual breakfast at the Hotel Astor on February 14. Among the guests of honor will be Mrs. Nathan Straus, Martha Foote Crow, Lillie Devereux Blake, Madame Belle Ramske, Mrs. Wm Tod Helmuth, Mrs. Belle de Rivera and Henrietta Soid. Tickets may be secured from Mrs. E. A. de Lima, 58 West Eighty-seventh street.

At the next monthly meeting to be held in the Shaarey Tefila vestry rooms on Tuesday, February 15, Dr. William H. Allen, director of the Bureau of Municipal Research, will lecture on "Pipa Passes."

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Music Gossip.

THE splenetic Englishman who said that "life would be quite endurable if it were not for its pleasures," should have lived to hear "Elektra." It would have furnished him with fresh material in support of his cynical theory.

We go to the Opera to enjoy a beautiful art, and in von Hoffmannthal's play we find a revolting and abnormal subject unredeemed by the faintest gleam of poetry, or compensating us, for its dimly, repellent ugliness, by any marked skill in dramatic treatment. The abnormal and the perverse now-a-days appeal—the word inspire is too fine to use in such a connection—to Herr Richard Strauss, whose music, while it may utter the very last word in prodigious technical ingenuity, chiefly consists in piling one noisy mass upon the other. Occasionally he affords us a relief from the cacophony, by a brief lyric passage but when he does so he becomes banal and commonplace.

And this music is all so dull—so dimly and depressingly dull, so lugubriously uninteresting!

Of course we are all grateful to Mr. Hammerstein for giving us the opportunity to hear "Elektra," even though we cannot heed his injunction to find in it the latest revelation of musical beauty. We hear it, and quickly forget it. But what surely we shall not soon forget, is Mariette Mazarin's Elektra, a sinister figure perfect in masque, in gesture, in bearing and in action. The demands upon the singer's voice are cruelly exacting, but she meets them with astonishing endurance and a skill that enables her to shriek and to shout with undiminished vigor—or shall we say violence—to the end of the chapter.

The performance of "Elektra" no doubt compares favorably with those seen in most German cities. After reading the accounts of the premiere in Dresden together with Frau Schumann-Heinek's refusal to participate in more than one performance, it would seem that Mr. de la Fuente indulged in a somewhat subdued and restrained reading. But he certainly accomplished his tremendously difficult task admirably, and over the turbulent waves of Strauss's instrumentation, the orchestral ship rode buoyantly.

Strauss's opera will be repeated to-morrow afternoon with Mme. Mazarin again in the chief part. This evening M. Renaud will appear for the first time this season in "Rigoletto" with Tetrizzini and McCormack also in the cast. The great French artist's Duke's Jester is unequalled. "Herodiade," is the popular-priced opera to-morrow evening.

After "Elektra"—Stradella. After Long Island City the Bronx Park on a day in June.

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The Last of the Desert's Dead.

Translated from the Hebrew of H. N. Bialik  
By C. David Matt.

Up! Ye desert wanderers,  
Come forth from out the waste.  
Struggles lie before you;  
The road is long. Make haste!

From these trackless regions  
Go out! Enough to stray  
When before you lieth  
A broad and spacious way.

Two-score years of wand'ring  
Are scarcely ended, and  
Sixty myriad fallen  
Lie hidden in the sand.

Grieve not for the weaklings,  
In life enslaved, now dead;  
Let their fate not stay you,  
Leap o'er each prostrate head!

Let them lie dishonored,  
Stretched out beside their packs,  
Which from Egypt's thralldom  
They carried on their backs.

Let sweet dreams allure them  
Of richly seasoned fare  
And of flesh-pots brimming—  
In life their only care.

And their servile bodies  
The East wind's scorching blast,  
With the preying vulture,  
Let rend them to the last.

And the sun, in gladness,  
Will send his light thru' space,  
Greeting with his radiance  
A newer, mightier race,

Who, with loud rejoicing  
And faces glowing bright,  
First the sun beholding  
Will hail his radiant light.

Up, then, aimless wanderers,  
Forsake the solitude!  
But, tho' bold your progress,  
March on with tread subdued,

Lest your foot-falls stir them  
That in the desert sleep.  
In your hearts, O warriors,  
Your footsteps' echo keep!

In your hearts, brave soldiers,  
Perceive the Godly voice:  
Thou art passing over  
Unto new lands. Rejoice!

And not quail or manna  
Be thine; such unearned bread.  
But the food of suffering  
And pain eat thou instead.

Not aerial dwellings  
'Neath Heaven's canopy;  
Build thee other shellers—  
A different tent for thee.

For, beyond the desert,  
Expansive 'neath the skies,  
God has a dominion  
That vast and spacious lies.

Yea, beyond the doleful  
And silent wilderness,  
Beauteous realms are stirring  
Beneath the sun's caress.

On the peak of Nebo, as the sun sinks to rest,  
Thus the son of Nun stands and calls out,  
Like the Angel of Battle, in majesty clad,  
To his hosts that are gathered about.

And his words, like the vigorous arrow, speed forth  
As he utters his fiery command;  
E'en the desert, appalling, the desert so void,  
Echoes, "Israel, go seize thee the land!"

At the foot of the mount waits a fearless young race,  
Like the numberless grains of the strand,  
And the voice of their leader reverberates above  
As in reverent silence they stand.

Now the trumpets have sounded the summons to march  
And the leaders come down from Nebo;  
Yet why stand they thus bowed? Will not Israel advance?  
Aye, what is it that saddens them so?

Say, what grieves them to leave in the desert behind  
That their sad eyes are scanning the plain?  
On the mountain's high summit whom is it they seek  
That they weep as afflicted with pain?

It is Moses, their faithful great leader, they miss,  
Who was ta'en from their midst and is dead;  
And they kneel to the soul of the prophet of God—  
Aye, a nation is bowing the head.

Flotow's little comic opera is not a great work, but many of its melodies retain most of their old-time charm, and the manner in which they are sung at the Metropolitan afforded me infinite pleasure. The lovely hymn to the Virgin, favored of tenors for half a century or more, enables Mr. Slezak to exhibit some of the finest qualities of his voice and his art, and moved the audience quite as deeply as it was supposed to have moved the bandits who were hired to murder him. In the most important role yet entrusted to Mme. Glueck, that gifted young woman's

limpid and beautiful light soprano was used with great taste. Some of her much-more-talked about associates will soon have to look to their laurels, and with further study and experience, it will not be long before she becomes the peer of any of them. Of course, Messrs. Goritz and Reiss as the bravoers proved capital comedians, and Mr. Max Bendix made an altogether successful debut as an operatic conductor. There was verve and swing, likewise, in his interpretation of the Viennese ballet music which followed the opera. Owing to the great success of the

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recent Nibelung cycle, the "Ring" will soon be repeated. This one will be in the evening and on subscription nights—February 24, 26 March 2. 4. On Washington's Birthday "Parsifal" will be sung.

"Die Foerster Christl," still draws crowds to the Irving Place, where it may be heard for at least another fortnight.

The Oratorio Society will sing at its next concert on Monday evening the 28th at Carnegie Hall Bach's "Magnificat," and Horatio Parker's "Hora Novissima." The Bach setting of the famous hymn, has never been publicly performed in New York.

Henriette Michelson will give a piano recital in Mendelsohn Hall this afternoon.

The second concert of the Flonzaley Quartet offered Haydn's quartet op. 64 no 5, Beethoven's in E flat major op. 74. Sandwiched in between were an adagio from an unfinished quartet by Chausson, and the scherzos from Reyer's D. minor quartet. Acquitting themselves particularly well in the Beethoven work, the players showed throughout evidences of careful study and rehearsal. The audience was large and appreciative.

J. M.

**Jews in Persia Receive Liberal Treatment.**

Kazeroon is an important village situated midway between Shiraz and Bushire. There are about forty Jewish families who have been settled in the place for a very long time, and have always lived on the most cordial terms with the Mohammedan population. Although obliged to reside in a special quarter, the Jews are free to dress as they please, to let their hair grow long and to wear the Persian headgear, which is forbidden to Jews in the other parts of the Province of Fars. But a new governor, who was appointed a short time ago, ordered the Jews to cut their hair and to wear a head covering, which is a sign of infamy. Having been informed of this fact by telegraph, the director of the Alliance Israelite School at Shiraz waited on the Governor-General and requested him to intervene. This high functionary at once sent a telegram to the Governor of Kazeroon, asking for an explanation of his conduct, and reminding him that under the liberal rule of the constitutional government differences must no longer be made between Mohammedans and Jews, who were alike Persian subjects. Since this intervention of the governor-general, the governor of the village has manifested the friendliest sentiments towards the Jews.

Owing to the departure of the head of the Potchayeff monastery, Priest Amvrosi, who throughout his tenure of office frustrated the efforts of his subordinate Vitali to oppress the local Jews, a much stricter regime had been introduced into the district as far as our co-religionists are concerned. The new chief, Timulal, rejected the bread and salt, with which the local Jewish community greeted him on his arrival. Together with Priest Vitali, he set himself the task of suspending all Jewish contractors to the monastery. In this way he succeeded in throwing hundreds of our co-religionists out of work, as the institution formed the principal source of livelihood in the neighborhood.

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**A Sultan's Jewish Doctor.**

OPINIONS vary considerably about the character of Jewish life in Morocco, but all authorities on the subject are agreed that Jews are heavily oppressed, especially in the interior and in the Tell, says A. W., writing to the London Jewish World. They are always liable to be ill-treated and plundered and even murdered. Many have taken refuge in immigration, and Gibraltar, Algeria, Tunis, Egypt and Palestine have recently received a considerable number of Moroccan refugees. It is declared that the Jewish population of the Sheriffian Empire has been reduced from two to one hundred thousand.

A marked improvement, however, has manifested itself in more recent times, due chiefly to the activity of the Alliance Israelite. In fact the heads of the Alliance schools play the part of unofficial consuls and are often successful in rendering valuable assistance to their co-religionists. The interview of a representative of the Alliance with the Grand Vizier, Sid Madani El Melzuar El Glani, a few months ago has already been reported in these columns, and to this intervention we also owe the re-opening of the Alliance schools in Marrakesch and Fez. The latest events in Morocco have again reacted unfavourably on the Jews, and little hope of serious improvement can now be looked for until general conditions show signs of amelioration.

An interesting feature in the history of the last few years is the part played by a Jewish physician in the service of the present Sultan. Born of German-Jewish parents settled in Palestine, Dr. Holzmann was educated in Germany, and about twelve or fifteen years ago established himself as physician and chemist in Morocco. There he entered into relation with Muley Hafid, who availed himself of the doctor's varied attainments in many directions.

Little has been heard of this remarkable man since the accession of the Sultan, nor have the hopes based upon it by the Jews been realised.

The Jews inhabit the larger towns in considerable numbers, and their influence in the foreign trade of the country is an important factor in the development of Morocco. Here the educational work of the Alliance has made itself felt as it has spread the knowledge of a European language, French, among the Jews, who are thereby able to correspond directly with European business houses.

The Germans who have endeavored to penetrate into Morocco and counteract the power of France, says the "Deutsche Marokko-Korrespondenz," have recognised this work of the Alliance and are now imitating it. A German school—the first—has been founded at Tangier. At present only some 22 native-born children attend the school, though it is not known whether there are any Jewish children among them.

Adversity is the first path to truth.—Byron.

**Jewish Chautauqua Society.**

The mid-winter session of the Board of Directors of the Jewish Chautauqua Society was held last Sunday in Philadelphia with the largest attendance of the board for many years past. The remarkable growth of the society was shown in the reports of all the committees and in the elaborate statistics prepared by the field secretary, Miss Jeannette M. Goldberg, and the home secretary, Mr. Charles Edwin Fox.

Miss Goldberg's report as presented to the board shows that she has so far this season traversed an enormous territory in the propaganda work of the society. Her present trip began on November 11, and since that time she has traversed New York, New Jersey, Pennsylvania, Ohio, Indiana, Illinois, Kentucky, Iowa, Missouri, Kansas, Oklahoma, Nebraska, Wisconsin, Michigan and Minnesota and Arkansas. In all of these communities that she visited in these States she was accorded a most enthusiastic reception. In several of them, in addition to organizing active circles of the Chautauqua Society, she was instrumental in organizing congregations and securing their enrollment in the Union of American Hebrew Congregations.

Dr. Berkowitz, reporting for the Committee on Summer Assembly, announced that dates of the assembly would be changed to July 17 to 23, inclusive. The session will be held in Detroit, and an elaborate programme has been prepared. Many notable speakers have already signified their intention of being present. Mr. Claude G. Montefiore, of London, will probably deliver the opening address.

Plans were also promulgated by the Board of Directors for the inauguration of a correspondence department by means of which the society aims to keep in close touch with every one of its study members throughout the country.

This society also enlisted in a plan proposed by Dr. Cyrus Adler for an organization of a National Jewish Religious Educational Association and the platform of next summer's assembly was tendered for an initial meeting of the society.

In recognition of the valuable services of Miss Goldberg, the board voted to materially increase her salary. Mr. Frank Newburger, of Philadelphia, resigned as treasurer of the society, and Mr. Oscar Loeb, of the same city, was elected to succeed him.

**Young Women's Hebrew Association.**

The speaker at the services on Friday evening, February 11, will be Mr. William Ackerman. Mr. Samuel Strauss delivered a very enjoyable talk to the congregation which had gathered on Friday evening, February 4, dwelling particularly on the fact that the simple Orthodox service, which is read at the association weekly, was rich in inspiration. He also urged a stronger loyal attitude on the part of the Jewish community which would be instrumental in establishing a firmer Jewish stronghold.

Under the auspices of the clubs of the association a moving picture show was given at the Montefiore Home for the entertainment of the patients, through the kindness of Mr. William Fox. Refreshments were served and dancing followed. Patients and visitors all had a very good time.

At the regular literary evening, which will be given by the Esther J. Rusky Religious Circle, an interesting feature will be a talk by Mrs. Honore Willis. Mrs. Willis will read some original Indian stories and will tell of her life spent among the McJave Indians of the Southwest.

On the same evening a dance will be given in the auditorium by the Daughters of Israel.

**"Jews Will Rule Russia."**

Congressman Francis Burton Harrison, of New York, in a recent address on "The Passport Question," at the Euclid Temple Club, Cleveland, Ohio, said that the Jews were hastening the downfall of Russia as the result of their persecutions by the Government of that country.

Mr. Harrison said that no living man could gauge the wrong Russia has done herself by the treatment she has dealt to the Jewish people.

"The leading public men are rotten to the core with corruption, which exists in every walk of life," said Mr. Harrison. "The present system of government is tottering to its fall. Little does Russia realize that she needs the patriotism and the reform which the religions of the Jew could give her."

**Sunday Observance.**

The first-class bakery of Fairbanks & Brooks, 71 East 125th street, is prepared and anxious to supply families with their extra quality bread, cakes and pastry, which are prepared and baked in wholesome surroundings, and with the utmost care as to every detail of their extensive business, so that customers are assured of purity and excellence when they are served by Fairbanks & Brooks, who deliver direct to the homes of customers every day in the week except Sundays. In observing Sunday as a day of rest this firm should be sustained by all persons who wish a day of rest for themselves. Some people, without reflection, are apt to insist upon being served on Sunday the same as any other day. Fairbanks & Brooks regret that they cannot serve such customers unless they prefer to have their Sunday supplies delivered Saturday evening, and this can be done effectively, and the customer will get supplies just as fresh as from those who deliver Sundays.

All people should have a day for religion and meditation, and such firms who abstain from all kinds of business on such days merit the patronage of their fellowmen.

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WOLFF, NATHAN.—The People of the State of New York, by the grace of God free and independent, to Herbert Wolff, one of the heirs and next of kin of Nathan Wolff, deceased, if living, or if dead to his issue, if any, whose names and places of residence are unknown and cannot be ascertained, the heirs and next of kin of Nathan Wolff, deceased, send greeting:

Whereas, Mathilde Wolff, 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 20th day of August, 1889, relating to both real and personal property, duly proved as the last will and testament of Nathan Wolff, late of the County of New York, 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 25th 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 3d day of February, in the year of our Lord one thousand nine hundred and ten.

(L. S.) DANIEL J. DOWNEY, Clerk of the Surrogate's Court. HORWITZ & WIENER, Attorneys for Executor, 346 Broadway, New York City.

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Friday, February 11th, 1910 : : : Adar 2nd, 5670.

חרומה

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

DO YOU KNOW of the Rabbi who after tiring out his audience with a long sermon, apologized for the brevity of his remarks?

WHO SAYS our rabbis are not up-to-date? One of the reformers speaks of the national game in the course of a formal article he wrote!

A VICTIM OF the blackball propounds this riddle. When is a University Man not a University man? Answer:—When he is a Jew.

WHERE is that Jewish Boy's Brigade in this city started some years ago by several prominent and near-prominent members of our community.

TO-MORROW is the one hundred and first anniversary of the birth of the greatest American. Let us try to emulate his career in our own lives.

WE REGRET to record the death of Josephine Lazarus. She was a sister of the unforgettable Emma, but splendidly dowered with the literary gift herself, too.

FOR WRITING against the holding of Sunday services, in *The Jewish Chronicle*, Rabbi Harry Weiss of Macon, Ga., will be put in *Cherem* by the members of the new *Beth-Din*, the C. C. A. R.

THE MEMORIAL meeting for the late Louis Loeb, to be held by the Judaeans next Sunday evening, is a graceful and delicate tribute to a man who was both a thorough artist and a thorough Jew. He certainly is missed here and now!

IT IS INDEED a pity that during 1909 there were only 22 defections from Judaism within the Jewish community of Frankfort-on-the-Main. One more *Mesummad* and we should have been happy! Think of what we could have done with "23?"

WE BEGIN publishing this week "Esther, Queen of Persia," a spiritual play in five acts, by Janie Jacobson. The concluding portions will appear successively in our issues. This play is well suited for production by Jewish religious schools for Purim.

ONLY TWO WEEKS separate us from the greatest communal event of the year in New York Jewry. Fanfares of trumpets! Shout the glad news from the house-tops! The "Kehillah" is to meet! Perhaps this meeting will be the swan-song of the organization.

IT TAKES about nine columns of Dr. Emil G. Hirsch's "lucubrations" for his "demolition" of Dr. Max L. Margolis' "lucubrations." If the fight continues in this proportion, Andrew Carnegie has not enough money to endow libraries big enough to hold the "copy."

OUR READERS may profitably compare the interview with Ex-Governor John G. Brady, published in our last issue, with that which appeared in the columns of one of our esteemed contemporaries. The phrase, *multum in parvo*, applies to one; "linked sweetness long drawn out" is not inapt in the case of the other.

NOW THAT THE COLLEGE of the City of New York graduates two classes and holds two commencements in each academic year, we have two opportunities to point out the fact that the Jews are almost exclusively represented among the prize-winners in the institution. The class of February, 1910, proved no exception in this regard. Indeed, scanning the list of graduates and noting the names on it, we are led to ask, "What college in this city do the Christians attend?"

Hon. N. Taylor Phillips, former Deputy Comptroller of the City of New York, during the administrations of Mayors Seth Low and George B. McClellan, has resumed the practice of the law, being associated with Jeremiah T. Mahoney and Robert F. Wagner as senior member of the firm of Phillips, Mahoney & Wagner.

NOW THAT our local Jewish charities have "turned down" the Heinsheimer bequest, the Jewish weeklies throughout the country may print miles of editorials on the sense of union in Israel, how much New York Jewry talked about union and how little it did in the premises. We do not care. It is a *non sequitur* at all events.

LAKEWOOD N. J. possesses a beautiful synagogue presented by Mrs. Bertha Raynor Frank, but the building is neglected and the attendance practically nothing. Our co-religionists in that town haven't much time to devote to worship for they are too busily occupied with the Lakewood Independent Hebrew Political Club, which they have just organized.

WITH MUCH astonishment we note that the "Kehillah's" Advisory Council has had to disapprove of one of the acts of the infallible American Jewish Committee. What, is this section of Israel—where all ought be peace and harmony—a house divided against itself? Gentlemen, if this be treason make the most of it! Conditions like the present cry for correction!

A SECTION of the German Jewish press is angry, very angry with "Herrn Wirklichen Geheimen Regierungsrat Prof. Dr. Ludwig Geiger, Chefredakteur der *Allgemeinen Zeitung des Judentums* in Berlin"—to give the gentleman all that is coming to him—because in an editorial on "school vacations" he had the temerity to speak of Jewish scholars as "German children of Jewish parents" "Are the Jews a race or a religion", seems to be as burning a topic of debate in Germany as in America.

THE UNION of Orthodox Jewish Congregations does not advertise itself. But its quiet and unobtrusive work certainly effects much good. Some four years ago it gathered statistics as to the number of Jewish Deaf-Mutes. It found so many in christian and "non-sectarian" schools, and so many not attending any school, that it urged, and successfully, the Board of Education to establish a day-school, (it asked for three or four) and formed the Horeb Society for a Jewish Home and School for Jewish Deaf-Mutes. The rapid and wonderful realization of this dream of this society, is told in our report of the "Institution for Improved Instruction of Deaf-Mutes."

THE SOCIETY OF JEWISH WOMEN for Cultural Work in Palestine, the headquarters of which are in Berlin, Germany, is appealing to the Jews of the world for funds to enable it to carry on and extend its activities. From 1000 members in Europe and America the organization obtained almost \$2000 in financial support last year. It is now bending its energies upon two objects. First, it is sending out properly-trained nurses to Palestine, for the ravages of Malaria and diseases of the eyes among the inhabitants of the country are enormous, we are told. Secondly, this society aims to teach the women of Palestine, how to earn their own living. They are given the best instruction possible in lace- and needle-work, and the society is now even taking steps to open an insurance office for the relief of sick and distressed lace-workers. In addition this institution claims to be doing its share in combatting the "white slave" evil. Apparently we have here the appeal of a very worthy relief agency; it deserves prompt and hearty response!

"THE JEWS ARE A RACE. The Jews are not a race. Yes; the Jews are a race. No; the Jews are not a race. And so on, and so on." That is what the testimony of Messrs. Simon Wolf and Julian W. Mack before the United States Commission on Immigration came to. According to Mr. Wolf, Jews are a race to the orthodox, and not a race to the reform element. For he said: "The Reform element in the United States and throughout the world, that class which has not been living in Russia and Roumania under mediaeval conditions, is decidedly on the lines I have indicated; that is, that we are citizens of the country in which we reside, and we have been fighting in every possible way against the idea of founding a Jewish state." Further, Mr. Wolf declared: "What we want to do is nationalize the Jew as an American citizen, independent of every other consideration." Mr. Mack looked at the question thus: "The newer element of Jews in this country, who largely are not yet American citizens, recognize that division, and claim there is a Jewish race."

ועשו לי מקדש ושכנתי בתוכם

"And they shall make me a sanctuary that I may dwell among them."—(Exodus xxv: 8.)

THESE words contain a hint of what a sanctuary, or synagogue, is not to be. For you will notice that Scripture does not say "בתוכם" ("that I may dwell therein, but "בתוכם" ("that I may dwell among them"), that is,

among the people. The sanctuary was not meant to be a dwelling-place of the Deity within which the glory of God could be securely walled up. This thought, that no man-made structure could contain the Divine Presence, has

AIRSHIP

CEMETERIES.

been repeatedly uttered by the Jewish Prophets. The strong emphasis put upon this doctrine was necessary as a protest against the teachings of Paganism. Paganism, with its many deities, looked upon its sanctuaries and shrines, its holy groves and sacred mountains, as the actual haunts and habitations of the gods. Judaism, on the contrary, with its fine conception of the universality of God, taught that God is everywhere—in the heavens above as in the earth below—but more especially in the human heart; and, therefore, it insisted, even in the early days of its history, that no sanctuary, erected by never so skilled hands, can hold within its narrow confines the limitless essence of the great God of Israel! At that time already, Judaism, by means of the peculiar phrasing of our text, taught that God lives not in the sanctuary but among the people; yes, בתוכם—in their inmost being: in their heart and soul!

This means that Judaism is a religion of life. The glorious light of God shines not so much through the stained windows of any place of worship as through the many-colored prism of every-day life—through its woes and victories, through its trials and triumphs! The prophets of old, in the magnificent flights of their fancy, imagined God, enthroned in the high heavens, sitting on a כסא הכבוד, a Throne of Splendor. But if you ask me, what is the real כסא הכבוד, purer and holier than any that appeared in the rapt vision of sacred poets, I will tell you it is—the human heart! A real, tender human heart, palpitating with human love; throbbing with a divine passion for righteousness; yea, beating time with the rhythm of eternity—such a heart is a true כסא הכבוד, a genuine Throne of Glory, of Splendor, of Perfection. God dwells in such a heart: in every one of its longings, of its yearnings, of its outreachings. No man-made sanctuary can compare with this warm, pulsating shrine of the Eternal. . .

You may ask, why have a sanctuary at all? If our heart is the most fitting shrine for God, why build one of stone and bricks? And yet our text seems to imply that the sanctuary, or synagogue, is necessary for the very purpose of bringing the Shechinah down into the life of mortal man. "Ye shall make me a sanctuary in order that I may dwell among you." And so it is. The sanctuary was and is a sign and a symbol of the living presence of God among the people. Thus say our Rabbis, commenting on our text:

לכך כתיב משכן העדות שרמשכן מעד שושכנה בישראל

"The sanctuary was called a 'testimony,' because it testified to the permanent indwelling presence of the Shechinah in Israel." Thus our sages, too, point out that the meaning of our text is not, that God intended to live in the sanctuary but rather that He desired to dwell among the people; but at the same time they tell us that the sanctuary served as a testimony, as a visible token, of the Divine Presence. It was not an end in itself, only a means to an end. It was to be a constant reminder of the obligations of man to God and of man to man; and thus make possible for the Shechinah to rest upon the people. This was and is the true function of sanctuary or synagogue.

Strange to say, this is oft forgotten to-day. The Synagogue has become an end in itself; and the Religion of Life has degraded into a Religion of the Synagogue. Religion, divorced from life and its activities, is to be confined to the synagogue and the synagogue alone—"bottled up," I might say, in a convenient receptacle provided by the architect. What is this, I ask, but the recurrence, in a modern garb, of the old pagan idea of a god walled tightly into an enclosure?

Out upon this Synagogue-Religion! Out upon its votaries! If these happen to feel religious they would go into a synagogue—not indeed to become more religious, not indeed to gather fresh incentive for the tasks that await them outside; but rather to become less religious, rather to empty themselves of what little religious elation may possess them for the moment. . . No sooner do they leave the place of worship than religion is forgotten and buried. In the recent Aviation-Meet held at Rheims, France, there was a hollow into which all disabled airships were cast. This hollow was called, with characteristic French humor, *Airship-Cemetery*. Some of our fashionable synagogues remind me of this airship-cemetery. Those that attend them, now and again, experience sudden, vague stirrings of religious emotion—they soar aloft and take a lap or two—but soon their spiritual gasoline gives out in mid-air—and their poor, unstable, fitful religious air-ship drops down, broken and disabled, into the hollowness of a Modern Synagogue. . .

Out upon these religious airship-cemeteries! . . .

RABBI JOEL BLAU.

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**Ante-Mortem Benefactions.**  
 THE constant litigation which is going on in the Surrogate's Court of not only this county but everywhere else, over the property left by rich men, the costly efforts which are made to break up the testamentary dispositions of their wealth, and the unseemly struggles which take place between the relatives, legatees and beneficiaries ought to teach our millionaires and our "hundred thousands" men a lesson, from which they might draw profit.

...  
 We have in this country an amazing number of millionaires. We read from time to time of men who have scarcely ever been heard of, who are worth one, three, five millions of dollars and upwards. Most of these men, who through industry and shrewdness have gathered their wealth, do but little in their life-time for charity, or charitable and educational objects. Quite a number of them, however, provide even munificently for these purposes in their wills. If these wills are not broken by greedy relatives, who would not hesitate to prove their sanest ancestor insane, the money goes to its destination, and is dispensed for the purpose indicated in the will.

...  
 There are, however, a few men who have upset the above custom and are enjoying during their life the good they are doing, and are seeing dispensed the donations which they make to charitable and educational institutions. Why shouldn't it be so? Can there be a grander pleasure than this? Our millionaires are not as yet educated up to this enjoyment. Time will possibly bring them to this practice and to a realization of what a pleasure it is, which will permit them to see, and feel the good they do appreciated while they are yet in the flesh. L'AIGLON.

THE "Kehillah," by which name we prefer to speak of the "Jewish Community of New York City," has issued the call to its second annual convention and the question is pertinent, what has it done for the Jewry of our city to justify its existence? In our opinion the only answer to this question is, that the "Kehillah" has done nothing new, and that its continuance of activities, previously undertaken by other organizations, was better done by them. The "Kehillah" has, of course, taken care that it should be in the public eye, as indeed any organization which claims to represent all the Jews ought to be. But the result of its other activities has been positively nil. The attempt to create a *Vaad Ha-Rabbonim* is laudable, but it is not yet even organized and hence an unknown quantity.

Providing a few extra places of worship for Jews during the recent holidays in the auditoriums of our institutions has not served to decrease the number of "mushroom" synagogues, which all sections of this community have so insistently and so rightly condemned. Since the "Kehillah" took up the question of Christmas exercises in the public schools this matter has not been handled with the success, albeit without the lack of discretion, which it received when Albert Lucas took it in charge. Government employees received leave of absence on high holy-days before the existence of the "Kehillah."

Besides, the "Kehillah" is not as representative as it claims to be. Several synagogues and rabbis—and these some of the most prominent in the city—have seen fit to keep aloof from the movement. On the other hand, many organizations and men who have absolutely no right in a religious organization are much too prominent. We assert that it is the Jewish religion alone which, in the final analysis, can make for a complete union of Jews.

We have always advocated a real "Kehillah"—we are still for one—but we are as unalterably opposed to a "religious trust" as we have been to a "charity trust."

SOME ten days ago the Senate of the United States had under consideration the bill regulating the observance of Sunday in the District of Columbia. We may say at the outset that this bill, like its predecessor, introduced by the same member, Mr. Johnston (of Alabama), and buried in committee of the House of Representatives, passed the Senate. It now awaits the favorite action of the House of Representatives, before President Taft may pass upon it. The debate on the measure in the Senate was interesting. Strangely enough, while senators on both sides of the chamber were hastening to assure their colleagues and the country of their undying admiration of the Jews—they are part of a marvelous race, said in effect Senator Bailey, of Texas, the marvel about which is that they have persisted through so many centuries of crushing persecution—our own co-religionists in the Senate, Messrs. Guggenheim (of Colorado) and Rayner (of Maryland), sat silent, content to go on record simply in favor of taking up the bill for passage, but not caring to be heard on the subject it purports to deal with.

As introduced, and as passed by the Senate, Mr. Johnston's bill exempts those who observe as a day of rest another day in the week than the first, from its provisions, although circuses, theatrical exhibitions, etc., are quite positively prohibited. Senators seemed to be more concerned about the operations of boot-blacks and hack-drivers on Sundays than the question of whether or not they were thus legislating in the interests of religion or economics. True, the religious aspects of the bill were not entirely lost sight of. But those who raised this phase of the matter in the debate, and naturally protested their inability to support the measure in such an event with their votes, at once removed their own doubts by declaring the bill to be absolutely necessary in the interest of the police power of the state.

One side-light was thrown on the debate by that distinguished legislator, Senator Reed Smoot, of Utah. The exemption in the bill originally read, that observers of another Sabbath than Sunday were not subject to the proposed penalties, etc. Mr. Smoot objected to the word "Sabbath" as applied to any other day of the week but Sunday, for, said he, Sunday alone is the Sabbath! For this illuminating remark alone, Reed Smoot—he of all men!—deserves a tablet in the Hall of Fame!

**Woman and Beauty.**  
 Beauty is a powerful weapon, with which every woman should go armed. No matter in what station in life a woman may be, she needs neatness. If she goes in society she must have beauty or her tact and suit will be robbed of most of their effectiveness. If she is a quiet, home-loving body, caring just to please home folk, neatness will still have power to gain for her the desires of her heart. If she is a wife ordinary wisdom dictates that she shall strive to make her husband proud of her. If she is engaged in business neatness will make her pathway smooth and greatly enhance the effort of her ability. The greatest element in beauty is a fine complexion. Regular features are very well, but they will do a woman little good if she has a growth of hair on her face. On the other hand, the most irregular features become attractive when the complexion is fresh, clean and free from hair. It is in your power to have your face free from any trace of hair. You may have refrained from using so-called depilatories on account of the poisonous ingredients they contain. Do not forget that Dr. Bellin's Wonderstone is the only preparation guaranteed to be free from sulphides, arsenic or any other poison. The Wonderstone is positively harmless and odorless. You rub the Wonderstone a few seconds and the hair disappears as if by magic, causing no injury, burning or inflammation to the skin. The Wonderstone lasts for years; temperatures of climate do not affect it. The Wonderstone is sent, post free, to any address, on receipt of a dollar. Money refunded if not as represented. Correspondence treated strictly private. A lady in attendance. Call and we will gladly demonstrate to you the wonderful effects of the Wonderstone.  
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 LOERWALD, MARIE.—In pursuance of an order of Hon. John P. Cobalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Marie Loerwald, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber, at his place of transacting business, No. 880 Home street, in the Borough of the Bronx, in the City of New York, on or before the 24th day of June next. Dated New York, the 15th day of December, 1908.  
 JOHN JOSEPH KRUG, Executor.  
 LOUIS MALTZANER, Attorney for Executor, 27 Wall street, New York City.

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**ADLER, LOUIS.**—In pursuance of an order of Hon. John P. Cobalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Louis Adler, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business at the office of Hoadly, Lauterbach & Johnson, No. 22 William street, in the City of New York, on or before the 15th day of May next. Dated New York, the 28th day of October, 1908.  
 ALICE O. ADLER, Executrix  
 Hoadly, Lauterbach & Johnson, Attys for Executrix, 22 William St. N. Y.

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## SHADOWS &amp; ECHOES.

(Continued from the first page.)

"And won't you go and try it?" the company dared him, a fresh shudder running through them.

"What'll you give me if I do?" Karuna returned, full ready to accept the challenge, provided they made it worth his while.

"We'll stand you a whole quart for yourself," two or three answered.

As champion *Chebra Kadisha* man a quart of vodka was very much in Karuna's line, and there could be no easier way of coming by it; so the deal was closed.

"But how are we to know you do it?" one of the company asked, and immediately all the others saw the wisdom of that query.

"I'll go anyhow," Karuna said, "and if I don't find her anywhere about, I can't help it; but if I do, you'll see I'll make her lie quiet, for this night, certain."

"But how are we to know you have been there at all?"

"How are you to know?" Karuna rejoined, casting his eyes up and down for inspiration. "Do you know that long pole with which Zandel the Shamos pokes the fires in the Lizanka?" he presently suggested. "Come and make yourself your own *Simon* on it; and in the morning you will find it driven into the ground at the head of Maryasha's grave. How does that please you?"

That pleased them all well, except Karuna himself; for it left it clear to him that he could not get his quart till morning. However, a compromise was made to advance him a glass or two on account; and thus fortified Karuna shouldered Zundel's poker and marched off to the graveyard.

Some people used to say that Karuna's perfect disregard for the powers beyond the grave was due to his lack of imagination. But you shall see, when the occasion came around, Karuna had as rich an imagination as any in Pavonda, and it was his imagination that was his undoing.

Karuna did not turn up that night. The company sat waiting for him for many hours, and then they knew something must have happened: blaming themselves for abetting the man in his foolhardiness. But here was nothing to be done before morning; for nobody after Karuna would dream of walking within leagues of the graveyard just then. With daylight they all set out to look for Karuna, and there they found him stiff and stark, lying dead at the head of Maryasha's grave, his features contorted into an expression of unearthly terror. Zundel's poker was there, firm in the ground, sure enough; only it held Karuna fast by the tail of his greatcoat.

And that was how dead Maryasha got her grip of him—even of Noah Karuna.

Bodily pleasures are fleeting and often dearly bought.

There is all the difference in the world between false pleasures and true pleasures. False pleasures are fleeting, true pleasures last long.

It looks as if during 1910 the railroad companies of the country will show deficits to their stockholders. The same result will very likely be disclosed to the contributors of several Jewish charitable institutions in this city.

Because the Portuguese Jews of London pay homage to the King of Portugal, the condition of the Jews in Portugal improves? On the same principle, then, because Rome's Jewish mayor dines with the Russian Czar there is an end of anti-Semitism in Russia.

## JEWS AND SCIENCE.

(SECOND SERIES). No. III.—GABRIEL LIPPMANN.

By B. HOROWITZ.

THE Jews of France are comparatively few in number. Many of these, by a process of assimilation, disappear. Without doubt there are a vast number of eminent Frenchmen to-day whose genealogy could we but trace it, would prove them to be of Jewish stock. This is true of other nations, but particularly so of the French; for in no country do Jews forsake Judaism so quickly and completely. Moissau, the world-famous chemist, would have gone down to his grave without ever anyone suspecting him of Jewish descent, were it not for Professor Schuster's investigations. It is, then, a great pleasure, in writing of Lippmann, to be able to say that he is still one of us. This man, in spite of his religion, has gained a reputation as a physicist second to none. He, Michaelson, and Schuster are classed among the five or six foremost physicists of the day,—a goodly proportion of Jews!

Lippmann was born in Hollerich, Luxemburg, in 1848, of wealthy Jewish parents. Both his father and mother were of German stock, and of very progressive ideas. Young Lippmann received the ordinary preliminary education, after which he entered the Ecole Normale. Already here he evinced more than a passing interest for science, and as then, as now, German scientific achievements ranked highest, he was sent to that country to specialise in physics.

The Franco-German war brought learning to more or less of a standstill. Moreover, it made Germany an unpleasant country for a young man sympathising with its enemies. No one was more pleased with Pasteur's action in rejecting an honorary degree offered him by a German university. Before he returned to Paris, Lippmann had already commenced his researches in electricity; and when five years after the disastrous war the University of Paris made him a Doctor of Science, his thesis was selected from the same subject.

During the course of the next few years Lippmann devoted most of his attention to investigating the effect of electro-motive force on capillarity; this resulted in his ingenious capillary thermometer. It employs a curious relation between surface tension and electrical potential difference. The arrangement consists of a glass tube drawn out at the lower end to a capillary tube. In such a state mercury may be poured in without flowing out at the bottom, even though the lower end be open and exposed to the air. The same thing holds if the capillary end dip into a dish of dilute sulphuric acid. Lippmann poured mercury into the vertical tube until its pressure was such that the capillary portion of the tube was nearly filled with it. He dipped it in dilute sulphuric acid resting on mercury contained in the bottom of a vessel. The mercury in the dish was now connected with the positive pole of a voltaic cell, and that in the tube with the negative pole. He noticed that the meniscus in the capillary tube moved upward, as if the surface-tension of the mercury had increased.

Subsequently Lippmann added an arrangement by which pressure could be applied to force the end of the mercury column in the capillary tube back to the fixed position which it occupied when no electro-motive force was introduced into the circuit. He found that, by employing a small electro-motive force, the pressure required was proportional to the electro-motive force used. "A horizontal microscope was focussed in the meniscus, and the

potential difference of the cell taken as proportional either to the displacement of the meniscus, or to the required increase of the height of the mercury. This proportionality was found to be only approximately close if the connected potential difference was under one tenth of a volt. For higher voltages the effect increased more and more slowly, and beyond a potential difference of nine-tenths of a volt, it was reversed."

The great advantages of the instrument are:—

(1) Its suitability for measuring low electro-motive forces.

(2) Its rapidity of action, which makes its use indispensable in physiological work.

These notable researches made him a conspicuous figure in the scientific world. Recognition came when he was appointed professor of mathematical physics at the Sorbonne in 1883, a post successively filled by some of the most noted mathematicians and physicists of France. Three years later he published a treatise on thermodynamics, exhibiting great originality of treatment, and such beautiful simplicity of language, as to make the study of it a pleasure rather than a task. Lippmann's extraordinary aptitude for experimental work induced him to exchange his chair for that of experimental physics, and whilst retaining this position he completed his course on physics by publishing treatises on sound and light. Upon the demise of Desaiu, Lippmann was elected as his successor at the Academy of Science at the age of 45. A membership in this august body is looked upon as the crowning achievement of a scientific career.

Perhaps his most remarkable contribution to science, and one which has proved one of the most notable inventions of the century, was his method of photographing in the natural colors. This "interference process," as it is called, is the only one by which colors have been produced in the camera. A description of this process is so seldom to be met with, and when seen, is described in such technical language, that very few people know anything about it. I therefore avail myself of an explanation of this method as given by one of the least abstruse of scientists, Edwin Edser:—

"When light is reflected normally from a perfectly reflecting surface, the incident and reflected waves combine to form stationary waves. If a phase change of  $\pi$  occurs on reflection, there will be a node at the surface, and other nodal planes will be found at distances equal to  $3\lambda/2, 5\lambda/2, \dots$  from the surface. In each of these planes the ether will be stationary; midway between any two of them (at an antinode) the ether will alternately suffer great displacement, and acquire great velocity. If the reflecting surface is covered by a layer of a transparent substance, stationary waves will be formed in the ether penetrating the latter, and the displacement of the ether at the antinodes will there produce an oscillatory motion of the material particles, while at the nodes the particles will be at rest. Thus, if chemical change is produced by the light, it is natural to anticipate that, under the above conditions, this will occur only at the antinodes. The layer covering the reflecting surface would then comprise a number of equidistant planes in which chemical change is produced, separated by spaces which remain unacted upon.

To test this point, Prof. Lippmann placed the film of a photographic plate in contact with clean mercury, and exposed it to light

on the glass side. The stationary waves formed in the film acted on the silver salts only in the planes passing through the antinodes. After development the undecomposed silver salts were dissolved out in the usual manner. When dry, the film comprised a number of transparent layers of gelatine, separated from each other by thin silver films. The thickness of each transparent layer was equal to half the wave-length of the light used during the exposure. When illuminated by white light, incident normally, partial reflection occurred at each of the thin silver films. The waves, reflected from the two silver films bounding any particular transparent layer, suffered similar phase changes on reflection, and thus their final phase difference was due merely to the difference in their paths. Waves equal in length with those used during the exposure were totally reflected, since for them, the retardation in a transparent layer amounted to a complete wave length. Other waves penetrated the photographic film and were absorbed. Thus, the film, when viewed normally by white light, appeared of the same color as the light to which it had previously been exposed. When viewed obliquely, the color of the film was displaced toward the blue end of the spectrum as the angle increased.

Prof. Lippmann also focused a pure prismatic spectrum on a film under the conditions previously described, and obtained a photograph of the spectrum in its natural colors. Colored objects have also been photographed in a similar manner."

Lippmann has been engaged on the determination of electrical units, and on this and many other physical subjects he has largely contributed to the scientific journals. He is an hon. Foreign member and medallist of the Royal Society of England, a member of all the principal scientific societies of Europe and America, and a recipient of one of the Nobel prizes.

Every scientist is familiar with Lippmann's contributions to physics, but beyond his own select circle of friends, little is known of the man. He is an eminent lecturer, somewhat eccentric in manner, hating public notoreity, and loving the seclusion of his own laboratory. Here he spends most of his days, utterly indifferent to passing events, except those relating to his own work. Little wonder, then, that the Roumanian atrocities, the Dreyfus Affair, the Kisheneff Massacres, should not have stirred him more than they did. Little wonder, then, that, though living in the same city where Nordan resides, that great Zionist's oratory should not have reached the scientist's laboratory; or, if it did, that it should have so little discomposed him. But, then, we Jews are accustomed to this!

The mastery of self requires a continual watch.

During the recent British elections an agent assured the Jews of a large provincial town in England that his candidate is their friend, etc. Politics as a game is the same, all the world over!

CAREFUL PERUSAL of the text of Henri Bernstein's unpleasant drama, "Israel," printed in the issue of *Current Literature* for this month, has not changed our verdict on it. When the initial production of this play here was imminent, we pointed out its entirely erroneous view of the true character of the Jew, allowing at the same time fully for the vast possibilities it affords to an able actor. These opinions of ours, strengthened by witnessing a performance of the drama, are, as has been stated, more than confirmed by the diligent reading of it. Interesting but impossible!

Six Million Babies saved by Straus.

WHILE Nathan Straus lies seriously ill as the result of his philanthropic efforts to establish a preventorium to save children from tuberculosis, his work on behalf of the babies is the subject of an editorial appreciation by Norman E. Mack in the February issue of the *National Monthly*.

Mr. Mack writes: No man can estimate the vast amount of good done by Nathan Straus. His actual distribution of pasteurized milk is only a part of his greater work of education by example and by gifts of pasteurizing plants. What this work has cost Mr. Straus in time, thought and money he has never estimated. That it is now costing him a quarter of a million a year is the opinion of a body of business and professional men that emulated his work and attempted to copy it.

What Mr. Straus has accomplished for humanity can never be fully estimated. It is indicated in the reduction of the death rate among children in New York city from 96.5 per thousand per annum in 1891 to 49.2 per thousand per annum in 1908, the death rate dropping steadily year by year with the expansion of his work and the copying of his methods by other agencies. This reduction of the death rate among babies in New York city in the eighteen years of Mr. Straus's work has meant the saving of over 100,000 lives in the old city, now the boroughs of Manhattan and the Bronx.

SIX MILLION BABIES' LIVES SAVED.

Similar results have attended Mr. Straus's efforts in a score of cities in this country and abroad. His work has been officially commended by the United States Government in the 'Milk Bulletin', in which the Public Health Service gave the results of the milk investigation, and Mr. Straus was recognized as a benefactor of the whole world by the award of a diploma and gold medal by the International Exposition of Hygiene at Paris in 1908. But the tale will never be adequately told, for the whole work of milk reform the world over has been due to Mr.

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Straus's initiative and to his persistence in fighting for the babies in the face often of bitter opposition.

While Napoleon slew his tens of thousands, it is no exaggeration to say that Nathan Straus has saved the lives of hundreds of thousands of babies. Indeed, one authority upon public health questions recently estimated that the wide extension of the pasteurization of milk, the establishment of infant milk depots, and the promotion of home pasteurization, all due to the pioneer work and the diligent campaigns of education conducted by Mr. Straus, had resulted in the saving of six million babies who would have died under the conditions of infant feeding that prevailed before Mr. Straus began his work in 1892. That his work will go on and save other millions is assured by the tremendous impetus given pasteurization by Mr. Straus's indefatigable efforts.

PREVENTION OF TUBERCULOSIS.

Mr. Straus's work of pasteurization had for its object not only the destruction in the milk of the germs of typhoid and scarlet fever, diphtheria and summer complaint, which slay thousands, but it had for its first and chief purpose the saving of children from infection with tuberculosis, which is largely a disease caused by raw milk from tuberculous cows.

In this respect Mr. Straus's work was the first great step in the prevention of tuberculosis, and the second great step in the prevention, as distinguished from the treatment, of this disease, has been of his devising.

Mr. Straus was arrested when he first undertook to purify the milk supply, and the governor of New Jersey is gunning for him now because he dares to bring poor children to the exclusive resort of the Jersey pines, but Mr. Straus has won his fight for pasteurization, and those who know his fighting qualities and his singleness of purpose feel assured that he will realize his unselfish ambition to save children of the tenements from the doom of tuberculosis that threatens so many of them.

The New Year's honor list in Russia contained several Jewish names, including that of M. Halpern, the vice-director of the second department of the Ministry of Justice, who received the high Order of Vladimir, in the second division. M. Movshenson, of Dvinsk, was decorated with the Stanislaw Order in the second division, whereas M. Levin (of Wilna), M. Barone M. Jaffe (of Dvinsk), and M. Freedberg (of Romni) became honorary citizens. Twenty-eight communal workers have also received medals for their administrative services.

The official rabbi of Novomoskovsk was imprisoned for three weeks without any reason. On his release he endeavored to discover the motives of the authorities in arresting him, but neither the police nor the prison officials could supply him with the information.

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ASHER, JOSEPH MAYOR.—Supplemental Citation.—The People of the State of New York, by the grace of God free and independent, to 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. DANIEL J. DOWDNEY, Clerk of the Surrogate's Court.

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# CHILDREN'S PAGE.

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## Esther, Queen of Persia.

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 Haman, Prime Minister to King.  
 Hebrew Citizens (as many as may be desired).  
 Mordecai.  
 Nassur, a Persian.  
 Terza, a Prophetess.  
 Zeresh, wife of Haman.

### PROLOGUE.

#### ACT I.

##### QUEEN VASHTI'S BANQUET.

A long table on which are placed handsome bowls, silver dishes, etc., gold and rich hangings strewn about. Queen Vashti seated in centre of table, her seat placed higher than those of her maidens. Queen Vashti dressed in royal robes as befitting the occasion.

Queen Vashti (turning to her maidens)—King Achashverosh hath also made a feast to the reigning princes and it is but fitting we do likewise. Come, my women of the household, and ye here all assembled—drink to the health of my lord and King, the illustrious Achashverosh, who reigns from India even unto Ethiopia, and who now sits in the palace of Thushau. (All drink, exclaiming), "Long live King Achashverosh. (Three times said.)"

Queen Vashti (lifting up goblet)—To the reigning princess. (All exclaim)—To the reigning princess.  
 Queen Vashti—Come, Zulissimar, tell me what thou knowest.

Zulissimar (bowing)—All I know is that thine hair is as black as the raven's wing.

Queen Vashti—Thou art an arch flatterer, but thou, Nestina, what canst thou say?

Nestina (bowing)—Thine eyes are like twin stars that softly beam in even time.

Vashti—If I were not queen thou wouldst not flatter me thus, but hark! (listens to right of stage). Me thought some one was knocking at the outer door. (All listen, knocking is heard louder.)

Queen Vashti (in surprise)—What portends this? Go, Katholita, and open the door. (Katholita goes to R. of stage, opens door, comes to Queen and bows.)

Vashti—Who stands without?

Katholita—Chamberlains of the King to Queen Vashti.

Vashti (in great surprise)—Chamberlains of the King! What would they with Queen Vashti?

Katholita—They bring with them a message from the King.

(All maidens rise and repeat with surprise written on their faces)—A message from the King!

Vashti—Bid them enter. (Katholita escorts the Chamberlains of the King to Vashti. They bow in reverence to her.)

Chamberlains—We, Mehumvan, Bistha, Carbonwa, Bigtha, Abagtha, Zethat and Carcass, the seven Chamberlains that serve the illustrious Achashverosh, have been commanded to appear before you and bring you into the presence of the King, that he may show your beauty to the royal princes, that are now assembled in the palace of the King of Shushan.

Vashti (in amazement and anger)—Thou art asked by the King to bring me in my royal robes to show myself to the princes that are here assembled? Go forth with this message back to the King that I refuse to appear before him. (The Chamberlains bow as before and go out L. of stage.)

Vashti (tries to banish the angry thoughts within her)—Come, maidens! Sing, sing, and be merry.

Maidens (singing)—We let no care sit on our brow. We will be merry, merry, now. We will be merry, merry, now.

Vashti—Methought I heard again a knocking at the outer door. Go Zulissimar, attend. (Zulissimar bows, goes to R.)

Enter Chamberlains as before, headed by Memuchau.

Memuchau—By order of the King, Queen Vashti.

Queen Vashti (terrified)—By order of the King?  
 Memuchau (reads from parchment scroll)—"Whereas, Queen Vashti hath refused to appear before her

royal husband and King, whereas, a royal order hath gone forth that the said Vashti be put away, and let it be written among the laws of the Persians and Medes that no one transgress it and that Vashti come no more before King Achashverosh, and that the King give her royal dignity unto another that is better than she." (Signed with the royal seal of King Achashverosh, of the Persians and Medes.)

Vashti stands confounded and the maidens all talking in hushed whispers, and the Chamberlains retire slowly L. S. Dramatic music playing.

Vashti (as if waking from a dream)—"And let the King give her royal dignity unto another that is better than she!" (Said very slowly.)

Maidens (getting up to depart, singing as they go):  
 Vashti's glory hath departed,  
 Vashti hath been put away,  
 Vashti is sore, broken hearted,  
 And with her we cannot stay.

Some to right of S., some to L. off.

Vashti (alone, gazes around as if she scarce realizes what has happened, repeats—"That Vashti come no more before the King and let the King give her royal dignity unto another that is better than she!" (Puts her hands to her head, sits on floor, head on throne.)

#### ACT II.

##### MORDECAI'S HOME.

Furnished as near as possible in Eastern style, low divans for loungings.

Window looking toward East. Esther seated near listening to Benoi.

Esther—Read me again, dear Benoi, something from out the past—that great and glorious past. How my heart aches even now for those exiles that were carried away from that fair city, Jerusalem! Thou didst know, yea, that beloved Uncle Mordecai was one of those that were exiled?

Benoi—Yes, Esther. Oft and oft hath the good Mordecai kept me spellbound with the story of the beautiful city laid waste by the heathen one, and how he had been carried away.

Esther—The dear, good God that we both revere preserve him to me for many a year. Thou canst not imagine how good he hath been to me, Benoi.

Benoi—Yea, dear Esther, His face bespeaks the true, noble-hearted soul.

Esther—I that was bereft of father and mother, he took me, nursed me, tendered me and watched o'er me. I owe him much, dear, noble uncle.

Benoi—His care hath been rewarded, dear Esther. Thou art the sweetest flower that grows in all Shushan.

Esther—Fie, fie, Benoi. Thou art an arch flatterer, but see (looks out window), our little Saretta is running this way so quickly, all excitement. What aileth the child? (Saretta enters R. from window.)

Saretta—Oh, Esther, oh! Esther, didst thou hear the news?

Esther—Hear the news! How should I child? I scarce walk through the gates of Shushan, but thy face bespeaks news of interest.

Saretta—Interest! The whole of Shushan is at the palace gate listening to the decree of King Achashverosh.

Esther and Benoi (together)—The decree of King Achashverosh!

Saretta—Yea! Queen Vashti hath refused to appear before the King and he hath decreed she be put away and another take her place.

Esther—Poor Queen! How glad am I that I am Esther. What fortitude! it must take aye to be Persia's Queen. God grant the good King chooses well.

Mordecai enters. Esther runs to him.

Esther—Beloved Mordecai! Thou, too, hath heard the news?

Mordecai—Yea, my child, and I also heard that all maidens of Shushan and in the provinces were to be gathered together and taken to the palace of Shushan, and there amongst them he would choose a maiden to become his Queen in place of Vashti.

Esther (clinging to Mordecai)—Thou wouldst not let me be among them?

Mordecai—Nay, nay, my child. The life light of mine eyes, be not frightened. Thy destiny, my destiny, yea, each and all of us is in the hands of the dear, good God that grants us strength. (A knock is heard. Mordecai opens the door.)

[Continued next week.]

### From Hovel to Heaven.

DEAR CHILDREN:

YOUNG as you are, you must nevertheless wonder at the commandment of the Holy God of Israel that they should make Him a sanctuary, He who has said through His Prophet, Isaiah, "The heaven is my throne, and the earth is my foot-stool; where is there a house that ye can build unto me? and where is the place of my rest?" But the sacred prophet gives the answer right away, when he says immediately thereafter, "For all these things hath my hand made, that all these things came into being," saith the Lord; "but upon such a one will I look, upon the poor, and him who is of a contrite spirit, and who trembleth at my word."

God loves the poor and the broken-hearted and those who fear Him. Therefore we need not wonder that He gave that commandment to the children of Israel, who, of all the nations of the world best answer the description of those upon whom God will look; and the entire Sedrah that we read this Sabbath, which is called "Terumah" (Exodus, chap. 25, par. 1, to chap. 27, par. 19), is devoted to the commandment to make Him a sanctuary or tabernacle and a description of the way it should be made.

How poor is human language to express the commands of God. It is only the holy language, Hebrew, that can give proper expression to God's word. Thus it is in this case. This Sedrah begins with the words, "Veikchu li terumah," translated "that they may bring me an offering," but "veikchu" really means, "that they shall take me an offering."

Our beloved preacher, the Dubner Maggid, of blessed memory, said that the reason it does not say "veituu" ("they shall give"), but "veikchu" ("they shall take"), is because, in reality, God does not care for silver and gold, but for the love of the human heart, and if a king of flesh and blood levies a tax upon his subjects he does not tell them to bring it, but appoints tax collectors to collect from them whether they are willing to give or not; nor is the will of the king done when the subject "takes" his silver or gold and gives it to the collector, for it may be stolen by the collectors and other officers before it reaches the king's coffers; but the Holy King of Kings desired the offering of every man whose heart prompted him, and as soon as the Jew "took" that which is so highly prized by man, silver, gold, and all precious things, out of his treasures with the love of his heart, to fulfill the command of His God, he already accomplished the purpose of the Almighty.

And thus the heart of man is the sanctuary wherein God dwells; that heart which is enshrined in a hovel, a tenement of clay—and that is the tabernacle which leads mortal man from "Hovel to Heaven." To make us still further appreciate God's love for us in telling us to build the tabernacle, the Dubner tells us the following story.

There was once a great king, whose royal residence was in a city the inhabitants of which were once

poor workingmen, who afterward became very rich from the work they had done for the king. Once the king took a walk through the length and breadth of the city, and he took pleasure in examining all its fine residences denoting wealth and prosperity until he came upon a dilapidated little building, as rickety a hovel as one could imagine.

He entered that house, whose ceiling seemed just about to fall and whose walls were crumbling, and saw there a poor man, his body almost bare, so tattered and torn were the few rags he wore; his wife and children were barefoot and clad in rags; the humble fare they partook of was too poor to describe. The king was filled with great compassion and he asked him, "Why are you poorer than all your townspeople?" He replied, "Because they all became rich from the work they had done for your royal highness, but what shall I do? I have no work and therefore am I still so poor."

Thereupon the king commanded his servants to build him a house that should be ornamented differently from all the palaces in the entire world.

"Your Royal Highness," said the servants, "is not your palace beautifully ornamented, differently from all the palaces of the entire world, and what new ornament can we design that other palaces have not got?"

The king then said, "I desire you to build me a house of cedar-wood patterned after the rickety old hovel of a very poor man, from without and from within it shall resemble my old house, which is about to fall, with the tiles of the roof all broken and the rain dripping through, and the water running in through the crevices in the walls. All the walls shall be decaying and covered with mildew and worms crawling all over it, and the furniture and utensils therein shall be of the poorest kind—in short, it shall be a true model of the miserable abode of a very poor man. And within there shall be a poor man sitting and worrying, and his wife and children surrounding him from all sides, sickly, and suffering from all manner of festering wounds, with garments torn to shreds, crying and begging him for bread—nothing shall be wanting to make the picture of the poor man's home true to life from the beginning of the year to the end of it, everything shall be perfect in all its details."

The king's artisans set out in quest of such a house, which they could use as a model. They looked throughout the city, but could not find it; for all the houses were built of fine stone in a handsome manner. At last they came upon the hovel of the poor man and were surprised to find in it an exact counterpart of the house described by the king. They bought the house of him for a very large sum of money, and him and his family they hired at a princely salary to portray the poor life of a destitute family in all the seasons of the year, to show what changes the hovel undergoes in summer and winter, when it rains and when it snows—they copied it all with great accuracy in the hovel they built for the king. Thus the poor man grew very rich and very great.

Thus it is in this case. The world and all that it contains, the heavens with all their host all receive the radiant glory of the Holy One—blessed be He—with strength and joy; but the soul of man dwells in this humble hovel. The Holy One—blessed be He—desired to make man meritorious, therefore He told Israel to take of those things that are only found on the earth and build Him a tabernacle. Herewith, dear children, the tabernacle that existed in ancient times can now be built within our hearts, which is the ladder that leads us from the Hovel to Heaven.

In this Sedrah there are three commandments, two Mitzvas Asay and one Mitzvos Lo Sasay. May we merit to fulfill those commandments, when God will bring us again to our Holy Land.

בן אהרן

IN THE SYNAGOGUES.

**Temple Adath Israel (Bronx).**  
Rabbi Isaac S. Moses will occupy the pulpit this (Friday) evening.

**Congregation B'nai Jeshurun.**  
Rabbi B. A. Tintner preaches Sabbath morning on "The Benefits of the Synagogue."

**Cong. Shaari Zedek of Harlem.**  
Rabbi Adolph Spiegel preaches Sabbath morning on "The Sanctuary Within Man."

**Congregation Oragh Chaim.**  
Mr. Israel H. Levinthal, of the Jewish Theological Seminary, will preach this Sabbath morning.

**East Eighty-sixth Street Temple.**  
Rabbi David Davidson will preach Sabbath morning on "The Strength of the Undivided House."

**Temple Beth-El, Jersey City.**  
Rabbi Louis J. Goetz will preach this (Friday) evening on "Abraham Lincoln." Sunday morning on "Generosity."

**Congregation Ahawath Chesed Shaar Hashomayim.**  
Rabbi I. S. Moses will preach Sabbath morning on "The Religion of the Patriot."

**Temple Beth-El.**  
Rabbi Samuel Schulman preaches Sunday at 11.15 on "Reform Judaism, the Recent Conference of Rabbis, and Their Various Critics."

**Temple Emanu-El.**  
Dr. Silverman preaches on "The Principles of Reform Judaism" Sabbath morning. Sunday, Dr. Magnes lectures on "Kehilla."

**Temple Rodeph Shalom.**  
This (Friday) evening Rabbi Grossman lectures on "Lincoln—the Man." Sabbath morning "The Religion of Abraham Lincoln."

**Temple Anshe Chesed.**  
Dr. Gustav N. Hausmann will preach this (Friday) evening on "Revenge or Forbearance, Which?" Sabbath morning, "The Sanctuary."

**Temple Hand in Hand, Bronx.**  
Rabbi Isidor Reichert preaches this (Friday) evening on "The Real Man—Abraham Lincoln." Sabbath morning, "The Three Crowns."

**Sinai Temple, Mt. Vernon.**  
Dr. Joseph I. Gorfinkle will preach this (Friday) evening on "Abraham Lincoln." Sabbath morning, "Pure Gold Within and Without."

**Montefiore Synagogue, Bronx.**  
Rabbi A. Basel lectures this (Friday) evening, subject "Jewish Nationality Confirmed by the Senate." Saturday morning "The Synagogue and the Home."

**Beth Israel Bikur Cholim.**  
Rabbi Sidney Goldstein, of Bensonhurst, will occupy the pulpit this (Friday) evening at 8.15 p. m.  
Rabbi Aaron Eisen will preach Sabbath morning on "Judaism and the

Common People." "A Lincoln's Birthday sermon."

Rabbi Eisenman will speak before the Harlem Federation, 240 East 105th street, Sabbath afternoon at 2 o'clock.

**Hebrew Educational Society.**  
The third of the series of lectures on "Present Day Tendencies" was delivered on Sunday night by Dr. Stephen S. Wise, of the Free Synagogue, Manhattan. The audience was also addressed by Mr. Harry E. Lewis, president of the society.

**Educational Alliance.**  
Rev. Samuel Buchler preaches this evening before the Young People's Synagogue on "Ideals." Sabbath morning before the People's Synagogue on "Abraham Lincoln."

Dr. Nathan Krass will officiate as rabbi and Rev. R. R. Rinder as cantor at the children's service Sabbath afternoon.

**The Free Synagogue.**  
Sunday morning Dr. Wise will give the third of the series of addresses on "The New Status of Womanhood," with special reference to "Woman in Citizenship." This will be Dr. Wise's last address before sailing for London to give a series of addresses under the auspices of the Jewish Religious Union.

This (Friday) evening, at 8.15, Dr. Wise will preach at Clinton Hall.

A dinner to celebrate the third anniversary of the Free Synagogue and to bid farewell to Dr. Wise prior to his departure for Europe was held at the Hotel Astor on Tuesday evening last, and was attended by almost 500 people. Governor Hughes was the principal speaker. Other addresses were delivered by Mr. Jacob H. Schiff, Nicholas Murray Butler, Dr. Newell Dwight Hillis, Senator Chamberlain, Adolph Lewisohn, Rev. J. Leonard Levy, and Abram I. Elkus. Mr. Henry Morgenthau acted as toastmaster.

**Dr. Wullner.**  
Dr. Wullner, at the concert at the Manhattan Opera House, on Sunday evening, the 13th, will give his famous rendition of "Das Hexenlied" (The Witch's Song), Ernest von Wildenbruch's poem set to music by Max Schillings, with full orchestral accompaniment.

The poem is a highly romantic tale dealing with the death and confession of a monk, who, sent to receive the confession of a girl about to be burned as a witch, had resisted love and left her to her fate, though he knew her to be innocent.

The music is strongly descriptive, and wherever presented Dr. Wullner's rendition has received enthusiastic praise.

Emmett Corrigan will be among the feature attractions at the Alhambra next week. The well known dramatic star will offer his new one-act playlet, "The Mallet's Masterpiece," by Edward Pele, author of "The Prince Chap," and he will be supported by a capable cast. Nat M. Willis, Gus Edwards' Schoolboys and Girls, Willard Simms and company, the Holloways, Selma Braatz, Lyons and Yosco, Ha Grannon, Lee Brothers and Allen, dancers will fill out the remainder of the bill. On Sunday concerts will take place as usual.

At the head of the Bronx Theatre programme for the ensuing week will be George Reban and his associate players in the dramatic playlet, "The Sign of the Rose." The story reveals some of the inner workings of the Black Hand and the sketch is handsomely staged. Jack Wilson and company, the popular favorites, will be on hand with their comedy and singing skit; Raymond and Caverly, O'Brien, Havel and company, Kalmar and Brown, the "Dunedin Troupe, El Cota, and La Vine and Leonard will fill out the remainder of the programme.

The forthcoming week might be called "Marceline Week" at the New York Hippodrome, for the famous little clown figures in two souvenir days, one of which is his birthday. The first souvenir day will be Monday (February 14), when at both afternoon and evening performances Marceline will be featured in attractive valentines, which will be presented to every patron. At the following Saturday matinee (February 19), Marceline will celebrate his birthday, holding a reception on the stage after the performance. Every child present will receive a big picture book as well as an autographed photograph of Marceline.

Temple Beth-El  
5th Ave. and 76th St.

Regular Friday evening services at 8.30. On Sabbath morning Rev. Dr. Samuel Schulman will preach at 10.30. Sunday morning Dr. Schulman will preach on "Reform Judaism, the Recent Conference of Rabbis and Their Various Critics." Services begin at 11 o'clock. All are

BROOKLYN NOTES.

**Temple Emanu-El.**  
The Ladies' Auxiliary of Temple Emanu-El, of which Mrs. Opler is president, is arranging a Colonial birthday party for the benefit of the Temple. The affair will be held at the vestry rooms of the synagogue on Wednesday, February 16. A very attractive programme has been arranged by the Entertainment Committee, under the direction of Mrs. H. Apfelbaum, chairlady. The subject of the sermon this evening, by Rabbi Joel Blau will be "Lincoln, a Great Man—a Great Message."

**New Hospital for Eastern District.**  
A new hospital will soon be erected in the Williamsburg section. Already \$3,000 has been collected for the institution, which will be known as the Beth Jacob Hospital. The Jewish dietary laws will be strictly maintained.

**Young Men's Social Club.**  
The grand opening ball of the above club will be held this Sunday evening, February 13, at the Imperial, Fulton street, corner Red Hook lane. Dancing will begin at 8 p. m. The officers of the club are as follows: Maurice Liebert, president; Samuel Milheiser, vice-president; Theodore Salt, secretary; William J. Mendes, treasurer, and Jerome Liebert, sergeant-at-arms.

**Fair for Hebrew School.**  
In order to raise funds with which to make necessary repairs ordered by the Building Department, the School for Biblical Instruction, 61 Meserole street, will begin a two weeks' fair on Sunday afternoon, February 13, at 4 o'clock. Borough President Steers will formally open the fair, and addresses will be delivered by Hon. N. Taylor Phillips, Hon. Otto A. Rosalsky and Rabbi S. Rosenber. The Hebrew Orphan Asylum Band will furnish music.

**Congregation Shaari Zedek.**  
The officers and trustees of the Congregation Shaari Zedek gave a musicale to the sisterhood at the Willoughby Mansion, on Monday, January 31. There was a large attendance. The musicale was a success, the following artists taking part: Mr. Harry Hepner, tenor; Miss Rose Schall, soprano; Mr. Bernard Olshansky, Brooks and Vedder, and Mr. John de Persia.

Refreshments followed the entertainment, and the president, Mr. Max Reiss, called upon the sisterhood and the members of the congregation to join hands for a fair which is expected to be held in April or May at the synagogue which is now being erected on Putnam avenue, between Reid and Stuyvesant avenues.

**The Young Men's Hebrew Association of Williamsburg.**

The Young Men's Hebrew Association of Williamsburg have rented the building at Bedford avenue and Keap street, and arrangements are being made to equip it with reading and billiard rooms and a gymnasium so that possession can be taken on March 1. On ground adjoining a tennis and basket ball court will be laid out. On this occasion the consolidation of both clubs will take place, the Throop avenue branch and the Williamsburg.

**Congregation Bath Israel Anshei Emes.**

The Talmud Torah of the congregation announces that new classes will be organized on February 15. The school is progressing very rapidly. New pupils are enrolling almost daily. Michael Salt is the chairman of the school board, and S. Bruder is the treasurer. The Talmud Torah offers free instruction to the poor children of the neighborhood.

The ladies of the Sisterhood are making arrangements for a raffle and dance to be held at the Sabbath school building of the congregation on February 23; several costly articles donated by the members will be raffled. The officers of the Sisterhood are: Mrs. M. Salt, president; Mrs. A. Danglo, vice-president; Mrs. I. Applebaum, treasurer; Mrs. I. Goldfarb, secretary.

At a general meeting of the congregation held on Sunday last, Rev. Israel Goldfarb was re-elected as the rabbi of the congregation for the fifth term, with a substantial increase in salary.

**Convention of District No. 1, I. O. B. B.**  
The annual convention of District Grand Lodge, No. 1, Independent Order of B'nai B'rith, was held in Albany, N. Y., on Sunday last, and these officers were elected: President, Henry Cutler, of Providence; first vice-president, Joseph H. Ullman, of New Haven, Conn.; second vice-president, the Rev. Dr. Joseph Silverman, of New York; secretary, Samuel Berliner, of New York. The convention next year will be held in New Haven. Delegates attended a

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banquet in the evening. Attorney-General O'Malley and County Judge George B. Addington, of Albany, made addresses.

The attraction at the Montauk Theatre next week will be Miss Mabel Talliaferro in a four-act play called "Springtime," by Booth Tarkington and Harry Leon Wilson. The attraction comes here direct from its long run at the Liberty Theatre, New York, where both star and play received the highest praise from the press and theatergoers. "Springtime" tells a pretty story of youthful affection, and appeals to those who are not too old to remember the days when their fancy "lightly turned to thoughts of love."

An interesting added feature of Miss Talliaferro's engagement will be the presentation of William Butler Yeats' fairy play, "The Land of Heart's Desire," which will precede "Springtime" at every performance. It is described as a symbolic Irish idyl, the first work of its famous author, and of great poetic charm. Miss Talliaferro is intimately associated with the Yeats' play, as the fairy child, which she first essayed in Ireland under the direction of its author, and also at its revival in New York a few years ago.

**Emanu-El Sisterhood.**  
The Emanu-El Sisterhood of Personal Service will hold an important meeting at the vestry rooms of Temple Emanu-El, Fifth avenue and Forty-third street, Monday afternoon, February 14, at 3 o'clock. Mrs. Albert Clayburgh will sing, and there will be addresses by Miss Mary E. Richmond, director Charity Organization Department of the Russell Sage Foundation, and Miss Alice C. Smith, probation officer, City Magistrates' Court. Tea will be served.

At Dr. Ludwig Wullner's forthcoming recital at Carnegie Hall on Washington's Birthday, February 22, the programme will contain many beautiful German Lieder that are almost unknown, even to close students on this side of the ocean.

An added attraction is that of Miss Tilly Koenen, the famous Dutch contralto, will render three Brahms duets with the famous baritone. Miss Koenen is the only artist with whom the German savant has ever shared the stage, and she will make a special journey from Chicago especially to appear on this occasion. The first time they ever appeared together was in Boston for the famous charity concert last November, and Boston waxed most enthusiastic over each. Then Chicago requested a special recital in which both should appear, and now the demand in New York for these two great artists—each of whom has been compared with the other, although their art and methods differ widely—will be gratified, and we shall have an opportunity to judge of their work in duos.

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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.

ROSENBERG, JOSEPH.—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 Joseph Rosenberg, 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 Louis J. Frey, No. 31 Liberty street, in the City of New York, on or before the first day of September next.  
Dated New York, the day of February, 1910.  
ISAAC H. ROSENBERG, Executor.  
Louis J. Frey, Attorney for Executor, 31 Liberty Street, New York City.

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**American Delegates to Zionist Congress Report.**

American delegates to the ninth international Zionist Congress, which was recently held at Hamburg, gave their report of the proceedings at a mass meeting held for this purpose on Thursday evening, February 3, in the auditorium of the Educational Alliance. The meeting was held under the auspices of the Zionist Council of Greater New York, and President N. W. Norwalk presided. The delegates who spoke were: Isaac Allen, of Brooklyn; Rabbi H. Brodsky, of Newark, N. J., and Hyman Cohen, a delegate from Palestine, who is now visiting this country. B. G. Richards welcomed the delegates for the Federation of American Zionists. All the delegates thought that the Congress, mainly an organization gathering, did much to promote Zionism. The chief address was delivered in English by Mr. Allen, who said in part:

"The Basle Platform was reaffirmed at the last Zionist Congress in unmistakable terms in all its essential features. Zionism to-day, as in the days of our lamented leader, Dr. Herzl, stands firmly upon a national basis. It strives to create a Jewish centre in Palestine for the moral, intellectual and physical upliftment of our people. But in one essential matter does it differ from the plans formerly contemplated, and which the ninth Zionist Congress considered to be no longer necessary. We abandoned our demand for a charter; a charter of rights from the Turkish Government guaranteeing the security of our life, liberty and property. The recent Congress considered this to be no longer necessary, because of the new progressive political order of things now prevailing in the Ottoman Empire. It is no longer necessary to demand special, political and legislative privileges for Palestine when under present conditions as they exist, and as they promise to continue along progressive lines we might enjoy that security for which Dr. Herzl was contending, and which was made a condition precedent to our undertaking real practical work in Palestine.

"The Russian Zionists, anxious to do some work, and tired of the long delay, burned with impatience to come to the congress and give vent to their anger. Eighteen hundred years of long patience, waiting in 'Goluth' was not too long. But a delay of eighteen months was too much for these impatient, unpractical enthusiasts, and they came to congress loaded with a lot of grievances, few of which had any foundation in fact or reason, and two whole days were consumed in airing these grievances and 'clearing the air,' as President Wolffsohn termed it.

"Of all institutions which Zionism has created, the national fund is certainly the most popular one. It is being collected in all corners of the world. It is to be a perpetual fund that will belong to the Jewish nation as long as it will exist. It is being collected in pennies, hellers, centimes, kopeks, and pfennigs, and gradually a Jewish fund is accumulating. Imagine the size of a national fund if our forefathers eighteen hundred years ago would have started to collect a national fund. By this day we would have had a fund that would be sufficient not only for the redemption of Palestine, but also to transfer millions of our people and settle them there. As it is, our national fund is comparatively small. It consists of less than two million marks.

"Along the tracks of the Jerusalem Jaffe Railroad, the national fund acquired two tracts of land, one in Hulda and the other in Beth Arif, and leased it to an organization which undertook to plant olive trees thereon. The Hulda tract consists of one thousand nine hundred and seventy-three dumas, and has been set aside for the purpose of planting the Herzl Forest thereon; and in the near future, every one who will travel by that railroad will see a forest of olive trees covering a tract of two thousand dumas as a monument to the memory of our immortal leader.

"Along the Jordan the national fund acquired a large tract of land, and is now purchasing as much land as it could lay its hands on.

"In Jaffe a building corporation was formed which undertook to build a new Jewish quarter with all modern sanitary improvements, and the national fund came at once to its assistance and loaned it a sum of one-quarter of a million francs.

"Another building association loaned of the national fund fifty thousand francs. To a certain colony started by the Odessa Committee the national fund loaned twenty thousand francs. The Odessa Committee donated to the national fund fifty dumas of land planted with orange trees.

"The Hebrew Gymnasium in Jaffe is now erecting a new building which will cost one hundred thousand francs.

"The national fund contributes thirty thousand francs in consideration of which it will become the owner of that property.

"In Haifa a technical school is being erected. Last summer the national fund loaned to the Anglo-Palestine Company the sum of two hundred thousand francs in order to enable the company to loan out money to co-operative colonies. A number of laborers who are willing to settle as farmers in Palestine were assisted with twelve thousand francs.

"We have, working in Palestine, the

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"Some two years ago I had a very severe attack of pneumonia and was confined to my bed four weeks or more. After I was able to be about the house I was very weak and not able to do my work, had that 'all gone' feeling and nothing seemed to help me. My brother said to me, 'Get some Duffy's Pure Malt Whiskey and see if that don't do the trick.' I got a bottle and commenced taking it according to directions—a teaspoonful before each meal and one when

going to bed. I commenced to get better from the start and have continued the use of it and would not be without it under any consideration. It certainly has saved me many times its cost in doctor's bills. I can cheerfully recommend it as the best tonic and health builder in the world." Laura J. Fuller, Hampton, Conn.

**Duffy's Pure Malt Whiskey**

is an absolutely pure distillation of malted grain from which all the injurious substances have been removed. It is a medicine for all mankind and has been used with remarkable results in the prevention and cure of consumption, pneumonia, grip, coughs, colds, malaria, low fever, stomach troubles and all wasting and diseased conditions. The letter shown above is picked from thousands which we have received from grateful men and women everywhere, who testify to the cures of this great medicinal whiskey. It is recognized as a family medicine everywhere.

**CAUTION.**—When you ask your druggist, grocer or dealer for Duffy's Pure Malt Whiskey, be sure you get the genuine. It's an absolutely pure medicinal malt whiskey, and is sold in large SEALED BOTTLES ONLY—never in bulk. Look for the trademark, the "Old Chemist," on the label and make sure the seal over the cork is unbroken. Price, \$1.00 a large bottle. Write Medical Department, Duffy Malt Whiskey Co., Rochester, N. Y., for free advice and an illustrated medical booklet containing testimonials and common sense rules for health.



Anglo-Palestine Company, with a capital of one-half a million dollars, doing a general banking business; the olive tree fund; whose object is to plant olive trees upon national fund land; culture fund; Palestine Land and Development Company; Bezalel school; the Agricultural School of Kiriat Sefer, the Girls' Orphan Asylum in Jerusalem; the Boys' Asylum in Jerusalem; the Hebrew Gymnasium of Jaffe; the Society of Women for Cultural Work in Palestine; the Microbe Biological Institute, which is now being founded to commemorate the sixtieth birthday of Dr. Nordau. There are other enterprises working in Palestine, as the Palestine Industrial Syndicate, planting society of Galilee; realty corporation, building associations; thirty Jewish colonies, upon which there live about fifteen thousand Jews, and many other worthy enterprises encouraged by our movement.

"This is a short resume of the work done by us in Palestine."

**Young Men's Hebrew Association.**

The employment department, which procures work for deserving applicants at the rate of about 100 a month, is being overrun these days with people seeking employment. While it can readily place office boys, clerks, bookkeepers, stock and shipping clerks and always has a list of desirable applicants on hand, it is confronted with the difficulty at present of having an oversupply of such people. The attention of the business public is called to this state of affairs in the hope that some assistance from outside sources may be obtained in alleviating a very trying situation.

One of the senior clubs of the association, the Lincoln Literary Society, will hold a joint debate and entertainment with the Ivanhoe Club, of the Harlem Federation, on Sunday evening, February 13, in the Y. M. H. A. auditorium.

On Friday evening, February 11, at the religious services, Mr. Samuel C. Steinhart will be the speaker, and his topic will be "Abraham Lincoln."

On Saturday afternoon there will be a special children's Sabbath service. Miss

Julia Richman will address the children on this occasion. The public is cordially invited to be present.

**More Than Two Million.**

The East River National Bank, 680 Broadway, has pleased its depositors, as well as its stockholders, in issuing its last statement showing that the amount of deposits had passed the \$2,000,000 mark. The East River National Bank is one of those financial institutions retaining its individuality as a bank, which means old-time courtesy, old-time treatment of its patrons; methods rapidly losing favor with the big merging financial institutions that conduct business as the telegraph company regulates the time on most of the clocks, by a sort of "synchronizing," whatever that means, touching a button or a wire, you don't see anybody, that's all.

We are sure that many of our readers appreciate the difference between being treated like business men by a bank, willing for its officers to meet depositors, and not refer them to a lot of clerks after their accounts have been opened.

Mr. Vincent Loeser, president of the East River National Bank, one of the most affable bank officials in this city, believes in the old way of meeting depositors and of being of service to them when necessary, and his methods are "winning out." As a result of his popularity and Mr. Loeser's thorough business methods applied to banking, the East River National Bank is growing in the number of its depositors, in the accounts of its deposits and in the esteem of manufacturers and merchants.

The East River National Bank is strictly a mercantile bank; in other words, a business bank, for business people.

**The Dropsie College.**

The first celebration of Founders' Day in memory of Moses A. Dropsie will take place on Wednesday evening, March 9, at 8.30 o'clock at the Students' Chapter Hall, southeast corner Park and Susquehanna avenues. A memorial address on Mr. Dropsie will be delivered by the Hon. Mayer Sulzberger. The president of the college, Dr. Cyrus Adler, will make a statement concerning the educational policy of the college. Rabbi Mordecai M. Kaplan, professor of homiletics in the Jewish Theological Seminary of America, will give the prayer.

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**Jewish Protectors Annual Meeting.**

The annual meeting of the Jewish Protectors and Aid Society was held on Tuesday, the 1st inst., at the Y. M. H. A. Building. Addresses were delivered by Hon. Otto A. Rosalsky and Julius M. Mayer. The report of the president, Mortimer L. Schiff, showed that in the last year the Protectors had 277 pupils, ninety of whom were committed from the Children's Court. Eighty-five boys were paroled. During the year 3,282 Jewish boys appeared in the Children's Court, about one-fourth of the entire number. Of these 173 were acquitted. A committee will be appointed to see what can be done in regard to medical supervision of juvenile delinquents.

The New York Section, Council Jewish Women, is co-operating in a series of lectures given at the Academy of Medicine, under the joint auspices of the Public Health Education Committee, and the New York City Federation of Women's Clubs.

Dr. Suss, medical officer to the General Post Office, has been appointed Chevalier of the Legion of Honor, and Commandant Kahn, commanding the Artillery at Montrouge, a Judge of the First Court Martial of Paris.

The anti-Semitic and Royalist organizations continue to show their hostility to distinguished Jews. After having disturbed the lectures of M. Lyon-Caen, Dean of the Faculty of Law, the Royalists a few days ago prevented M. Schrameck, director of the Prisons Department at the Ministry of the Interior, from delivering a lecture on the organization of this department.

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69c All Silk Messalines .....57

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NEW SATIN FOULARDS—Soft messaline finish—full satin lustre—figured, dotted and all-over effects in beautiful combinations—worth .59.....Sale Price.....

NEW SATIN MESSALINES—Fine Spring colorings in excellent tones of blue, brown, green and gray—also evening shades—usually .59.....Sale Price.....

NEW POLKA DOT FOULARDS—Yard wide—various sizes—white dots on black or navy grounds—worth .38.....Sale Price.....

CHECK AND STRIPE TAFFETAS—Black-and-white, navy-and-white and brown-and-white—various size stripes and checks—worth .50.....Sale Price.....

NEW SATIN LUMINEAUX—Beautiful new shades, including pretty two tones—soft and lustrous—of shantung weave—they combine good looks with durability—reg. .59.....Sale Price.....

BLACK TAFFETA SILKS—26-in.—chiffon or rustle finish—bright lustre—firm weave—value .65.....Sale Price.....

85 and 98c Striped Serges .....64

50 inches wide—seventeen excellent shades—every thread wool—strictly new and one of the most desirable fabrics in our whole assortment of Dress Goods.

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BLACK BROADCLOTHS—54 inch—two dollar quality.....1.35 Chiffon finish—sponged and shrunk—cannot be duplicated elsewhere for less than value quoted above.

NARROW WALE SERGES—44 inch—worth 85c......60 All wool—the most fashionable fabric for new Spring Tailored Suits, Dresses, &c.—leading Spring colors.

ALL WOOL BLACK TAFFETAS—44 inch—value 75c......57 Fine, crisp, even finish.

FANCY SPRING MOHAIRS—38 inch—worth 50c......32 Dust-proof and durable—for Spring and Summer—black, navy, brown and cream with white or black hairlines.

42-INCH CREAM SERGES—75c. quality......54 Plain and Herringbone—a most desirable fabric for the year round, but in great demand for Spring and Summer.

NEW SPRING MIXTURES—Usually .29—tomorrow......21 36 inches wide. Fast sellers at 29 cents.

Dressmakers' Sale Specials in LININGS AND FLANNELS

LAST WEEK—COME EARLY!

MOIRE PERCALES—36 in.—silk finish—excellent assortment of colors, including fancy shades—reg. 25.....Sale Price......20

MERC'D PERCALINES—Yard wide—Black and wide range of colors—reg. 12c.....Sale Price......9 1/2

MERC'D LINING SATEENS—Black, white and a large assortment of shades, including fancy fruit and nut colors—worth 25.....Sale Price......20

YARD WIDE HEAVY SATINS—This fabric is especially good for lining coats and jackets—extra firm quality—all good colors—reg. .79.....Sale Price......64

FRENCH TWILL FLANNELS—Ivory, Cream, Black and leading Spring colors—worth 75c.....Sale Price......59

SCOTCH FLANNELS—Variety of pretty stripes and checks in excellent combinations—reg. .34.....Sale Price......21

SILK EMB'D FLANNELS—White, with pure silk embroidery in H. B. and scallop designs—reg. .98.....Sale Price......69

Dressmakers' Sale Specials

in WASH DRESS FABRICS

LAST WEEK—COME EARLY!

47-INCH DRESS LINENS—Note width—strictly pure linen—variety of leading fashionable shades for coming season—reg. .59.....Sale Price......38

FANCY ORGANDIES—dainty floral clusters, moss rosebuds and other effects on white and tinted grounds—reg. 19.....Sale Price......14

EXQUISITE MOUSSELINES—dainty French effects in loveliest floral designs and tonings—with rich satin stripes—make charming Summer Gowns or Dancing Frocks—worth .39.....Sale Price......23

SATIN FIGURED CHIFFONETTES—Nearly all silk—for street or evening wear, in beautiful shades of Pink, Apricot, Wistaria, Mulberry, Garnet, Lt. Blue, Copenhagen—reg. 39.....Sale Price......24

LAWN CHIFFON SUITINGS—Natural unbleached tints—for boys' and girls' wear and Women's Suits—worth 29.....Sale Price......21

IMPORTED UNION LINONS—Tan, Pink, Reseda, Helio—yard wide—also 34-inch linen finish—Suitings in fifteen desirable colors—worth 19.....Sale Price......11

NEW COTTON DIAGONALS—In weave, color and patterns exact copies of the fashionable woollen fabrics—worth 25.....Sale Price......18

PINE DRESS GINGHAMS—32 inches wide—stripes in various styles—also plain 38-IN. MERC'D BATISTES—Fine, close, silky quality in dainty shades for Princess slips, etc.—worth 19.....Sale Price......10

YARD WIDE PERCALES—High grade styles, including plain and two-toned stripes—worth 12c.....Sale Price......8 1/2

SHEPHERD CHECKS—wool goods—wash perfectly—Twill effect—worth 12c.....Sale Price......7 1/2

BLACK COTTON PONGEES—32 inch—fine weave—dull finish for mourning—worth 21.....Sale Price......15

Dressmakers' Sale Specials

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Clark's O. N. T. Cotton—200 yd. spools—black and white—best numbers—dozen......44

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Best Basting Cotton—500 yds.—dozen......55 .42

Sewing Silk—50 yd. spools—black and colors—dozen......29 .25

Sewing Silk—100 yd. spools—black—dozen......55 .47

Blk. Sewing Silk—300 yd. sp. ....19 .14

Wide Collarbone—doz. yds......85 .64

Silk Featherbone—dozen yds......85 .79

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