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that's Miss—?" "Richards, who had the pleasure of finding her ball in your lap this morning, and who just now received a very ungentlemanlike compliment from the same gentle gentleman."

"Indeed?"  
 "Well, you hurt my shoulder dreadfully."

"I am awfully sorry. I was so absorbed in thought that—"

"That you took me for a pathway."

"Unfortunately, it appears so."

"Well, well;—but here, I must introduce you to a friend of mine, Mr. Jackson, Mr. Jackson, Mr.—?"  
 "Isaacson."  
 "Isaacson, Mr. Isaacson, Mr. Jackson."

"I am very pleased to meet you, said Mr. Jackson."  
 "Delighted, I am sure," retorts Mr. Isaacson.

O world of hypocrisy! why are we externally so and so, and internally the very antithesis? Why does the mouth utter what feeling denies? Why do we say one thing and mean another? Yes, why? Policy, my friend, policy. O cursed be policy if this be one of its results!

Jackson was little pleased in meeting Isaacson, and Isaacson was less delighted in meeting Jackson. And why? Instinct. *Something* told them that they were both aiming for the same apple: that they were both after the same delicious morsel. They spoke honeyed words: they felt daggers.

"Go to the devil!"  
 "You first."

Had such their drifts been, it would have expressed their thoughts more truly.

Mr. Jackson and Miss Richards went one way, and Mr. Isaacson the other.

"She's a Christian.—And then there is that fool's son of Jack, Jackson, in the bargain." With this remark Isaacson went to bed.

Six o'clock the next morning he was on the veranda working at sermons? Bah! He was gazing at the expanse before him.

A door opens and a girl appears, carrying a basket under her arm.

"Why, good morning, Miss Richards! Out so soon?"

"Shopping for breakfast, Mr. Isaacson."

"And ar'n't you afraid to be wandering forth so early, when there is hardly a soul about?"

"You are poking fun at me. In the morning women are not timorous. The friend of women is the sun."

"He is not the only one."

"Of course, wives have their husbands and daughters have their parents."

"And Gretchen has Hanschen."

"That's Dutch, and I plead guilty."

"The greater the pity. But I

shall try to enlighten you by a parable.—

"There once lived a very pious man who adored the chief priest of the district on account of his many excellent qualities. He longed for the opportunity of becoming more intimately acquainted with the noble clergyman, but the latter was always surrounded with so many men that all his efforts were vain. One day—it was early morning—the pious man sat in front of his cottage, miserable because of his non-success, when lo and behold! the high-priest suddenly appeared before him. Such was his ecstasy that, before he could be presented, the old man threw himself on the ground and kissed the hem of the holy man's garment, at the same time explaining how long and fruitlessly he had sought for this same moment. Struck at such unheard-of devotion, the high-priest from thenceforth placed him at the head of his bodyguard. And never, indeed, did slave serve master more faithfully."

"A very pretty but incoherent tale."

"You do not apply the parable correctly."

"It's application lies on the surface. You are, I understand, an incipient rabbi and, therefore, you laud the priest to the seventieth heaven, which, coming from your lips, is not all incongruous. As to the devoted disciple—"

"Oh, how you misunderstand my parable!"

"Which only goes to show that it is not a good one. A parable, if good, is understood by all. My dear Mr. Isaacson, you may become a very able rabbi, and I sincerely hope that you will; but don't introduce parables, for you'll prove a failure."

"Thank you for your frankness. And when—"

"But excuse me, Mr. Isaacson I have to go shopping."

"And may I accompany you?"

"The pious man's boundless devotion must not be allowed to go unrewarded. He may accompany the high-priest."

"Ah, Miss Richards, you have an additional charm—you're clever!"

"As they were walking along, the girl remarked to him, "Do you know, Mr. Isaacson—but first tell me that you won't mind."

"I won't, for nothing can be bad when coming from your lips."

"Now, no compliments, Mr. Rabbi. The gowns of priests and women are very much unlike."

"One of the fundamental laws of electricity is, that like and unlike attract."

"Without disputing that law, I shall take the liberty of recurring to what I wanted to say. I have had friends—but they are mine no longer—who were very evilly dis-

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posed towards you Jews. To their narrow minds everything bad or wicked could be traced to you. And mind you, these people called themselves pious *Christians!* Ah, how that would enrage me! How true is the saying that ignorance alone begets intolerance!

"A lovely defender of justice, And could they withstand your scorn?—No, the Jewish nation will never vanish as long as it has such supporters."

"Mistake me not. I have been brought up a Protestant, and as such am no supporter of Judaism. But justice is my motto, and tolerance is a natural consequence."

"You speak like an angel."

"Stop those hackneyed allusions, or I shall have a very poor opinion of you.—I value an individual for his or her intrinsic worth, and for nothing else. Jew, Christian: rich, poor, handsome, ugly, noble, plebeian, old, young—all are alike to me."

"Your sentiments you have expressed well, and they are a credit to any who possess them."

"Flattery is synonymous with hypocrisy."

"Kindly understand, Miss Richards, that I pride myself with being neither a flatterer nor a hypocrite. Whatever imperfections I may have, these are not among them."

"Thank you for that assurance. I shall believe you in the future.—Do you know, Mr. Isaacson, that I was more than ordinarily pleased when I recently read of the marriage of your famous co-religionist, Mr. Zangwill, with a Gentile? It made me feel assured that the time is slowly but surely coming when the vast gulf separating Jew and Christian will be considerably lessened. It should be: it ought to be; and you preachers, both ours and yours, should urge it from the pulpit. Intercourse between the two peoples will become more amicable, and, in time, the lesser will be swallowed up by the greater."

Isaacson replied not, and he had good reason. As a Nationalist, a Zionist, a lover of Judaism, he had always been against assimilation. This was one of his favorite topics, and his thunderings were heard oft

and loud. One of his greatest successes was made when he took Mr. Zangwill's marriage for a theme in one of his Friday evening lectures. Indeed, it would have been difficult to find a fiercer and more uncompromising antagonist towards assimilation. Yet a day or two had wrought a change which years had not. For the first time he felt like modifying the thoughts which he had held so long. The presence of this girl alone had done what the reasonings of hundreds of intellectual men would have failed to do. He felt his convictions slipping from him, so to speak, and he felt both sorry and glad,—sorry because of his frailty, and glad at the idea of obtaining an eagerly-desired object. Yet one thing made him feel uneasy. "She is a Christian and perchance will require her husband to be likewise."

So blind is love, that the thought whet her she cared for him, never once entered his head.

"You are thinking, Mr. Isaacson?" The sweet voice recalled him to realities.

"Yes, Miss Richards, I was reflecting on what you have just said: 'in time the lesser will be swallowed up by the greater;' the handful of Hebrews lost in the ever-increasing army of Christians. A week ago and the very thought would have been odious to me. It's so now, and yet—well, see here,—a problem has presented itself to me."

"Out with it!"

"An educated Jew, imbued with the spirit of his race, intensely loving and venerating its history and traditions,—to such a one the word 'assimilation' sounds harsh, and grates on his ears. He is a patriot, and a patriot not only wishes to preserve his country, but longs to see it become the dominating power.—This same Jewish patriot—my story, of course, is fanciful—falls in love with a maiden of another denomination, whose beauty and many virtues inspire him with that to which all mankind is subject. This same maiden loves him—"

"Oh, she loves a Jew!—I shall tell her mother." "Now please, I am serious.—There is, of course, the obstacle religion. Is he to give way—he whose Jewish patriotism was ever to the forepart? No, that he will never do. What then? Influence the girl to become a proselyte. She agrees, and they live happy. He is no longer a patriot. He can not be one. The pure Jewish milk he has adulterated with heathenish water. But he loves his wife, and he feels assured that the sacrifice was not too great."

"And say, Mr. Isaacson, what if she would have refused to turn turtle, and attend Synagogue instead of Church, or Mosque, or Temple?"

"He would have killed himself." "Heroic!—And how if the story would go this way: He, the Jewish

patriot, loved her, the heathen lily; but she, the heathen lily, loved not him, the Jewish patriot?"

"Rejected love?"

"Rejected, yes."

"He would have committed double suicide, if that were possible."

"Oh, doubly heroic!"

"How strangely apathetic you are! Have you no tear for the poor unfortunate man?"

"An ocean of them! Ah, poor Mr. Jewish patriot! You loved, but you were not beloved! And now you are snoring ten feet beneath the surface of the earth! But—pardon me, departed soul—your mental calibre lacked perfection. You should have taken the cruel one with you, and not have the torment of witnessing from the nether regions her affections centered on another."

"You sweet mocking bird."

They had now reached her door, and there, standing with folded arms, with a pipe in his mouth, and a sour expression on his countenance, was Jackson.

"Miss Richards, your unusually long absence made me somewhat anxious, but, undoubtedly, that was due to the pleasure of enjoying so good company."

"Indeed, the company was most enjoyable," retorts the girl. "Jackson is full of anger and Isaacson is full of pleasure."

"That is to say," explains the aspiring Rabbi, "Miss Richard's conversation was most enjoyable. Mine was exceptionally dull in the presence of so brilliant a star."

The American looks daggers; the Jew bows; the girl laughs and exclaims on parting, "Don't be a stranger here, Isaacson; you shall always be welcome."

"Thank you, I shall avail myself of your permission," replies that gentlemen, as he enters his boarding house.

Since the above, some two weeks had elapsed. Isaacson had "availed himself" of "Miss Richard's" "permission," and had visited her almost daily. On each succeeding occasion soft and honeyed words were used more frequently, and, to Isaacson's delight, he found that they were not wholly unwelcome. Yet that burly American was an irritating factor. Neither their looks nor their conversation were any longer marked with outward proprieties. To the guests of both boarding-houses it was an open secret that these two were rivals.

One morning Jackson called on Isaacson and asked him to take a walk in the woods.

"Pistols or swords—which?"

"I'm no Frenchman; I use my fists."

"Excellent, for in that art I have been instructed."

They returned some two hours later—the American in a most pitiable condition; the Jew, looking just as fresh as ever, puffing vigorously at a cigar.

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For four weeks poor Jackson was laid up in bed, suffering additional tortures at the thought of the triumph and the now undisputed sway of his foe.

Isaacson was not slow to avail himself of this great advantage. He pressed his suit with such assiduity, that Jackson was still confined to his bed, that, when he proposed marriage, she asked him for a week's grace.

The week was an eternity of the most excruciating suffering to the Jew. He longed for a favorable answer and yet he feared its consequences. Desirous of the treasure he was afraid that a great calamity would befall him when once in his possession.

At last the great day came.

"My doom?"

"I have it. I shall be frank.

*I love you too much to marry Jackson, and I love my religion too much to marry you.*"

That same night Isaacson was speeding home as fast as the express train could take him.

"I am miserably wretched," thought he, "and yet, who knows, perhaps it is all for the best."

Suicide? Bah! that didn't once enter his head. But then he was a preacher, and a preacher may preach and preach without carrying a fig for what he preaches.

Autumn and winter had passed and Spring had made its appearance. Isaacson was thundering as hard as he could against assimilation.

One evening he had come from one of his tirades when he found a telegram on the table:

"Am to marry Miss Richards next week. Come and be my best man. Jackson."

"Ah, woman, woman, ever-changing as the weather. Well hath the poet defined thee:

'Frailty, thy name is woman.'

"*I love you too well to marry Jackson!*—Ha! ha! ha!—and now she loves Jackson too well to marry me. And that son of a Jack has not profited by my lesson. He laughs and mocks me—'come and be my best man.'"

Rage was in his heart. That subsided and a deep sigh escaped him.

"And yet," muses Isaacson. "perhaps it is for the best."

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## An Exiled Singer of the Ghetto.

SOL. BLOOMGARDEN AND HIS WORK.  
BY BERNARD G. RICHARDS.

**F**AR away from the shuffle and strife of the modern Ghetto dwells this exiled singer in Israel, but his songs come very near to the hearts of his people. The lives they live and the deaths they die, their dreams and their realities reflected in his chants, and in all their bustle and business they pause to hearken to the stirring yet soothing strains of the distant voice that comes as an echo from another world.

They stop to listen and are moved to deep feeling and high praise, but the lonely poet hears not the encomiums nor the words of cheer, and in the solitude of his far-off voluntary exile meditates and muses his life away with his sweet and bitter fancies as his only companions.

Sol. Bloomgarden cannot participate in the many-sided, multi-colored life which so often finds expression in his poems; he must resort to memory for his themes. But, fortunately, his muse is not confined to the Ghetto.

He is a poet of larger wings and soars beyond the borders of his own people. He is touched by the beauty and above that, the pathos of the universal life and his songs bring wider meanings than those of the distinctly Yiddish bards. He spreads a broader horizon of thought before his people. It is even for this that his admirers in the Ghetto pause from their engrossing labors to listen in wonder and delight to the poetic messages, which he sends from his Colorado exile. "I am more of a poet who writes in Yiddish than a Yiddish poet" he wrote to his friend Jacob Marinoff. And those who will peruse the outpouring of his heavy-laden soul will perceive the truth of this statement.

The poet attempts to utter his song on a larger scale, to soar higher, sing of wider spheres and his work is therefore an interesting departure from those Yiddish bards who are distinctly Yiddish in their theme and treatment. Not that these poets are so easily surpassed in beauty and pathos, but that they are often transcended in thought and fancy. The distinctly Jewish poets derive so much of their power and picturesqueness from their unique material, their sorrowful surroundings, and peculiarly Jewish treatment of these. The pathetic principle is particularly on the other side. It cannot be said that in the imagination, conception, or ideas they approach the singers of the outside world any too often. Their effusions but rarely reach beyond the utterance of the Jewish cry,—plaintive, heart-stirring, sombre, but still a cry. This cry delivered in characteristic Yiddish verse makes an especial appeal in the Ghetto and sympathetic outsiders are also touched and moved to say beautiful things about Yiddish poetry—such a strange literary curiosity.

But is often mere pathos that is taken for poetry by those within who do not know the difference between the two, and those without who do not know the language—and thus pity is again mistaken for love.

There are some who have written real poetry in Yiddish, who have done splendid work, but the best of these have not ventured far beyond the life of their own people.

Bloomgarden is one of the few Yiddish writers who can be ranged among poets of the larger world; but he is also among those who prove the limitations of Yiddish as a medium of poetic expression. If his work is more ambitious than the efforts of his fellow singers, his difficulties are greater and his defects are accordingly numerous. For Yiddish is a homely, meagre, almost poverty-stricken language, and while it serves every turn of Jewish expression, answers every need of a restricted life and covers the entire horizon of thought of those confined to the Ghetto, it does not lend itself so readily to larger, universal ideas, to higher flights of fancy. His style is therefore often marked by irregularities and carries with it occasional complexities of form. He must frequently resort to German words and other out-of-the-way expressions to accommodate his thought. Even in his treatment of distinctly Jewish subjects there is the touch of the universal and his difficulties are only somewhat decreased by the fact that he masters all the Yiddish idioms, commands all the curves and twists of the peculiar dialect as the best of his contemporaries do.

And, of course, if it is just in this treatment of distinctly Jewish Life that all the characteristic expressions come on in good stead:

It is the occasional absence of Characteristic Jewish Expressions and the entrance into such poems of foreign expressions that makes some of his contemporaries object to his "barbarisms" and talk about the lack of uniformity of language. But there is the other side to the question. The borrowing of foreign words by a language that is gradually growing rich from the practice is no such great offence, though it depends how and where the words are taken. The small blemishes may cause little disputes, but they cannot effect the main body of Bloomgarden's work. There is throughout it all, a wonderful charm, a haunting beauty, a suggestion of far-off yet visible worlds of enchantment: and it is all illustrated by an ever-glowing fire of feeling.

The sensuous beauty, the fervor and grace with which he sings of Nature is one of the keenest delights of the readers of his collected volumes of poems. Here are real pictures of nature and not Jewish descriptions of Nature, of those who have never seen it as is

the case with so much Yiddish poetry. There are his ballads of Jewish life, legends and traditions, with their shadowy strangeness, bewitching weirdness and haunting melodies. They are surely a distinct contribution to Yiddish literature and the future historian of it, I venture to say, will not pass them over lightly.

Bloomgarden is not a popular poet of the Ghetto, but he is a favorite among the most intelligent readers of Yiddish literature and so many of his people who read the best works in other languages are in his ever-growing appreciative audience. Among the literate of New York's East Side, no Yiddish writer has as many admirers as he has. Yet among all the Yiddish writers there is no one so modest, unassuming and unobtrusive as this singer is. It was long before he began to believe in his talent and he is as yet not too sure of it. When he came to America thirteen years ago, he had no thought of ever devoting himself to writing, though in his pockets were letters from the masters of Yiddish literature, singing the praises of his first poetic efforts which were published in Russia.

More letters came to him after he arrived here. They were from J. L. Peretz, who is considered the greatest Yiddish writer of the time. He was then editor of a periodical in which Bloomgarden's early effusions appeared. He predicted wonders for the young poet and saw in him the coming of a great singer. He wrote to America to tell his young friend that his poems made a stir among the intelligent readers and to ask him to write some more. In one letter he said, "There are many birds chirping about, but the nightingale is gone." But Bloomgarden was still uncertain of his power, lacked literary ambition, as soon after his arrival in this country he went to work in the office of a large Jewish concern for the production of mirrors. During the eight years that followed our poet wrote very little, never mingled among literary folk, almost forgot his Muse.

But he succeeded in business and was about to become a member of the firm he worked for when his health failed him. His lungs were seriously affected. Colorado was the saving word. He left New York for Denver. That was five years ago, and it chanced that to Denver came also Jacob Marinoff, one of the most talented minor poets in the Dominion of Yiddish letters. Marinoff, as many of his fellow-writers, knew of Bloomgarden's work published in Russia, before he left for America. When on his arrival in Denver he heard that Bloomgarden, or "Jehoash" as he signed himself under his poems, was in the same city he could not rest until he found him. Here was the man whom he had for years and afar worshipped for his work, and away from the literary life of the Ghetto, he was himself so lonely too. What a consolation it was to finally meet Bloomgarden and yet how much more than that, for the two men soon became the staunchest friends. Marinoff at

once began a campaign against the exiled poet's indifference for his art. He began to urge his friend to write, to cheer him with all manner of encouragement: he offered to send his productions on to New York and insure their publication. He finally awakened the poet in Bloomgarden and the latter's literary activity of the last four years, during which he has produced some of his finest poems is largely due to the indefatigable efforts and persuasions of Marinoff, or to the accident of his coming to Colorado. Of course, the lonely brooding, meditative life of an invalid also tended to stir the poet's mind and arouse a desire for utterance in him.

And these sombre reflections entered into his verses and soon his sad sighing and sorrowful songs were heard in the New York Ghetto, but those who listened to him blessed the name of "Jehoash" for the children in Israel "ever in exile" are never so comforted as when they hear their songs in the minor key. This note predominates in Bloomgarden's work and when as a boy in his native little town in Russia he began to read poetry outside of his Hebrew Bible, it was the work of Heine and Byron that appealed to him most. The influence of these two poets is strangely perceptible in Bloomgarden's work, yet his cry of pain, of agony and despair is his own individual cry. His fancy flies far, to the outmost ends of the universe, but it ever comes back with a heavy sigh, a deep sob.

The more one reads of Bloomgarden's work, the more one regrets that so much beauty, charm, and power of expression is shut up within the confines of a narrow dialect and lost to so many lovers of poetry. It is pertinent to present examples of the poet's work in corroboration of what has here been said, but poetic translations are not within my scope. But such is their simplicity and universal power of appeal, that it would not be difficult to render some of Bloomgarden's poems into English. When the right pen comes to do it the translation of a single little legend or sonnet will be proof of what this man has in him. If only the general reader could be enabled to look into that wonderful poem called "The Lord's Error," which tells the story of a human soul that was to be incarnated into a great military leader—a Caesar or Napoleon—and has through some strange mistake on high been given the birth of a poet, who "must forge his weak weapons of words and rhymes;" or if the story were told of the "Dead Community" of Jews whose life went out in prayer and only returns to the petrified figures during certain hours of service in the synagogue; or if the weird and wonderful tales of "The Sage's Revenge" "From an Old Town Record" and "The Shoemaker's Daughter" were disclosed to the general reader, there would be no need to say more.

But Bloomgarden has recently attempted to express his feelings and thoughts—at least, some of them. In English, and fortunately

I am in possession of these verses. Of course, English is as yet not his medium of expression and the poems in that language represent but poorly the talent of Bloomgarden, still they shed some light on the poetic possibilities of the far-away Yiddish singer and give a fair idea of the lyric strain and dramatic force of his work. In time he may even be able to manipulate the speech and feel at home and sing in the language of the country for which he has such stong admiration—but it is more than a question of time, for Bloomgarden is still broken in health, sad and gloomy and not hopeful of anything in his future.

### Hebrew Orphan Asylum's Golden Jubilee.

A celebration in honor of the fiftieth anniversary of the Hebrew Orphan Asylum will be held at the Hippodrome Sunday evening next, at 8 p. m. Mr. Louis Stern will preside, and Mayor Gaynor and Hon. Edward Lauterbach will be the speakers of the evening. Others features will be an exhibition drill by the boys and songs by the girls of the institution. As the seating capacity of the Hippodrome is limited it will be impossible to accommodate the general public, and seats will be allotted to members of the Orphan Asylum only.

### Memorial Services in Honor of A. S. Solomons.

Under the joint auspices of the New Era Club, the Jewish community of New York, and the Educational Alliance, a memorial service in honor of the late Adolphus S. Solomons will be held at the Educational Alliance, East Broadway and Jefferson street, on Thursday evening, April 14, at 8 o'clock. Hon. Jacob H. Schiff, Louis Marshall, Esq., Judge Samuel Greenbaum, Rev. Dr. H. P. Mendes and others will deliver addresses.

### Newman's Fourth Lecture.

E. M. Newman's fourth lecture will be given Sunday evening, April 10, at Carnegie Hall, the topic being "Victoria Falls and the Zambesi River."

Among the interesting scenes of native life will be a dance by a "witch doctor," a canoe race and a hippopotamus hunt, showing the hunt in every detail. The Victoria Falls is one of the grandest sights in the world. They are twice as high as Niagara and over twice as wide, and the surroundings are wild and picturesque. Mr. Newman's pictures of the falls, both stereopticon and motion, are said to be the most comprehensive ever shown.

### Young Judaea at Cooper Union.

In accordance with the precedent established by Young Judaea to celebrate all Jewish festivals, arrangements have been completed for a Passover Evening.

The topic of the evening will be "Passover and Jewish Art." There will be two lectures, one by Mr. Leo Mielziner, the well-known artist, on "Passover in Art," the second by Prof. Israel Friedlander, of the Jewish Theological Seminary, on "Egypt and the Exodus." Both lectures will be fully illustrated by lantern slides.

Jehoash, the noted Jewish poet, will read selections from his poems. As on the previous occasion, a souvenir will be distributed, consisting of a large reproduction of one of Lillien's beautiful drawings of "Pesach."

### Cantor's Association of America.

The first annual convention of the above association will be held in New York city some time in July, the exact day to be announced later. All cantors in this country are eligible for membership and all are cordially invited to send in their names and address to the president of the association, Rev. A. Minkowsky, No. 38 Henry street, who will supply them with particulars from time to time.

THE HEBREW STANDARD has been appointed the official organ of the association, and in future all proceedings will be chronicled in these columns.

The officers are: A. Minkowsky, president; David Cahn, vice-president; S. Graffman, second vice-president; Theo. Ginsburg, honorary vice-president; Edward Kartschmaroff, treasurer; Sol. Baum and L. Lefkowitz, secretaries.

### Echoes of the Easter Parade.

Seventh avenue, between 125th and 135th streets was crowded with pedestrians intent upon exhibiting their spring gowns or those eager to see the latest styles.

The Alhambra Theatre also had a large, fashionably dressed audience at the matinee performance on Easter Sunday. One act in particular was heartily applauded, and in appreciation the male members of the vaudeville team asked rather humorously "Has Anyone Here Seen Kelly?" the title of a popular song. The female partner answered promptly, "Sure, 'Kelly' is all over Seventh avenue just now on the collars of the prettiest gowns in the Easter parade." This was a tribute to "Kelly" the cloak and suit house on West 125th street. The audience (many of the ladies wearing Kelly suits) was quick to acknowledge this as one of the "hits" of the season.

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## SOCIAL.

Mrs. William Gold, of Woodhaven, L. I., and her sister, Miss Nina Herst, of New York, are at Heller's Cottage, Lakewood.

Mrs. Elias Gussaroff and daughter Lydia, who left New York on New Year's Eve for Nassau, after visiting Miami and Palm Beach, Fla., are now at Havana, Cuba. They expect to return some time next month.

Mrs. Samuel J. Maurice gave a reception at her home, 212 West 111th street, on Thursday evening last. Some of those present were Messrs. Wm. and I. Fischman, Mr. and Mrs. I. Lipschitz, of Philadelphia, Pa., and Mrs. Corse Payton, Mr. and Mrs. Jacoby, and Mr. and Mrs. Krefeld. Mrs. Maurice will sail for Europe on June 17.

A reception in honor of the Bar Mitzvah of Master Harry Golding was celebrated at the home of his parents, Mr. and Mrs. Joseph Golding, No. 129 West 121st street, on Sunday, the 3d inst. A large number of friends and relatives gathered to offer felicitations, and after a dinner, speeches were in order, a feature being a remarkable address in Hebrew delivered by Master Julius Golding, an eleven-year-old prodigy.

Mrs. Nathan Turkeltaub, of 51 East Ninety-seventh street, gave a bridge and pink tea on Wednesday, March 30, to entertain her sister Flo Samilson, whose marriage to Mr. Abraham D. Weinstein will take place on April 19. Among those present were Mesdames H. Samilson, M. Turkeltaub, J. Bachrach, S. Wollenstein, J. Weinstein, C. Weinstein, N. Silverman, M. H. Rogers, J. Bernstein, S. Volk, M. Weinstein, B. Schonbo, and the Misses Rose Howard, Flo and Belle Samilson.

A concert was tendered the friends of the Sally Bieber Hebrew Educational League, at the Cafe Boulevard on Sunday afternoon, the 3d inst. A programme of classical music was enjoyed by the large audience present, and an

## WEDDING

Invitations  
Announcements  
At Home  
Church Cards

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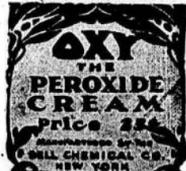
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interesting address, outlining the aims of the organization, was given by Dr. Bieber. The society will give a charity ball at Palm Garden, Sunday evening, April 17. The officers are Dr. Louis E. Bieber, president; Nathan Kopf, first vice-president; Miss Augusta Frank, second vice-president; Paul D. Bieber, financial secretary; Miss Kate Horowitz, recording secretary, and A. Gluck, treasurer.

A special performance of "The Millinery Shop," given in aid of the Widowed Mother's Fund Association, served to fill the grand ballroom of the Waldorf-Astoria to capacity on Tuesday, the 5th inst. The famous Russian dancers, Pavlowa and Mordkin, were a special attraction, and their terpsichorean evolutions were a revelation. Dancing followed the entertainment.

## BIRTHS.

ROSENMOND.—To Mr. and Mrs. David Rosenmond (nee Kleinschmidt), a son, on Wednesday, March 30, 1910.

SAUNDERS.—To Mr. and Mrs. Irving Saunders (nee Stern), a son on Thursday, March 31.

## BAR MITZVAH.

DAVIDSON.—Mr. and Mrs. Charles S. Davidson, of 127 West 112th street, announce the Bar Mitzvah of their son Herbert, Saturday, April 9, at Temple Anshe Chesed, Seventh avenue and 114th street. At home Sunday, April 10, from 3 to 6 p. m.

KITZINGER.—Mr. and Mrs. Harry Kitzinger announce the Bar Mitzvah of their son, Morris L., at the Hebrew Tabernacle, 130th street, between Seventh and Eighth avenues, on Saturday, April 16. Reception Sunday, April 17, 4 to 6 p. m., at residence, 210 West 137th street.

LEWIS.—Mr. and Mrs. Harry Lewis, of 37 West 97th street, announce the Bar Mitzvah of their son, Philip H., at Congregation Atereth Zwi, 347 East 121st street, April 9. At home Sunday, April 10. No cards.

LUSTIG.—Mr. and Mrs. M. Lustig beg to announce the Bar Mitzvah of their son, Irving, at Temple Beth Israel, Seventy-second street and Lexington avenue, on Saturday, April 9, 1910, at 10 a. m. Reception Sunday, April 10, 1910, at residence, 224 East Seventy-first street, from 3 to 6 p. m. No cards.

SCHWARTZ.—Mr. and Mrs. Schwartz, of 139 West 113th street, announce the Bar Mitzvah of their son, Irving, on Saturday, April 9, at Mount Zion Temple, 39 West 119th street.

TESCHNER.—Mr. and Mrs. E. W. Teschner, of 445 East 140th street, announce the Bar Mitzvah of their son, Henry W., on Saturday, April 9, at Temple Hand in Hand, 145th street, between Willis and Brook avenues, Bronx.

## ENGAGEMENTS.

BLOOM-HABER.—Mr. and Mrs. Samuel Haber announce the betrothal of their daughter Fanny to Mr. Michael Bloom. Reception at Hotel Savoy, Sunday, April 17, from 3 to 6.

BERRICK-KASSEL.—Mr. and Mrs. A. Kassel, of 120 East Seventy-first street, announce the engagement of their daughter Jessie to Mr. Vernon Mount Berrick. At home Sunday, April 17, from 3 to 6. No cards.

FINK-KRAUSHAAR.—Mr. and Mrs. Mayer-Fink, 110 Lenox avenue, announce engagement of their daughter Anna to Mr. Benjamin Kraushaar, of Borough Park. Reception April 10 at the Carlton, 108 West 127th street, 3 to 6. No cards.

GOTTSCHALL-WORMS.—Mrs. Bella Worms, of 1770 Madison avenue, announces the engagement of her daughter Sadie and Mr. J. M. Gottschall. Reception at Carlton Hall, 108 West 127th street, Sunday, April 17, from 3 to 6 p. m. No cards.

HARRIS-FRIEDMAN.—Mr. and Mrs. Henry Friedman, of 601 West 137th street, announce the engagement of their daughter Sadie to Dr. Leopold Harris. Reception at Hotel Astor, April 17, from 3 to 6. No cards.

HEPPENHEIMER-STRAUSS.—Mr. and Mrs. Moses Strauss, of 342 East Eighty-seventh street, announce the betrothal of their daughter Blanche to Mr. Max Heppenheimer, of Brooklyn. At home Sunday, April 10, from 3 to 6. No cards.

KRUGMAN-KRAM.—Mr. and Mrs. Wolf Kram, of 66 West 113th street, announce the engagement of their daughter Mary to Mr. Jacob Krugman.

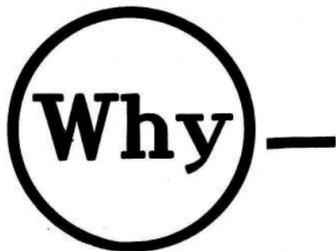
KEISER-SIMONS.—Mr. and Mrs. George Simons, of 404 East Eighty-second street, beg to announce the engagement of their daughter Lillian to Mr. Harry Keiser. Reception April 10, at 7.30. No cards.

KRONENGOLD-JACOBS.—Mr. and Mrs. I. Jacobs, of 267 West 113th street, city, announce the engagement of their daughter Pauline to Dr. Ph. D. Kronengold. Reception Sunday, April 10, 1910, at Duryea's, Seventy-second street and Broadway, after 8 p. m.

LEVAY-SHAPIRO.—Mr. and Mrs. Joseph Shapiro, of 759 Jennings street, Bronx, wish to announce the betrothal of their daughter Dora to Mr. Bernard Levay. At home Sunday, April 10, 3 to 6 p. m. No cards.

PROSNITZ-SAAL.—Mr. and Mrs. Meyer Saal, of 1390 Prospect avenue, Bronx, announce the engagement of

MRS. PHILIP SIMON, of No. 145 West 120th street, announces that she is now ready to do catering for engagements, weddings and all dinner parties in the most exquisite manner with strict Kosher service; highest references furnished. Telephone 29—Morningside.



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their daughter Rita E. to Mr. Louis Prosnitz. At home April 17, 1910, from 3 to 6.

REIDSTEIN-DONIGER.—Mrs. Doniger, of 837 Beck street, Bronx, announces the engagement of her daughter Aida to Mr. Leonard Reidstein.

SCHWARTZBERG-BAYERN.—Mr. and Mrs. M. L. Bayern, announce the betrothal of their daughter Ida to Mr. Samuel Schwartzberg. Reception Sunday afternoon, April 17, from 3 to 6, at Victoria Hall, 641 Lexington avenue.

SCHICKLER-WORMS.—Mrs. Bella Worms, of 1770 Madison avenue, announces the engagement of her daughter Rae and Mr. Herman Schickler. Reception at Carlton Hall, 108 West 127th street, Sunday, April 17, from 3 to 6 p. m. No cards.

SCHLOSSHEIMER-WEINGART.—Mr. and Mrs. Weingart, 785 Longwood avenue, Bronx, announce the engagement of their daughter Gussie to Mr. Harold M. Schlossheimer. Reception Hotel Savoy, Sunday, April 10, 3 to 6. No cards.

STEINER-LEDERER.—Mrs. Herman Lederer, announces the engagement of her daughter Lily to Mr. Arthur A. Steiner, of Brooklyn. Reception at the home of Mrs. Max Schwartz, 336 East Fifty-seventh street, Sunday, April 10, 1910, 3 to 6 p. m. No cards.

TURKELTAUB-SHIDLOVSKY.—Mrs. L. Shidlovsky, of 1222 Madison avenue, announces the engagement of her daughter Leah to Mr. Bernard Turkeltaub. Reception Sunday, April 17, at the Hotel Melbourne, Ninety-second street and Madison avenue, from 3 to 6 o'clock. No cards.

ZELNER-OSSUSKY.—Mr. and Mrs. H. Ossusky announce the engagement of their daughter Hilda to Emanuel G. Zelner. At home, 134 West Sixty-seventh street, Sunday, April 10, from 3 to 6.

## MARRIAGES.

STEINFELD-PRICE.—On March 26, 1910, by Rev. Aaron Eiseman, Miss Juliette Price to Mr. Harry Norman Steinfeld.

STAUB-BURGER.—On Sunday, April 3, 1910, Miss Laura Burger to Mr. Benjamin Staub. Rev. Adolph Spiegel officiated.

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Regular Friday evening services at 5.30. On Sabbath morning Rev. Dr. Samuel Schulman will preach at 10.30. Sunday morning Dr. Schulman will deliver the closing lecture of the season. Subject, "Looking at Nature Through the Bible." Services begin at 11 o'clock. All are welcome.

## Farewell Recital. Dr. Wüllner and Mr. Bos

are not coming back to America for at least two years—if ever. Mr. M. H. Hanson has therefore arranged for a farewell recital at

MENDELSSOHN HALL,

Tuesday, April 12, at 8.15.

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**Tchaprinsky's Tribulations.**  
(Translated from the Yiddish of I. J. Judkowitz in the Jewish Daily News)

IT happened some twelve years ago, when Tchaprinsky was out of work. It was during the crisis; offices, shops and stores shut down daily, turning hordes of men and women adrift, aimlessly and homelessly. Tchaprinsky was behind in his rent and but a few copper coins in his possession. He, with others went to the human market on Orchard street in quest of work. Seward Park had not been built then, Orchard street, instead, making a sort of an Employment Bureau where employer and employee, master and laborer, capital and drudgery sought and found one another.

Studying faces Tchaprinsky beheld a neatly dressed man, of modern manners with red mustache who, ignoring the presser, shirt-operator, sleeve-maker, cutter and similar occupations and professions, announced his intention of hiring a hungry man for a peculiar piece of work. The man, he added, must display some tact and intelligence. He beckoned to our friend to follow him and learn the particulars in connection with the proposed job.

Somewhat hesitating, Tchaprinsky turned towards the employer and asked him for the work he must do. First of all, the man began somewhat philosophically, you are wanted to help yourself to a table of delicate dishes and sparkling wine, the rest is but of immaterial triviality.

"Any money in it?" ventured our friend.

"Ten dollars," answered the latter and explained his reasons for it at the same time. He kept a restaurant, he said, while his rival, the caterer across the street planned to get an extensive yet unexpensive advertisement. He, the neighbor, induced a friend of his to order a meal, refusing to pay, because of which, the waiter, unaware of the previous arrangement, raised a row, called an officer of the law and had the penniless glutton arrested. Brought to court, the prisoner was promptly discharged at the generous solicitation of the proprietor of the restaurant. The newspapers, morning, evening, daily and weekly, heralded the man's kindness and benevolence, broadcast, as a result of which his customers increased a hundred-fold. Tchaprinsky was, likewise, wanted to do the very same so as to advertise this man. Reluctant and wavering, he finally decided to accept the proposition, was given the address, several coins for carfare and advised to appear on the same afternoon.

Accordingly, Tchaprinsky boarded an L train for up-town, alighted at a station on a three-numbered street, took a cross-town trolley and stopped, apparently, at the very door of his restaurant. Bold and courageous, he entered the shop, took a comfortable seat, demanded a bill of fare and, care-

fully perusing its contents, ordered each and every species of food to be placed on the table in front of him. Having devoured all, he ventured to ask for a bottle of champagne of the very best brand. At this juncture, however, the proprietor appeared and told his customer that the bill ran up too high so far and that he wanted to see the money first before he would produce the wine. Astonished at the proprietor's remarks, Tchaprinsky told the man that he wished his champagne and as for the payment, he said, he would settle everything satisfactorily with the owner, when the latter appeared. "But I am the owner!" shouted the mistrusting man, "and I want my money for the meal that you have had for the last hour and a half."

Noticing the man's face and missing the red mustache, Tchaprinsky came to the conclusion that this was a partner, though the other failed to inform him of it, and told him that he had personal dealings with the other partner and would not care to have any transactions with him. While admitting there was another in the business, the present one would not yield and ran for the nearest policeman, and had his delinquent customer hustled to the station. Before the magistrate, the restaurant-man repeated his charge with greater force adding that this was the third case of the very same kind. He shall not exercise his leniency anymore.

Wondering to himself, whether all this was a farcical comedy, cunningly played by the caterer, Tchaprinsky, nevertheless, turned somewhat remorseful, blaming himself for accepting such a proposition and allying himself with a scheming adventurer. He, thereupon, determined to disclose his secret to the judge, implicating the other man, the complainant's partner in the unfortunate affair.

The appearance of the partner before the magistrate changed the situation and unnerved our hero entirely. Instead of a red-mustached fellow who paraded in the morning on Orchard street the actual partner of the catering establishment turned out to be a bulky matron of unusual stature and amazing turbulence. Her arrival broke Tchaprinsky completely. The woman, however, peculiar and furious as she looked, on learning that the offender repeatedly asked for her, and seeing his profusely streaming eyes and sympathetically noble countenance, took a fancy to him and pleaded with the partner for his release, which was consequently effected.

Musing to himself as to the man with the red mustaches, who deluded him, Tchaprinsky unconsciously found himself in the neighborhood of the restaurant, face to face with the man he was thinking of.

"Where have you been all the while?" shouted the latter somewhat impatiently.

"Why, all through the proceedings, and now I want my ten dollars!"

"But you went in the wrong restaurant, advertising it once again."

MR. AND MRS. C. HARRIS, well-known Caterers, will again occupy and manage "THE WEST END VILLAS" (Private Family Hotel), Cottage Place, Long Branch, N. J. 7th Season. June 15 to Oct. 1. Tel. Lenox 6744.

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**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.  
**ROSA NATHAN, FISHER LEWINE, HARRY FRIED,** Executors.  
**AMUEL BITTERMAN,** Attorney for Executors, 309 Broadway, N. Y. City.

**STEINER, SIGFRIED**—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, dated November 9, 1909, notice is hereby given to all persons having claims against Sigfried Steiner, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business at the office of B. & S. Steiner, No. 45 Broadway, in the City of New York, Borough of Manhattan, on or before the twenty-eighth day of May next.  
Dated New York, the eleventh day of November, 1909.  
**LEO K. STEINER, BURGHARD STEINER, MAMIE STEINER, MORITZ L. ERNST,** Executors.  
**WALTER S. HEILBORN,** Attorney for Leo K. Steiner, Burghard Steiner and Mamie Steiner, 81 Liberty street, New York City.  
**BERNARD M. L. ERNST,** Attorney for Moritz L. Ernst, 81 Liberty street, New York City.  
Phone 849 Harlem.

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**Mr. B. Turkel** ..... of .....  
*The Vienna*  
wishes to inform his many friends that he has purchased the  
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KIAMESHA LAKE, N. Y.  
Sullivan County's Foremost Hotel.  
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**Announcement!**  
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Passover Observance Seder Services  
**NEW ROMAN**  
St. Charles Place and the Beach  
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Special Notice: THOSE who do not wish to be bothered with the troubles of Passover preparations, and would, however, like to observe the Passover and holidays, would do well to reserve rooms for Passover week. Strict observance of holidays and elaborate Seder Services. Write now for rooms. Special rates.  
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Mrs. Lena Frank announces that the new "BLYTHEWOOD," with all modern improvements and spacious sun parlors will remain open for the reception of guests until May 15, 1910. The hotel is ideally located and is conducted as a first-class Winter resort. The cuisine is unexcelled. For terms address Mrs. Lena Frank, Proprietor, as above (of Blythewood, Catskill Mountains).  
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SPECIAL 5-YEAR-OLD BRANDY FOR PASSOVER WITH HECKSHER OF REV. H. J. WIDREWITZ.  
Adolph Prince, 314-316-318-320 Grand Street, New York.

**The Influence of Judaism on General Culture.**

BY SAUL KLEIMAN.

IT IS historically established that the Greeks and the Hebrews were the most important factors of the civilization we enjoy to-day. The Babylonians, Egyptians and Assyrians laid the foundations of arts, sciences and philosophy. The Greeks developed them to an eminent standard and transmitted them to us. The Hebrews have hardly taken any part in this work. They had a grander duty to discharge—they were predestined to furnish mankind with spiritual possessions, without which society could not exist: the doctrine of pure monotheism, morality and righteousness.

The influence of Judaism on the surrounding nations commenced at the period when the idea of right scarcely existed,\* continuing to the present time of enlightenment.

Judaism is not a code of immutable laws, movable dispensation. It has inevitably, during its historical process of development, accepted various changes, which were significant for its own progress. It is consequently understood that, as one of the leading factors of human progress, the influence of Judaism was dependent on its internal conditions as well as on environment.

When the tribes comprising the

Hebrew nation lived separately, Judaism was in the pristine period of its existence. Its influence was, nevertheless, obvious.

Yithro, the Median priest, acknowledged the greatness of the Hebrew God and became a member of the Jewish people.†

The kings of Canaan with whom Joshua made peace observed the Seven Commandments of Benei-Nohah,‡ precepts which sufficed to bring them from savagery to civilization.

Later, when prophecy, the remarkable phenomenon that has no comparison in the history of any other people, appeared on the stage of the Hebrew national life, Judaism outgrows its infancy and appears before the world as the greatest of religions.

The period when the influence of Judaism was most conspicuous was two centuries before and the same time after the destruction of the Second Temple. All the sublime phases of Judaism, particularly its original productions of pure monotheism and high morality, had been interpreted by the prophets since the kingdom of David. These ideas were already sufficiently matured to become universal.

The great German historian, Friedrich August Gfrörer, writes § that the influence of Judaism during the last two centuries of the Second Temple was enormous. While within the Jewish camp there were symptoms of ferment, in the reformation of ideas all over the civilized world Judaism played a part.

In the fourteenth and fifteenth centuries, the influence of Judaism is notable in many respects.

The greatest heroes of the Renaissance imbibed Jewish ideals, whose spirit ultimately served them as weapons against Catholicism. The great German reformer, Martin Luther, appreciated highly the Old Testament and translated it into German.¶ The great French reformer, Calvin, applied himself to the study of Hebrew.\*\* The greatest sculptor and painter of the epoch, Michelangelo, of Italy, whose creations are universally praised, was influenced by Judaism. His statues and paintings were mostly Biblical subjects. His most famous works are Moses and David. Reuchlin, professor of philosophy at Heidelberg, knew the Talmud thoroughly and was its advocate.

In the 19th century, the influence of Judaism is very recognizable on every current of the world's spiritual life. Carlyle, Tolstoi, Nietzsche, Renan, and Mill are adherents of the Hebrew spirit. The last was surprised †† by the fact that such a sublime precept as "Love thy neighbor as thyself" is found in the Hebrew religion.

A very distinct inclination to the Hebrew ideals is seen in recent socialistic teaching. Dr. Alfred Nossig holds that the future social ameliorations should be based on Mosaic and prophetic principles. §§ Dr. Franz Walther prefaced his book, "Die Propheten in ihrem sozialen Beruf," with the following: "Thousands of years have passed

since the sounds of the prophets ceased, but the truths they announced are eternal. It is, therefore, proper that, with the present effort to improve society, attention should be paid to those truths: they can, even in the twentieth century, bring peace to society."\*\*

Consequently, I state that the more progress the world makes spiritually the influence of Judaism becomes more palpable, and that each forward step in the path of civilization is a realization of the ideals of Judaism.

\* "History of the People of Israel"; book iv, p. 354. J. E. Renan.

† Exodus xviii.

‡ Midrash Rabah, Midrash Lauchmah, and Ramban. Deut. xx.

§ See his book "Philo und die Juedisch-Alexandrinische Theosophie."

¶ See "Philo-Judeans and Gnostics," in Chambers' Encyclopaedia.

¶¶ "Life of Luther," by Croly.

\*\* "Life of Calvin," by Bungener.

†† See "Three Essays on Religion," by J. S. Mill; p. 98.

§§ "Die Revision des Sozialismus," by Dr. Alfred Nossig.

\*¶ "Die Propheten in ihrem sozialen Beruf und das Wirtschaftsleben ihrer Zeit."

Speech is great, but silence is greater.—Carlyle.

RODMAN, HARDY.—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 Hardy Rodman, deceased, of the County of New York, to present the same with vouchers thereof to the subscriber, at his place of transacting business, No. 400 East 44th street, in the City of New York, on or before the 15th day of October next.

Dated New York, the 23d day of March, 1910. JESSE RODMAN, Executor.

GOLDSMITH & ROSENTHAL, Attorneys for Executor, 150 Nassau Street, New York City.

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.

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 11th day of February, 1910.

ISAAC H. ROSENBERG, Executor. Louis J. Frey, Attorney for Executor, 31 Liberty Street, New York City.

BACH, SIEGMUND J.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Siegmund J. Bach, 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 Wolf & Kohn, No. 203 Broadway, Borough of Manhattan, in the City of New York, on or before the 10th day of October next.

Dated New York, March 29th, 1910.

ROSALIE BACH, LUDWIG ELLINGER, JOSEF S. BACH, Executors. WOLF & KOHN, Attorneys for Executors, No. 203 Broadway, Borough of Manhattan, New York City.

HERZOG, JULIUS.—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 Julius Herzog, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber, at his place of transacting business, No. 62 Broadway, Manhattan Borough, in the City of New York, on or before the fifth day of July next.

Dated New York, the 20th day of December, 1909.

OSCAR M. HERZOG, Administrator. KENDALL & HERZOG, Attorneys for Administrator, 27 William street, Manhattan, New York City.

KORN, SAMUEL W.—In pursuance of an order of Hon. John F. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Samuel W. Korn, 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 Maurice S. Cohen, No. 64 Wall Street, Borough of Manhattan, in the City of New York, on or before the 30th day of August next.

Dated New York, 16th day of February, 1910.

Isidore S. Korn, Max S. Korn, Albert R. Korn, Executors. Maurice S. Cohen, Attorney for Executors, No. 64 Wall Street, Borough of Manhattan, New York City.

KOHN, LUDWIG.—In pursuance of an order of Hon. Abner G. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Ludwig 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 Jacob Levy, Esq., Nos. 302-304 Broadway, Borough of Manhattan, in the City of New York, on or before the second day of July next.

Dated New York, the 30th day of November, 1909.

FANNIE KOHN, Executrix. JACOB LEVY, Attorney for Executrix, Nos. 302-304 Broadway, New York City, Borough of Manhattan.

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137 BOWERY, near Grand St., New York City.

KAHN, YETTA.—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 Yetta Kahn, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber at his place of doing business, No. 280 Broadway, in the City of New York, on or before the 10th day of October next.

Dated New York, the 15th day of March, 1910. SAMUEL J. COHEN, Executor. NATHAN M. HUTNER, Attorney for Executor, No. 280 Broadway, New York City.

HERNHEIM, GUSTAV.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Gustav Bernheim, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business at the office of Charles Futzel, No. 200 Broadway, in the City of New York, on or before the 15th day of April next.

Dated New York, the 4th day of October, 1909. GEORGE B. BERNHEIM, ALINE BERNHEIM, JOSEPH S. ISIDOR, Executors. CHARLES FUTZEL, Attorney for Executors, 200 Broadway, Borough of Manhattan, New York City.

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Edited by J. P. Solomon 1882-1909.

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Friday, April 8th, 1910 : : : Ve-Adar 28th, 5670.

תוריע

ROSH CHODESH Nissan Benshen this Sabbath.

OF COURSE we are sorry that so promising a fictionist as Myra Kelly has passed out of this life. Of course we are glad that no more of her "Jewish" stories will be printed and made much of by a gullible publisher and public. But while there's Bruno Lessing there's hope.

IT IS WELL that the Past Presidents of District Grand Lodge No. 1 of the B'nai Brith have seen fit to place so stalwart a veteran Ben Brith as Solomon Sulzberger at the head of their newly formed organization. He knows what the Order needs. Perhaps he may be able so to direct the activity of his new organization as to revivify the Grand Lodge of B'nai Brith in this vicinity. It requires much rejuvenation.

OUR SYMPATHY has always gone out to the heads of the Widowed Mothers' Fund Association in the efforts they have made to obtain communal recognition. What they are going to do now that the Council of the Jewish Communal Institutions has set the solid stamp of its disapproval upon them, we do not know. If it be true that the Widowed Mothers' Association is relieving only an infinitesimal portion of the class for whom it was called into being, the Council's point is well taken. The community is entitled to learn the truth, the whole truth, and nothing but the truth, from the Association. Pending its reception we suspend judgment on the controversy.

THE WILL OF ABRAHAM LIPPMANN, the Pittsburg philanthropist who died on March 21st. at the age of 72 years, contains two very interesting and characteristically Jewish clauses. First he bequeathes substantial sums of money to every hospital in his home city regardless of creed. Then, the final words of the will are as follows: "And now, farewell, sisters, brothers, nephews, and nieces. Remain Jews, and live as Jews in the best manner of your times, not only for yourself as individuals, but also for the welfare of your community." This is a sentiment of a highly ethical and practically Jewish content, and makes the testament of Abraham Lippmann one to be remembered by all future generations in Jewry.

WE ARE GLAD Mr. Fels, whom we recently referred to as engaged in a war against our criminal plutocrats, is not engaged or about to engage in a war on money. For, from the letter on this subject, published in last week's edition of this journal, it appears that his opposition is directed only against an unjust system and against those who refuse to help in changing it. Unfortunately, those who have steadfastly refused to alter the existing system are the very ones who have most benefited from its operation. We commended Mr. Fels' projected campaign at the time we first had news of it and we do so again at this time, now that our attention is again directed to it. His warfare against injustice is characteristically Jewish.

WE SEE that the report submitted to the Governor by the Page Commission, recommends among other reforms for the inferior criminal courts of our city, the establishment of a Domestic Relations Court; one for Manhattan and the Bronx, and one for Brooklyn. If enacted into law, (and we have no doubt but that it will be enacted) it will be one of the most vital reforms of modern days. With the right man appointed for that particular part its beneficent effects are bound to be marked. In connection with this we may point with satisfaction to the fact that this prospective beneficial institution will be established through the untiring efforts of our friend Counsellor Bernhard Rabbino.

To bring about this end, Mr. Rabbino, the originator of this plan, has not only spent years of labor but has taxed himself financially as well.

WITHIN a comparatively short time the next annual meeting of the Jewish Publication Society of America takes place. It has, too, just put out another new book. These two events give point to a letter which

WHAT ABOUT OUR PUBLICATION SOCIETY?

Millions of thinking men and women who are seeking for the truth that will set them free from Christological myth and romance are offered by the Jews, to whom the truth has been declared of old, and who are the witnesses to that truth, a volume on "The Legends of the Jews." From the days of the early Church Fathers to the present time Jewish Scriptures have been so mutilated, misread and misinterpreted, that even the unbiased and fair-minded scientists have been blinded; and to them we offer a volume on "The Renaissance of Hebrew Literature." We dabble in literary dry-drot when we ought to spread the living truth about Jews and Judaism. We publish Yiddish fiction when we ought to circulate millions of popular pamphlets, nailing the Fiction of the Crucifixion, still taught with horrible detail in every Christian Sunday school. We reprint novels and ghetto tales, which any publisher will issue if they have any value, when we ought to print and distribute that information about ourselves that will set us and our religion right before the world.

There is no doubt that the work of the Publication Society is not perfect. There is equally no doubt that were this work a thousandfold more useful and valuable than it is, critics would rise up in our community and call down the stern punishment of the Most High upon it. That is the Jewish way of doing things.

Seriously, however, the Publication Society makes one error: Our Jewish public is not half so sensitive as its directors believe. Let them give this public three or four useful books a year, even if a stray rabbi here and there protests against the innocuous character of the writings, and its duty will be fulfilled.

We have no patience with the critics who criticize and never produce. As the German proverb puts it:

"Ein Kritiker ist jener Mann,  
Der Alles weiss und garnichts kann!"

INTO the gathering volume of the "Hurrah" that is being manufactured against the return of the famous African hunter, we have no desire to project a single unharmonious sound. But THE HEBREW STANDARD is first, last and all the time a Jewish paper. It aims always to assist and improve the condition of the community it represents.

LIMITED

TOLERANCE?

No fault then will, we believe, be found with us, if we draw a moral from the latest reported incident in the homecoming of Mr. Roosevelt. We do not enter into the question of the visit to the Pope at all. We reprint only, the concluding sentences of the ex-president's letter to the American people, which is given publicity through the intermediary of *The Outlook*.

"The more an American sees of other countries the more profound must be his feelings of gratitude that in his own land there is not merely complete toleration, but the heartiest good will and sympathy between sincere and honest men of different faith—good will and sympathy as complete, so complete that in the inevitable daily relations of our American life, Catholics and Protestants meet together and work together without the thought of difference of creed being even present in their minds. This is a condition so vital to our national well-being that nothing should be permitted to jeopard it.

Is it true that "in his own land there is not merely complete toleration, but the heartiest goodwill and sympathy between sincere and honest men of different faith"? Have we not read diatribes of "missionaries for the conversion of the Jews to Christianity" in the columns of *The Outlook* itself? We do not consider that an example of "complete toleration." What about the insidious undermining of the religion of our children in the public schools? We suppose that the famous hunter speeds his bullets with the same kind of "sympathy." The feelings of the stricken prey would be another story. We feel the hurt in just about the same way.

It is all a question of "whose ox is gored." We shall be pleased if the wonderful education which Mr. Roosevelt says is derived from travel will have convinced him and his friends that other creeds than "Catholics and Protestants" have equal rights. His "fellow-Americans" are not limited to the various shades of *Christian* belief or unbelief. *Verb sap.*

LAST WEEK we reprinted an editorial from the pen of Ex-Governor Utter of Rhode Island, which appeared in the first instance in the *Daily Sun* of Westerly, R. I. Mr. Utter's views deserve the attention of many of those who believe themselves to be ultra-American by reason of their frantic opposition to the free and unrestricted immigration of aliens to these shores. Such a career as Harry Cutler's which Mr. Utter describes, is proof positive of the wisdom of "keeping the gates open" to all comers. The stray black sheep is more than compensated for by the horde of those of the purest white!

ESSAY ON MAN.

אשה כי תוריע וילדה זכר

"If a woman have conceived seed, and born a man-child...." (Lev. XII:3)

IN a deeper sense, perhaps, than the Ethics of the Fathers have it, the questions: מאין באה and לאן את הולך—are "whence cometh thou" and "whither art thou going?"—are wont to occupy us whenever we grow pensive and gaze with our mind's eye upon a Beginning that is lost in the mists of the Past and an End that vanishes in the long vista of the Future.

And why this secret yearning that seizes hold of us whenever the unfathomable deep of Existence compasses us about? Why not be contented to merely float on the surface, bask in the sunshine that is poured down upon us so bountifully, and let idle questionings well alone? Why this feverish quest for a Purpose in order to justify a state of things which is not of our make? God wills it that we emerge from the hidden Abyss of Origin, and he wills it that we return thither, making Beginning and End identical—except to our finite vision;—why then fret and grow restless about it?

Do you say, God wills it? But if you own this, then God has also willed it that we do not ask questions, and for whom is it to say that they are idle? He surely has so fashioned our nature that the foremost place therein should be occupied by a continually haunting yearning to dive below the surface and sport with the mermaids of thought and feeling—even though the game break our heart? Surface-lives?—who can be satisfied with such floating and drifting, while the Deep beckons and lures and pulls? The mermaids call—and we feel that it is a Call of Kinship. The Depth of our Soul is but the miniature copy of the Depth of Being; and so when הוים אל תהום קיבא "Deep calls unto Deep," who can resist the Call? . . .

Yes, question we must, though we are sure that we can receive no certain answer. The Void caused by a lack of answers is more bearable than the Void caused by a lack of questions. Surely, it is a noble restlessness that causes us to scorn the restfulness of the surface and court the dangers that lurk below. Our Beginning and our End are alike shrouded in darkness and mystery; and between this dark beginning and darker end, we move and have our being; but to the noblest souls it seems as if out of that impenetrable darkness there beamed forth a Light shedding its rays over the span of existence allotted to us. Follow up this Light to its Origin and you are lost in Darkness. Be content that the Light is there—and you are bathed by its effulgence: . . .

I call this Light—Effort! Our efforts at piercing the mysteries by which our Being is "hedged in before and behind," suffice to relieve the gloom of our days. It is an effort that uplifts and ennobles. It is a Gift which, to a greater or lesser degree, is bestowed upon every mortal. The "Essay On Man" did not have to await the birth of Pope. Psalm Chap. cxxxix, is a perfect Essay On Man, and much older than Pope's stilted verse. But long before even the Psalmist fingered his lyre in answer to the Call of the Deep, the Essay On Man was thought out by the first human being who was placed on "this isthmus of a middle state"—"un milieu entre rien et tout". . .

Yes, the best "Essay On Man" is the Essay By Man! . . .  
RABBI JOEL BLAU.

LEON SANDERS, the Grand Master of the U. S. Grand Lodge of the Indpt. Order Brith Abraham, is right. He is circularizing the large and extensive numbers of members of his body, with a view of having them take up petitions against the pending immigration legislation in Congress, to be signed by as many people as possible, irrespective of their political affiliation or religious beliefs, and sent in to the various Congressmen concerned. For, as Grand Master Sanders says:

"Though it may be true that Congress may not take up this question at the present session, nevertheless we are assured of the fact that as soon as the election is over in the Fall, and the members of Congress will no longer fear the opposition of naturalized citizens and their friends, the immigration bills will once more be taken up, as Senator Lodge, Congressmen Gardner and Hayes will not allow this matter to rest. Our People must be awake, and should create such a strong sentiment throughout the country, on this question, as to impress the representatives elected with the fact that the American nation does not intend to shut the gates of America in the faces of those who seek succor and shelter from oppression.

Grand Master Sanders has made a brilliant diagnosis of the existing situation with respect to these immigration bills. Through the efforts of Congressman Henry M. Goldfogle they have been shelved, but only for the present session. And that does not, unfortunately, imply that the bills are "dead," as the present Congress will continue until March 4, in 1911. We see much effective work ahead for our friend, Judge Goldfogle.

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**Automobiles.**  
 FROM the statistics compiled recently by one of the daily papers there are now more than eighty thousand automobiles of all kinds in use in this city. Judging by the traffic of these machines through the thoroughfares of the city it would seem that this number must be accurate. In the evening during the theatre hours, the avenues and streets leading to the theatres are congested with these machines and it takes all the wit and agility of a New Yorker to cross the streets and dodge them.

No one ever knew of a Chauffeur who for a moment would hold up his machine to permit pedestrians to pass. It has come to that stage that a pedestrian has no rights which the Chauffeur thinks he is bound to respect. Some drastic measures are bound to come to teach them that pedestrians have some rights.

These "autos" are not all owned by the rich. A good many people have them, employ Chauffeurs, and pay the heavy running toll of these cars, and surprise a great many other people as to their ability to do so. Most everybody has a car nowadays, everybody who is somebody as well as a great many who think themselves somebody, and a whole lot of these have to strain things financially to support this luxury.

The owning of a machine ought to mean that the possessor has ample wealth for no others have a good right to have them, but this is a rule which is not fully honored for a whole lot of people have them who are not, as already stated possessed of the means to support them, without a strain.

One thing is also noticeable with many who ride in these machines, they assume a superior air, as if those who can't ride in them were inferior mortals. This is more so with the shoddy class, than with the real rich who were always accustomed to the enjoyment of life—and quandom liveries.  
 L'AIGLON.

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**CORRESPONDENCE.**

**A Passover Appeal.**  
 Editor HEBREW STANDARD:

At a meeting of the Executive Committee of the Kehillah the question of the free distribution of matzos for the Passover, was referred to the following committee: Mr. Nathan Lampport, of the Adath Israel; Dr. H. Pereira Mendes, member of the Union of Orthodox Hebrew Congregations; Dr. M. H. Harris, of the Jewish Protectors and the Prisoners' Aid Society, and Mr. Joseph Barondess.

This committee has decided to ask the Adath Israel to act as the distributing agency for this noble work. In accordance with this decision we have the honor of appealing to your readers to help us buy matzos for those who are in need of them, but who cannot purchase them.

We shall undertake to fill all requests for matzos that come to us from the United Hebrew Charities, from the hospitals and prisoners, and from other poor and needy co-religionists.

Last year the Adath Israel and the Maskel El Dol alone distributed 57,000 pounds of matzos besides other Passover supplies. This year, in view of the larger demands that will be made upon us, we shall need a larger fund, and we appeal to you to help us to the full extent of your favor at your earliest convenience.

With the blessings of all those who will be aided by your kindness, and with Passover greetings, we beg to remain,

Yours respectfully,  
 THE KEHILLAH, City of New York.  
 ADATH ISRAEL, United Hebrew Community.  
 P. S.—Please address your favors to Nathan Lampport, treasurer, c/o the United Hebrew Community, 183 East Broadway, city.

**A Bill That Would Entail Hardship.**  
 Editor Hebrew Standard:

A bill now pending in Congress provides that mail shall not be delivered by city carriers at residences except where mail receptacles suitable for the receipt of mail are provided at the door or entrance, after June 30, 1911.

It has been reported favorably by the Committee on Post Office and Post Roads. It is on the calendar of the House, and is, I understand, to be strongly pushed for passage. I shall vigorously oppose it when it comes up. It seriously affects a very large portion of the people of our city, especially those who live in the tenements and some of the apartment houses.

The effect of the bill would be to make it necessary that there be placed "at the door or entrance" of each house either an individual mail box for each person or family or a large general mail box for all the tenants in the house.

The kind of box would be prescribed by the Postoffice Department at Washington. It creates an unnecessary and unwarranted expense to each tenant, or to the owner of the house.

In many cases, especially on the East Side, and in other tenement house districts of our city, there would hardly be room "at the doors or entrances" for individual mail boxes, and these would be the only ones which would insure to the tenants the safe delivery of their mail.

A large general mail box for all the persons in the house would be open to the objection that all the mail for the house would be thrown in together to be indiscriminately handled either by all the tenants (men, women and children), who would have access to the box, or by housekeepers or janitors.

Delay in getting the letters and mail matter would necessarily result, and there would be great risk of the disappearance and loss of important letters and valuable packages.

Letters sent to persons whose addresses were changed by removal might not reach them, and so I could go on mentioning objections to the system proposed which must be obvious to the mind of any person acquainted with con-

ditions on the East Side and other tenement-house and densely populated districts of our city.

Even the force of letter carriers might be reduced and they be deprived of a deserved increase in wages.

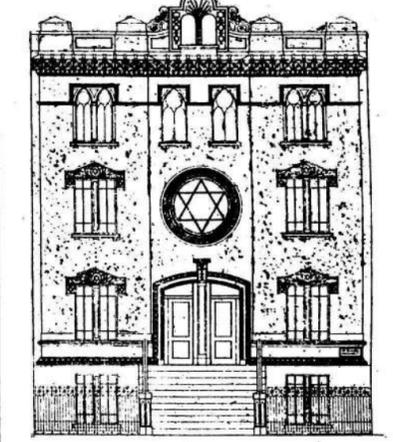
The people of our city have a right to have the Government provide the very best kind of letter carrier service and a prompt and safe delivery of mail into their hands.

This bill deprives them of the letter carrier service they are now receiving, and would, if passed, cause trouble, expense, delay, loss and confusion.

I shall be glad to receive your readers' views, so I may use them in opposing the bill.

Sincerely yours,  
 HENRY M. GOLDFOGLE.  
 Washington, D. C., April 1, 1910.

**Hebrew Tabernacle.**  
 The trustees of this congregation beg to announce that the new synagogue at 218-220 West 130th street is now completed and the dedication services will take place on Thursday evening, April 14, and will be continued on Friday evening, April 15; Saturday morning.



April 16, and Sunday evening, April 17. An interesting and impressive programme has been arranged for each of these dates, and many prominent rabbis and city officials have consented to be present. This congregation, which was founded less than five years ago by the rabbi, Edward Lissman, and the secretary, Adolph Schwarzbaum, has made rapid progress. The officers are Paphael Rosenberg, president; Charles Rosenfeld, vice-president; Dr. Herman Minzesheimer, treasurer; Adolph Schwarzbaum, secretary.

**A Touching Tribute.**

The Rev. Jacob Goldstein, who was until the end of last month chaplain at the New York Penitentiary, has accepted the assignment of probation officer at the Court of General Sessions. He has been succeeded at the Penitentiary and workhouse by Rev. I. Bernstein. The latter's term of office began with the current month. After the Minchah service last Sabbath the following communication was handed to the new chaplain by a committee of the Jewish prisoners for transmission to Rev. Jacob Goldstein:

"Rev. Jacob Goldstein, late Chaplain to the Jewish Inmates of the New York Penitentiary, B. I. N. Y.:

"Respected Sir—As a matter of simple justice and as a slight token of the profound gratitude which our noble devotion to our spiritual uplift has inspired in our hearts, will you, dear sir, permit us to convey to you our heartfelt acknowledgment of your great services in our behalf. We greatly deplore your retirement from the duties of prison chaplain—duties you filled with such splendid tact and ability and such rare sympathetic understanding of our special needs. Courageous to reprove our shortcomings, yet ever tolerant and patient, your faith in us never wavered. The world at large is only too prone to condemn and despise those who, from whatever cause, happen to fall by the wayside, but you, sir, guided by the knowledge born of intimate and loving relationship with them, do not share the common prejudices of the uncharitable crowd. In your all-too-short but fruitful ministry you left nothing undone to instill in our hearts the love of God and man and lead our erring feet in the right path; nor have you failed to do all that was humanly in your power in order to render our sad lives within these forbidding walls endurable.

"Therefore, be pleased, dear sir, to accept this feeble expression of our loving regard and thankfulness. May heaven grant you a long life of joyous usefulness to the community and of private happiness in the bosom of your loving family. God does not despise a prisoner's prayer, for we fondly hold with the great-hearted Scotch bard:

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 Gi'e fools their silks and knaves their wine,  
 A man's a man for a' that."  
 "Yours in Israel,  
 (Signed "L. F." and twenty-four others.)  
 "P. S.—We should like to have this letter published, if practicable, printing only initials of the names signed.  
 "April 2, 1910."

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## Ought Jew and Gentile be Brought into Closer Relationship?

BY DR. BARNETT A. ELZAS, Rabbi of K. K. Beth Elohim.  
In "Common Sense," Charleston, S. C.

I cheerfully accede to the request of the Editor to give him "a brief article on some live topic," though I am not certain that he will agree with me in my conclusions. I will, however, premise that in my writings I have never cared whether my readers agreed with me or not. The most irritating book ever written is Carlyle's "Heroes and Hero Worship." While we disagree with Carlyle on almost every point, we cannot but admit that his book is one of the most thought-provoking ever penned. An article that stimulates thought even though that thought is antagonistic, is more valuable than one that merely consists of fine words and beautiful phrases that tickle the emotional palate but leave the mind unsatisfied.

An enthusiastic Christian correspondent, who thinks that he can run this Universe of ours in a manner better than that in which it is being run at present, seeks my assistance. The existence of religious prejudice is worrying him. If we could only bring Jew and Gentile into closer relationship—whatever that may be—he thinks that the Millennium will have arrived and that this world of ours will be converted into an earthly Paradise. He is anxious to know what I think of his proposition, and I will give him my reply through the medium of *Common Sense*.

Right at the outset, I must call attention to the fact that the question as to the desirability of Jew and non-Jew being brought into closer relationship, is somewhat ambiguous. Is it to the sphere of religious doctrine that reference is made? If so, I feel that closer proximity is neither necessary, nor, for the present at least, desirable. It seems to me, moreover, that we are putting ourselves to a great deal of needless mental exertion when we set to work seriously to discuss the question at all. Why should we Jews seek to find a common ground in matters of religion with our Christian neighbors, when most of themselves are hopelessly at variance as to what constitute the essentials of religion? For the vast majority, at any rate, the question is a frivolous one.

As for the advanced thinkers both among them and ourselves, we are already one. On the great platform of Ethics and Humanity we do already meet together.

Will there ever be a time when all men shall look at religion and religious truth with the same eyes? The thinker, if I mistake not, must answer in the bluntest of all blunt negatives.

But do not the prophets of the Old Testament foretell the time when all men shall worship God as the Universal Father? Yes; they do. But we must beware of putting too literal an interpretation upon the dreams, exalted and inspiring though they be, of those great minds of old. They are but dreams after all; and though it were well for us to cherish, for the sake of their ennobling influence, the ideals set forth by the inspired seers of by-gone days, we shall look for the realization of those ideals in our own time, when surrounding circumstances and conditions are wide as the poles asunder from the circumstances and conditions portrayed by them, to our own utter delusion.

That all religionists will come nearer than they are to each other with the pro-

cess of the suns, is abundantly evident to anyone who can read the signs of the times. The Church and the Synagogue are laying less and less stress upon devotional religion and more and more stress upon the righteous life. Both alike are striving to make Religion synonymous with Life—insisting upon Deed rather than Creed. Is anything further necessary for the fulfilment of the prophetic word? I unhesitatingly answer, NO.

But perhaps the question refers to closer SOCIAL relationship? Again I see no pressing need for immediate anxiety. In America, at least, the Jew has cut the Gordian knot. Here Jew and Gentile do, as a matter of fact, come into as close relationship as is mutually agreeable. Why attempt to bring them closer? The up-to-date Jew, we may say in Shakespearean phrase "smells (and eats) his pork, buys with him, sells with him, talks with him, walks with him, eats with him, drinks with him, and (though personally I think that he is making a mistake by so doing,) prays with him." What more do you want?

There remains but one thing—the question of inter-marriage. Would it be a good thing to bring Jew and Gentile together in this, the closest of all relationships? This question has recently been much discussed in connection with Zangwill's play. "The Melting Pot," a play which, by the way, has been much misunderstood, or at any rate, very narrowly interpreted by the critics. My answer to the question is an emphatic NO. And the answer is impelled by the stern law of self-preservation and the ethical right of the Jew to live.

There are some who claim that inter-marriage would have the effect of improving the Jewish race, while adding certain desirable qualities to those with whom the Jew intermarried. Even granting this to be the case—which I do not—I would still object with all the strength at my command to submitting to the annihilation of Judaism—for that is what it amounts to—as the price of the creation of a better breed of men. The world would doubtless move on its usual course, but as a Jew, my Judaism represents more to me than material for a scientific experiment, even though that experiment be conducted in the interests of humanity.

Now I am fully aware that the refusal of the Jew to marry and give in marriage may lend color to the oft-repeated and perfectly true charge that the Jew is exclusive. In one sense, he must be exclusive. It may be even used, as it is often used, to strengthen the malicious insinuation that the Jew is an exploiter and so forth. But the question is entirely a religious one, and is, as I have clearly shown, inherent in the nature of things. Of the two grave evils I prefer the smaller. I do not believe that the suicidal policy of self-extinction by means of assimilation would lessen prejudice in the slightest—all experience is against the assumption. What nineteen centuries of Christian hate has engendered, a mere artificial expedient cannot obliterate.

What, then, shall the Jew do? He can do nothing but pursue the even tenor of his way and do his work as he has done it through the ages. He must, as ever, "stand still and see the salvation of the Lord." "In quietness and confidence is his

strength." I know not what Providence may have in store for him, but looking at history in its vast perspective, can anyone doubt that "Israel has been saved by the Lord with an everlasting salvation"? He has surely not been "led thus far over the wastes of time only to die in the wilderness." Leave us alone, I say, it is only a question of time when prejudice, the child of ignorance—the cry of the defeated—will, with advancing civilization, become a thing of the past, and the Brotherhood of Man become realized. Let Jew and Christian, then, practice mutual tolerance. By so doing they will, both of them, best work out their respective salvation.

## MUSIC GOSSIP.

IF you have tears to shed, or perhaps I had better write if you have any sighs of relief to heave—be prepared to weep or sigh now, for I hereby make the sad—or joyful announcement that this will be the last budget of music gossip in which I shall indulge for at least six months to come. The Manhattan closed its doors a week ago, and the Metropolitan last Saturday night. At neither house were the closing ceremonies in any way noteworthy. Tetrizzini and "Lucia" are more than twice-told tales, and "Pagliacci" and ballet of "Copelia" even with Pavlowa are becoming so hackneyed, that I confidently believe that both the opera and the *tanzenpoem*, will disappear from the repertory within the next five years.

What rendered the last week at the Metropolitan truly memorable, was the performance of "Die Meistersinger" under Toscanini. A good deal of talk, most of it nonsensical and some of it malicious in my humble opinion, has been printed regarding the danger of the German performances becoming Italianized. Now if there are leanings in that direction it was very apparent that they were indulged in by two of principal artists. Herr Soomer personates *Hans Sachs* very genially and with a good deal of *bonhomie*, but his singing, beautiful as it frequently is, would bear a more vigorous utterance. The cobbler-poet is not "a perfumed shoemaker"—the phrase applied years ago by Paul Marsopp to Reichmann's assumption of the role. In appearance and in acting, Herr Slezak was an ideal *Stolzinger*, but his singing of the "Am stillen Heerd," lacked vim and the note of exultant manliness. However he atoned for this by his rendition of the prize-song than which nothing more tender in sentiment or more remarkable for luscious sweetness has been heard here this winter.

As for Toscanini's interpretation, I do not know whether it was German or Italian, but I do know that it was beautiful in its variety of contrast, with a splendidly adjusted scale of dynamics, with a most perfect attainment of climaxes, and with accompaniments that always supported and never for a moment overwhelmed the singers. The orchestra played as if inspired, and the chorus sang as if they had been trained by the Angel Gabriel himself. His name is the chorusmaster's Hans Steiner.

This is from *Simplicissimus*: Beethoven, Mozart and Wagner are in heaven, where the composer of "Lohengrin," is represented seated in an invalid's chair, with every sign of being ill. "What ails Wagner Beethoven asks Mozart. "Oh," replied the latter, "he has just heard that his son has composed another opera."

The rejuvenated Philharmonic Society ended its first season last Saturday night with a concert which those who were privileged to enjoy it will probably remember as long

as they live. Beethoven's Ninth Symphony has been heard here quite frequently in recent years, but it is no exaggeration to say that Gustav Mahler's interpretation will hereafter be regarded as a criterion and a standard whereby all future performances will be judged. Puissant energy, glowing vitality, enchanting poetry characterized every movement. Not a detail but what was brought out with vivid clarity, not a nuance but what received its significant phrasing. And more finished, more eloquent or more polished orchestral playing I have seldom heard either here or abroad. The heavenly beauty of the adages, for example, was given with a singing tone of surpassing loveliness. With the co-operation of Mr. Clarence Dickinson's Bach Choir of Montclair, and the soloists: Mrs. Rider-Kelsey, Miss Janet Spencer, Mr. Dan Beddoe and Mr. Herbert Watrou's the choral finale was quite impressively sung. Prior to the symphony the "Choral Fantasia" was brilliantly given, Mr. Ernest Hutcheson performing the piano part with fluency, delicacy and ample power, and the choristers from Jersey likewise distinguished themselves.

Admirers of Dr. Wuellner—their name is legion—will have one—and only one—more opportunity to hear him and Mr. Bos. The farewell recital of these remarkable musicians takes place at Carnegie Hall next Tuesday evening. Mr. Hanson says that they will not return to America for at least two years—if ever.

Miss Henrietta Bach, a young violinist a pupil at the Institute of Musical Art of Mr. Franz Kneisel, will make her debut in Mendelssohn Hall on the evening of April 20th. She first learned to read music at the age of three and a half years. After studying at the Institute for five years she was the first to graduate in the artists' course and the first to take a medal. Miss Bach will be assisted by Sidney Bidden, baritone.

Short runs are the rule at the Irving Place Theatre, but I believe the shortest run on record there was achieved by "The Rajah's Bride," which, after elaborate preparations, was performed twice and then withdrawn. Tomorrow afternoon "Nathan der Weise" will be played with Direktor Burgarth in the cast. J. M.

The recent visit abroad of an American Jewish Radical minister gives Rabbi Emil G. Hirsch of Chicago, in the editorial columns of *The Reform Advocate* his personal organ, an opportunity to pour out the vials of his wrath on those in this country who will not and cannot, because they are true Jews, go to the lengths to which he and his associates journey. The motive of Dr. Hirsch's utterance is novel; it is founded upon a recent *succes d'estime* of one of his followers on the other side of the big pond. But his arguments are very well-worn. The old familiar phrases are all there.

We read as usual of the "faint hearted, not to say weak-minded, reformers" of the "antipodal theologians," of courage being "too long a stranger in the Jewish pulpits on this side of the Atlantic"—except, of course in the pulpit of Chicago Sinai Congregation—of American Retrogressionists of whatever stripe. Dr. Hirsch is becoming very tedious on his tripod. Ever the old eud is being re-chewed, ever the ancient phrases come glibly to his tongue and persist on it with the same insistence as his antiquated, so-called jokes. F.

This is a sample of German humorous comment, from a Zionist source on the *Allgemeine Zeitung des Judentums* of Berlin and its editor, Prof. Ludwig Geiger: Since Ludwig the Pious mounted the editorial chair of this journal, one may say of him what the *Shamas* of Pinne said of Lohengrin—Nu. It is to laugh.

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- ADATH YESHURUN, 12 Eldridge st.
- ADASH YESHUREN (HARLEM Branch), 63 E. 113th st.
- ADATH YESHUREN (HARLEM E. 110th st.
- ADATH YESHURUN OF JASSY, 58-60 Rivington st.
- ADERETH EL, 135 E. 29th st.
- AGUDATH JESHORIM, 113 E. 86th st.
- AHAWATH ACHIM (West Side Hebrew Congregation), 9th av., near 55th st.
- AHAWATH CHESED SHAAR HASHOMAYIM, 65th st. and Lexington av.
- ANSHE CHESED OF HARLEM, 114th st. and 7th av.
- ANSHE EMETH OF WEST HARLEM, 144 W. 131st st.
- ATERETH ISRAEL, 323 E. 82d st.
- ATERETH ZEVI, 347 E. 121st st.
- BENE ISRAEL, 225 E. 79th st.
- BENE ISRAEL KALWARIER, 13 Pike st.
- BNAI PEISER, 127 E. 82d st.
- BENE SHOLOM, 526 E. 5th st.
- BNAI JESHURUN, 65th st. and Madison av.
- BETH ABRAHAM TALMUD TORAH, E. 146th st., bet Brook and St. Ann's avs., Bronx.
- BETH BNAI ISRAEL (Branch of Temple Israel of Harlem), 311 E. 116th st.
- BETH EL, 5th av. and 76th st.
- BETH HAMIDRASH ADATH YESHURUN, 238 E. 102d st.
- BETH HAMIDRASH HAGODOL, 60 Norfolk st.
- BETH HAMIDRASH HAGODOL OF HARLEM, 110 E. 105th st.
- BETH HAMIDRASH HAGODOL OF THE BRONX, Forest av., near 160th st.
- BETH ISRAEL BIKUR CHOLIM, 72d st. and Lexington av.
- CHAARI ZEDEK, 38-40 Henry st.
- CHAARI ZEDEK (Harlem Branch), 121st st. and Lenox av.
- EMANU-EL, 5th av. and 43d st.
- EZ CHAIM OF YORKVILLE, 107 E. 92d st.
- HAND IN HAND CONGREGATION, 723 E. 145th st., Bronx.
- HEBREW TABERNACLE, 218 W. 130th st.
- JEWISH THEOLOGICAL SEMINARY, 531 W. 123d st.
- KEHILATH ISRAEL, 1162 Jackson av., Bronx.
- KEHILATH YESHURUN, 117 E. 85th st.
- KENSETH ISRAEL OF HARLEM, 24 W. 114th st.
- MELE'E SHOLOM, 170 E. 114th st.
- MICKVEH ISRAEL OF HARLEM, Berhelmer Bldg., 116th st. and Lenox av.
- MONTEFIORE CONGREGATION, Macy and Hewitt pl., Bronx.
- MOUNT ZION, 37-41 West 119th st.
- NACHLAS ZEVI, 36 E. 109th st.
- OHAB ZEDEK (First Hungarian Congregation), 172 Norfolk st.
- OHAB ZEDEK (Harlem Branch), 18 W. 116th st.
- ORACH CHAIM, 1461 Lexington av.
- PENI EL, 531 W. 147th st.
- PEOPLE'S SYNAGOGUE, The Educa-

- tional Alliance, E. B'way and Jefferson st.
  - PINCUS ELIJAH, 203 W. 100th st.
  - RODEPH SHOLOM, Lexington av. and 63d st.
  - SHAARI BEROCHO, 354 E. 57th st.
  - SHAARE SHOMAYIM (First Roumanian Hebrew Congregation), 91 Rivington st.
  - SHAARAY TEFILAH (West End Synagogue), 160 W. 82d st.
  - SHAARE ZEDEK OF HARLEM, 25 W. 118th st.
  - SHEARITH BENE ISRAEL, 22 E. 113th st.
  - SHEARITH ISRAEL (Spanish and Portuguese Synagogue), 70th st. and Central Park West.
  - TEMPLE ISRAEL OF HARLEM, 120th st. and Lenox av.
  - TREMONT TEMPLE, Burnside av. and Grand Concourse, Bronx.
  - UP-TOWN TALMUD TORAH ASSOCIATION, 132 E. 111th st.
- Fire that is closest kept burns most of all.—Shakespeare.

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 subscriber, at his place of transacting business, No. 27 William street, Borough of Manhattan, in the City of New York, on or before the 10th day of June next.

Dated New York, the 6th day of December, 1909.

THEODORE FASSIG, Administrator.  
FRANK M. PATTERSON, Attorney for Administrator, No. 27 William street, New York City.

ADLER, LOUIS.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Louis Adler, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business at the office of 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, 1909.

ALICE O. ADLER, Executrix.  
Hoadly, Lauterbach & Johnson, Attys for Executrix, 22 William St., N. Y. City

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

Dated New York, the 26th day of November, 1909.

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

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A la Carte and Table d'Hote. Everything served first class. 231 Grand street, corner Bowery, New York. Telephone 5080 Spring.

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### IN THE SYNAGOGUES.

**ADATH ISRAEL (Bronx).**—This evening Rabbi Mayer Kopfstein preaches on "Chastity."

**HAND-IN-HAND (Bronx).**—Rabbi Isidor Reichert lectures this evening on "Anger." Sabbath morning, "Purification and Forgiveness."

**AHAWATH CHESED SHAAR HASH-OMAYIM.**—Rabbi I. S. Moses will preach Sabbath morning in German on "Eras and Epochs."

**AGUDATH JESHORIM.**—Rabbi David Davidson will preach Sabbath morning on "Moral Hygiene." A meeting of the Sisterhood will take place on Tuesday, April 12, in the vestry rooms.

**EZ' CHAIM.**—Rabbi D. Loewenthal preaches Sabbath morning on "Fruehlingstimmen."

**SHAAREI ZEDEK OF HARLEM.**—Rev. Adolph Spiegel will preach Sabbath morning on "Emancipation."

**BETH ISRAEL BIKUR CHOLIM.**—Rev. Dr. Madison C. Peters will occupy the pulpit this (Friday) evening. Sabbath morning Rev. Aaron Eiseman will preach on "Judaism, and the Problem of Mastering Ourselves."

**EDUCATIONAL ALLIANCE.**—Dr. Samuel Buchler will preach Sabbath morning before the People's Synagogue on "Observe the Spring Month." This evening Mr. J. Sprayregen will address the Young People's Congregation.

**BETH-EL (Jersey City).**—Rabbi Louis J. Goetz preaches this evening on "The Enemies of Israel—and How They Help Them." Sunday morning, "Moral Leprosy."

**B'NAI JESHURUN.**—Rabbi B. A. Tintner preaches Sabbath morning on "A Preparatory Occasion."

**ANSCHÉ CHESED.**—Rabbi Gustav N. Hausmann preaches this evening on "The Slanderer." Sabbath morning "The Specific Sabbath."

**EMANU-EL.**—Sabbath morning Rabbi Silverman preaches on "The True Messiah." Sunday Rabbi Magnes on "Russia and Her Jews."

**BETH-EL.**—Dr. Schulman will deliver the concluding lecture of the season Sunday morning. Subject, "Looking at Nature Through the Bible."

**OHAB ZEDEK.**—Rev. Dr. Bernard Drachman preaches Sabbath morning on "The Future Redemption."

**ISRAEL OF HARLEM.**—Rabbi M. H. Harris lectures to-night on the "Geiger Centenary." Sabbath morning, "The Year's End."

**Young Women's Hebrew Association.** The speaker at services this evening will be Mr. J. Garfield Moses.

A talk will be given on Saturday evening, April 9, under the auspices of the Mothers' Conference, which was organized some time ago and meets regularly under the supervision of Miss Harriet Silverman. This will be one of a series of talks on health and ethical topics. Dr. Mary Sutton Macy will discuss "How to Answer Children's Questions," and all mothers who are interested in this phase of child study are cordially invited to be present.

The Jewish Chautauqua Circle of the Young Women's Hebrew Association has been reorganized and now meets alternate Saturday evenings under the leadership of Mr. Max D. Klein. Subject for study and discussion is "Zangwill's 'Dreamers of the Ghetto.'" The next meeting will be held Saturday evening, April 9.

In the evening the members of the Longfellow Club, which meets under the supervision of Miss Kate Finkelstein, will entertain their friends in the auditorium at a performance of "Cinderella."

### Young Men's Hebrew Association.

As in former years the association will hold a public Seder on Passover. This Seder is intended primarily for young men who are alone in the city or who have not the opportunity of attending such a service elsewhere. The supper will be prepared in the building, and in every way the Seder will be a home affair, and all who attend will be made welcome.

The Class Committee at a recent meeting decided to keep the evening classes open until the end of the month and appointed a Board of Examiners to conduct the examinations. The attendance at the classes has been very satisfactory.

On Sunday evening, April 10, the Acorn Social Club will hold a civic oration contest in which a number of earnest young men will deliver original orations on civic topics.

This evening Rabbi Leo Mannheimer, of Paterson, will deliver the address at the religious services, and on Saturday afternoon Mrs. Mortimer M. Menken will address the children's service.

On Wednesday evening, April 13, Prof. William E. Griffis will deliver his second lecture in the course of lectures on the "Evolution of the Dutch Nation." His subject will be "The Roman Period." The lecture will be illustrated by many stereopticon views.

### Donora, Pa.

The ball and bazaar given by the Ladies' Hebrew Aid Society of Donora, Pa., on Tuesday evening, March 29, was largely attended, and was a great success. The members, under the direction of the president, Mrs. Chas. Saul, worked with a will, and are much gratified at the success which crowned their efforts.

The ball and bazaar were given for the benefit of the building fund of the synagogue to be built soon in Donora.

On Tuesday last Santa Fe, N. M., ordinarily Republican, elected as Mayor Arthur S. Seligman, a Democrat.

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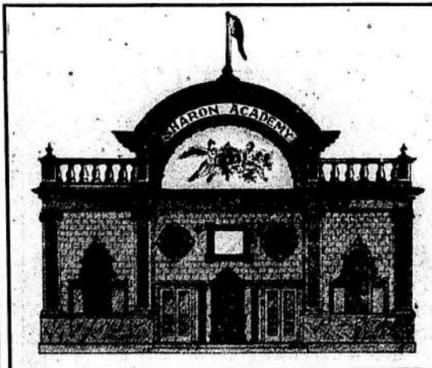
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FROHMAN, DAVID.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against David Frohman, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers at their place of transacting business, at the office of Herman Gettner, No. 201 Broadway, Manhattan Borough, in the City of New York, on or before the 24th day of October next. Dated New York, the 5th day of April, 1910. HERMAN FROHMAN, HUGO FROHMAN, executors. HERMAN GETTNER, attorney for executors, 201 Broadway, Manhattan, New York City.

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**News from the Jewish World.**

The Hebrew Aid Society of San Antonio has been incorporated.

The Young Zionist Historical Society has been organized in Trenton, N. J.

Congregation Anshe Svat, of Brockton, Mass., proposes to build a synagogue.

A conservative Jewish congregation is in process of organization in Utica, N. Y.

Col. Roosevelt was entertained at dinner by Mayor Nathan, of Rome, on the 3th inst.

A receiver has been asked for the Co-operative Kasher Butcher Shops recently established in St. Louis, Mo.

Mr. Leo Weintal, editor of the African World, has been received in audience by the Khedive at Cairo.

The Italian Geographical Society has elected the Asiatic explorer, Dr. Aurel Stein, an honorary member.

The B'nai Abraham Congregation of Philadelphia, Pa., took possession of their new edifice on Sunday last.

Fifty-two thousand dollars was expended by the Jewish Consumptives' Relief Society of Denver, Col., last year.

A monthly publication is soon to be issued in Baltimore, Md., in the interests of the United Hebrew Charities of that city.

Miss Sadie American is at present in London, Eng., where she will make a long stay, studying women's immigration work.

Baron Dr. Henri de Rothschild, of Paris, has been promoted to the grade of Commander of the Order of Agricultural Merit.

The Jewish Religious School Teachers' Association of Mississippi concluded their third annual session at Meridan on the 2d inst.

After twenty-three years of service Mr. Samuel Bloom has retired from the presidency of the Touro Infirmary, New Orleans, La.

Plans are being revised for the brick and terra cotta synagogue to be built for the Cong. Sons of Israel and David, Providence, R. I.

Revised plans have been filed for the B'nai Rapoport Congregation, which is about to erect a synagogue at No. 207 Seventh street, this city.

Herr David Wolffsohn expects to be in Montreal during the month of October, and during his stay he will be the guest of Mr. Clarence I. de Sola.

The report that the Congregation B'nai Jeshurun is the purchaser of a site at Eighty-seventh street and Central Park West has been officially denied.

Some members of the Beth-El Congregation of Buffalo, N. Y., have sought the aid of the courts to prevent the congregation moving, alleging that it would entail too long a walk for them to synagogue every morning and evening.

The children of the late Mrs. Zillie Marshall, of Syracuse, have donated the sum of \$20,000 to the Jewish Theological Seminary of America in her memory.

Rev. Nathan Stern, late of Trenton, N. J., will succeed Rabbi Harry Englander in the ministry of the Congregation Sons of Israel and David, Providence, R. I.

The Jewish Home for Chronic Invalids has been incorporated at St. Louis, Mo., and a committee has been appointed to seek a suitable site for a \$50,000 building.

A report has been circulated that the Jewish Club, comprising the group of Jewish members of the Reichsrath, is about to be dissolved. The club has issued a denial.

Two hundred and fifty young men at an informal dinner at the Coliseum Club of St. Louis, Mo., on the 24th ult., pledged the sum of \$6,500 for the United Jewish Charities.

Congressman Goldfogle, of New York, called at the White House Monday and suggested the name of Louis Marshall as Justice Brewer's successor on the Supreme Court bench.

At its last meeting the Hebrew Educational Society of Philadelphia appointed a committee to determine upon a suitable and permanent memorial to the late secretary, David Sulzberger.

Dr. Solomon Schechter has accepted an invitation to deliver a course of ten lectures on "The Genizah and Jewish Learning" before Dropsie College, Philadelphia, Pa., beginning on the 18th inst.

Because the testator left a bequest to the "Jewish Orphanage," the Pacific Hebrew Orphan and Home Society of San Francisco finds it necessary to invoke the aid of the courts in collecting a legacy left by the late Mrs. Gemima Parsons, who died two months ago.

Rabbi Adolf Levin, member of the Council of Jews for the Grand Duchy of Baden, recently died in Fribourg, at the age of sixty-six. He was the author of a number of largely read works, notably a history of the Jews in Baden since the reign of Charles Frederick.

Goldmark's great opera, "The Queen of Sheba," will shortly be produced by the Carl Rosa Opera Company at the Theatre Royal, Manchester, for the first time in the United Kingdom. This is an opera on a Biblical subject, composed by a Jew, and produced by a Jewish management.

About twenty Jews are candidates for seats in the French Chamber of Deputies at the general election, which will be held shortly. They include the five who are members of the present chamber, namely, MM. Louis Dreyfus, Javal, Klatz, Joseph Reinach and Theodore Reinach.

Percy G. Williams, the vaudeville manager, wrote Monday to the Rev. Jos. Silverman, who on Sunday protested against the caricaturing of Jews on the stage and in the press, that he had "given orders that no vaudeville act or no one who offensively caricatures the Jew shall be engaged in any of the eight theatres which I personally control."

**Borough of Richmond.**  
The wedding of Mr. Joseph Meisner to Miss Antoinette Gunzberg, of Port Richmond, took place at the Herrstadt, West 115th street, New York, on Sunday, April 3, in the presence of a large gathering of relatives and friends. Among those present were: Mr. and Mrs. D. M. Hamburg, Mr. and Mrs. Harris, Mr. and Mrs. Sol Weintraub, Mr. and Mrs. Oscar Isaacs, Mr. and Mrs. Charles Weiss, Arthur Kahn and others. Rev. Albert Goldfarb officiated.

A very select circle of Staten Islanders assembled in Temple Emanuel on Sunday, April 3, 1910, to witness the marriage ceremony of Mr. Charles S. Fish and Miss Ida Gorin, the niece of Mr. and Mrs. Abraham Tower. Among those present were: Mr. H. J. Weissburg, the acting president of Temple Emanuel, and his wife; Mr. and Mrs. Morris Klein, Mr. Joseph Weissman, Mr. and Mrs. David Haber. The Rev. Albert Goldfarb, minister of the Temple, officiated.

The Sisterhood of Congregation B'nai Jeshurun, of Tompkinsville, held a very successful Purim masquerade ball at the Metropolitan Hall, New Brighton, on Sunday, March 27. Valuable prizes were awarded to the best presentations. Rev. Fisher is the minister of the congregation.

A poverty dance will be held at the vestry rooms of Temple Emanuel on Sunday night, April 10, under the auspices of the Sisterhood of the congregation. Mrs. Annie Mendelsohn and Mrs. H. J. Weissburg are on the Arrangement Committee.

The most potent feature of the big triple show at the New York Hippodrome is undoubtedly the Midget Circus, which proves its popularity by the continuance of crowded attendance at the big playhouse. Twice daily, the three spectacles, "A Trip to Japan," "The Ballet of Jewels" and "Inside the Earth" are given to capacity audiences, although the close of the season is now in sight. "The Ballet of Jewels," with its hundreds of glittering coryphees, the splendid moonlit panorama of New York harbor, which is one of Mr. Voegtlin's finest scenic achievements; the feast of 10,000 lanterns, and the disappearance of the diving army under the waters of the mimic lake of the great Hippodrome tank; these are only a few of the features that have contributed to make this the most prosperous season ever known at the largest theatre in the world.

C. H. Pepper and linoleum are almost synonymous terms. This old established house is now ensconced in new quarters, Nos. 120-122 West Twenty-first street, where they are enabled to sell their product at greatly reduced prices, since the high Broadway rental has been eliminated. Mr. Pepper makes a specialty of inlaid linoleum in tile and parquet designs, and his stock of plain linoleum is larger than that of any other house.

Maurice Campbell, whose connection with the theatre for several years past has been in a managerial capacity, will make his bow to local playgoers as an author when "Where There's a Will," his adaptation of the French play, "L'Enfant du Miracle," is disclosed at the Montauk Theatre to-morrow night. "Where There's a Will" has been severally described as "exceeding the speed limit," "an entertainment for the tired business man and his wife" and "the fastest thing going." As a matter of fact it is an amusing play that kept Paris laughing for the better part of a season, and that it suffered nothing in transplanting is well evidenced by the crowds that have thronged Weber's for many months. The same excellent company that contributed so much to the popularity of "Where There's a Will" during the run of the play at Weber's, will interpret the piece during its engagement at the Montauk. Included in the cast are Christine Norman, Suzette Jackson, Mabel Freneyar, Lucia Moore, Francene Adler Lorrimer, Charles Bradshaw, Stephen Maley, John Junior, Edouard Durand, Joseph Greene, David G. Burton, E. L. Walton and W. H. Sadler.

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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 said County of New York to be hereunto affixed.  
Witness, Hon. Abner C. Thomas, Surrogate of our said County of New York, at said County, the 31st day of March, 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.

## THE ELIXIR OF LIFE.

DEAR CHILDREN:

THIS Sabbath we read the Sedrah called "Taz-reang" (Leviticus, chap. 12 to 14).

The Medrash tells us that a certain peddler of drugs traveled from one village to another in the vicinity of the city called Zippori, and wherever he went he used to cry out: "Who wants to buy the elixir of life?" and a great crowd gathered around eager to buy. Once he came near the residence of Rabbi Yanai, who was sitting and studying the Torah. Attracted by the commotion in the street below, the Rabbi heard the peddler's announcement and beckoned to him to come up and sell him some of the elixir. "It is not needed by you nor anyone like you," said the peddler. Rabbi Yanai begged him to come up anyway and to show him his wares. He came up to his house and taking out the Book of Psalms from his satchel turned to the 34th chapter and read the 13th and 14th paragraph, as follows: "Who is the man that desireth life loveth many days that he may see happiness? Guard thy tongue from evil and thy lips from speaking-deceit." Said Rabbi Yanai: "That is also what Solomon said, 'Whoso guardeth his mouth and his tongue guardeth his soul against distresses,' 'Tsaros' and against 'Tsaraas' leprosy. 'All my life,' said Rabbi Yanai, 'I read these paragraphs and did not know their exact meaning until this peddler of drugs came and explained it to me, therefore does Moses warn Israel, 'This shall be the law of the leper 'Metzorang' or of the slanderer 'Motzie shem rang.'"

This story of the Medrash requires an explanation. In the first place, why did the peddler turn preacher? In the second place why did he not want to sell Rabbi Yanai the elixir of life?

In the third place why did Rabbi Yanai change the word "Tsaros," distress, into "Tsaraas," leprosy? and in the fourth place, what made Rabbi Yanai exclaim, "All my life I read these paragraphs and did not know their exact meaning until this peddler of drugs came and explained it to me," when in fact the peddler neither added nor took away one word from the exact text of Psalms, and he did not even comment on it? In the fifth place, why did they change "Metzorang" leper into "Motzie shem rang" slanderer?

Our beloved preacher, the Dubner Maggid of blessed memory explains it all by the following story:

In a handsome house on a fashionable thoroughfare gloom and sadness prevailed, for the master of the house was sick—sick unto death; some malignant disease was racking his frame and draining his life's blood unto the dregs. The family was gathered around his bedside, sadly and silently gazing upon his pallid face, distorted by suffering, and eagerly drinking every word uttered by a great Professor from a foreign land who was brought to his bedside at an enormous expense.

The professor looked closely at the patient and said: "Listen, my friend; this is the prescription I am giving you. Do not get angry, do not be impatient, do not be greedy for money, do not run after honors. Let not your heart be sickened if you are told that your competitor has done more business than you have; do not be envious nor take it to heart. Keep away from all foolish pleasures."

After the professor took his departure one of the sick man's relations smiled scornfully and exclaimed, "What kind of a professor do you call that? He ought to be a preacher; his place is in the pulpit of some synagogue, not at the bedside of a sick man to preach a sermon to him!"

"Do not laugh, my friend," said another of the bystanders, "that man is not a preacher; he is really a great professor, and what he said was not a sermon to bring the sick man to heaven but a prescription to restore him to his health and the enjoyment of this life, because anger, envy and the lust for foolish pleasures make the blood impure and bring all kinds of disease

upon a person and send him to an untimely grave; that is exactly what our wise fathers have said, 'every lust and evil ambition shorten human life,' therefore did the Professor tell him to beware of all these vices in order to be cured."

This is exactly what the peddler of drugs meant when he cried out, "Who wants to buy the elixir of life?" He did not mean the future life; he meant this life, a long life of health and happiness which could only be obtained by guarding the tongue from evil and deceit, and by departing from evil and doing good, by seeking peace and avoiding that which would lead to quarrel or strife, to anger and aggravation; for these are essential to good health and long and happy life, and he who acts contrary thereto is sure to get sick and die an untimely death—therefore it was highly proper for the peddler of drugs who looked after the people's health to quote these paragraphs, and the reason he told Rabbi Yanai that he did not need the elixir is because he knew the Rabbi to be a very pious man who would be careful to live according to these principles for the sake of his love for God and to make his soul meritorious of the life to come. Rabbi Yanai, however, never thought of the benefits to be derived from the advice given in Psalms while in this life, but when he heard the peddler cry out "Who wants to buy the elixir of life?" it occurred to him that it also meant the life of this world, therefore did he say that Solomon also said, "Whoso guardeth his mouth and his tongue guardeth his soul against 'Tsaros,' distresses, especially against 'Tsaraas,' leprosy, for he keeps his blood pure and is not subject to that loathsome disease. Thus shall be the law of 'Metzorang,' leper, or 'Motzie Shem Pang,' slanderer, because he who slanders his neighbor is surely subject to feelings of anger which make his blood boil for revenge and thus cause his blood to become impure until at length he becomes a 'Metzerang' or leper.

Therefore when the Torah says this shall be the law of the "Metzorang," leper, it means "the natural law of the 'Motze shem rang' or slanderer will be to become a leper.

This Sabbath is also called "Sabbath Hachodesh" for a special portion of the Torah read thereon (Exodus, chap. 12, par. 1 to 21), which tells us of the importance of the month of Nissan which we are consecrating on this Sabbath and how we shall celebrate the Pass-over, which will occur in that month. בן אהרן

'Tis an excellent world that we live in,  
To lend, to spend, or to give in,  
But to borrow or beg, or to get a man's own,  
'Tis just the worst world that ever was known.

### CONUNDRUMS.

Why is a boy almost always more noisy than a girl? Because he is more son-orous.

Which is the debtor's favorite tree? The willow (will owe).

What does an aeronaut do after inflating his balloon? He highs himself away on his trip.

What is that which must play before it can work? A fire-engine.

Who is ever ready to scrape an acquaintance? The barber.

When may you suppose an umbrella to be one mass of grease? When it's dripping.

What kind of dress is suitable for the concert-room? *Organ-di* muslin with *fluted* flounces.

What is taken from you before you get it? Your portrait.

What can a man have in his pocket when it is empty? A big hole.

Where do ghosts come from? From gnome man's land.

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NEWS FROM ENGLAND.

(Exclusive Correspondence to the HEBREW STANDARD.)

Which Commences First of All with News from Germany - Professor Sombart Again and His Striking Lectures-Capitalism as the Extension of the Money-Lending Principle to Commercial Life-A Warm Welcome for B'nai B'rith-What It Can and Cannot Do Here-Striking Address by Herbert Bentwich-Further Expressions of Opinion on Advanced Judaism-Frank Lyons Does Not What Transatlantic Religion.

London, March 24, 1910.

Interesting reports have reached this side of the lectures of the well-known German Professor of Economics and Sociology, Herr Werner Sombart, delivered by him before distinguished audiences in Frankfurt and Vienna, his subject being "Judaism and Capitalism." Professor Sombart's conclusions, which have attracted much notice on the Continent, are to the general effect that the whole of our modern commercial system is absolutely due to the action of the Jewish race in the various countries of the world, and he seems to go very much further in his view of this matter than other historians who may be regarded as his tentative predecessors.

In his Frankfurt address Professor Sombart dealt with the transference of commercial activity from the South to the North of Europe, which took place in the seventeenth century, and which has hitherto been very generally attributed to the discovery of America and the sea-passage to India. This view he considers to be incorrect, and maintains that the whole cause of the movement was the expulsion of the Jews from Spain and Portugal to Holland, the Jews taking with them the whole of the trade in articles of luxury, and especially tobacco and sugar. The influence of the Jews in the exploitation of the West Indies and Brazil he considers to have been very great till the time of their expulsion thence in 1654, when they took their trade to New York. Their reputation in that city of Dutch origin was assured by the fact that the West India Company was firmly established there, and the chief shareholders of the company were Jews.

To this early settlement of Jews in New York, Professor Sombart attributes the capitalist complexion since given to the United States. "Of every twenty families," he said, "who struck out into the backwoods, nineteen were of the farming class, but the twentieth was Jewish," which, as he proceeds to narrate, supplied the commissariat and merchandise needed by the white man struggling in the wilds, and financed his farming operations. In Europe, continued the Professor, the evolution of the modern State without Jews is hardly conceivable, as they were the only army contractors and personal financiers of belligerent princes. Credit, which had formerly been a personal matter, was by them evolved into a recognition of power to pay and the right to receive payment expressed by the commercial bill, the bank note, the company share certificate, the warrant of goods pledged in security—in short, the whole apparatus of paper currency as we have it.

An immigration of Jews into any particular country, declared Professor Sombart in his subsequent address in Vienna, was always accompanied by the evolution of capitalism there. It may be argued a coincidence, but it is a fact that in Hamburg, Frankfurt, Amsterdam, London, wherever, in short, the Jews betook themselves, there modern economic life was evolved with the greatest activity. And they did not select flourishing centres of commerce as their goal; they simply went wherever they found freedom and toleration. The important part played by Jews in the evolution of our modern currency system may be judged by the fact that the idea of a bond payable to bearer has its immediate origin in the Jewish law, neither German nor Roman law having any knowledge of debit and credit in the abstract.

Dealings on account for settlement at the end of a term are in all probability of Jewish origin; the Jews are the fathers of the stock exchanges, and they were paramount on the exchanges of Amsterdam, Hamburg, Frankfurt, London and Berlin. The evolution of all paper necessitated by stock exchange operations, bonds, rentes, government stock, share certificates, etc., is all to be hooked to the credit of the Jews. Private banks, banks of issue, discount banks, are all Jewish creations. So long as the personal factor is present in credit relations, capitalism as such is not free in its action; it is only when this factor is absolutely excluded and an objective, mechanically functioning apparatus awaits the operation of the mind that we have before us the idea of capitalism pure and simple. Capitalism does not spring from trade, but from the business of money-lending. Jehovah's blessing was: "Thou shalt lend to many nations, but no nation shall lend to thee," and Jehovah's curse was: "Thou shalt borrow from other nations, and shalt thyself lend to none." It is from the business of loaning money that the fundamental idea of capitalism is derived, namely, that personal bodily work is not necessary for the earning of a livelihood, and that one may do so by the mere co-ordination of factors, while

others put their hand to the work. Capitalism is nothing else than the extension of the money-lending principle to commercial life.

A warm welcome is being extended here to the introduction of the Independent Order of the B'nai B'rith. The order is regarded here as having rendered magnificent services on behalf of suffering members of the community in all parts of the world. With some of its functions covered by the British Board of Deputies and the Anglo-Jewish Association perhaps the founding of the order here is not quite so momentous as American readers might think, but it is indubitably an event of importance. Persecuted Jewry naturally arouses deep and fervent interest among us all, and perhaps the B'nai B'rith may fill the gap that unfortunately lies, say, between the Board of Deputies and its supporters, and it may appeal more to the Jewish masses than does the Anglo-Jewish Association.

It is pointed out here that the contention that the B'nai B'rith will strengthen the religious bond is rather negated by the fact that it is not alleged to have done so in the States, and one speaker at the inaugural meeting here actually declared that the organization appeared to him as a non-synagogue Jew.

Dr. M. Gaster in proposing the toast of the order advanced as a remarkable fact that it had been founded in America by German Jews, and that it sprang from the feeling of duty and a desire to better the condition of Jewish life the world over. It lifted Jews above parochialism, and the name was in itself a standard waving forth the lessons of the unity of the race of tradition and of hope.

From the point of view of the Jew, who is out and out delighted with the importation of the order into England, Herbert Bentwich, LL.B., who is president of the first English Lodge, asked, "Is all well with the Board of Deputies, which was unable to prevent the passing of the Aliens Act, or even to secure the establishment of receiving homes which the B'nai B'rith has done at Jaffa and elsewhere? Is all right with the Anglo-Jewish Association, which was unable to join in the political protest against the Kishineff pogroms, but left it to the B'nai B'rith to prevail upon the American President to protest? Is all right with the United Synagogue which, through one of its committees, recently denied learning as an essential for Jewish ministers? Is all right with the Macabaeans—I speak with bated breath—which shrinks from work and excludes any but professional men? I do not say we shall be able to fill all the gaps completely, but there are gaps, and work is neglected. We shall provide a forum for the discussion of neglected hopes." Mr. Bentwich also repudiated the suggestion that there was anything in the nature of a secret society in the organization.

I might point out here that Bentwich is a man whose words will be received with the respect due to his attainments. He is fifty-four years of age, and as editor of the Law Journal occupies a prominent position as a publicist, and is also a notable communal worker. Some idea of his widespread activities may be gathered from the fact that he is one of the legal arbitrators of the London Chamber of Arbitration, chairman of the Macabaeans Educational Committee, member of the Educational Committee of Jews' College, president of the Chevra Kadisha, and delegate for North Manchester on the Board of Deputies. In the past he has been organizing secretary of the Macabean Pilgrimage of 1897, member of the Presidential Council of Zionist Congresses at Basle in 1898 and the Hague in 1907, chairman of the Zionists' London Conference in 1899, chairman of the English Zionist Federation in 1900, and in succeeding years first president of the London Zionist League, Grand Commander of the Order of Ancient Macabaeans, and honorary president of the Zionist Societies of London and Cambridge Universities, and of Jews' College Union Society. His literary productions are naturally those that would emanate from a man of such varied interests, he having written upon Chambers of Arbitration, the Aliens Act, the future of our schools, and still deeper topics.

Since the Montefiore manifesto and the boom in advanced Judaism it has been felt incumbent by many prominent Jews to declare for the old spirit and orthodoxy in no unmeasured terms. Frank Lyons, who is a good communal worker, an elder of the United Synagogue, and interested in many other phases of communal activity, delivered himself of his views upon the question at a distribution of prizes on March 20. He declared that the community was passing through a very dangerous time, and it behooved everyone to do their best with the aid of such classes as the one he was then concerned with in repelling the spirit of religion which had come from the other side of the Atlantic.

The Rev. Nathan Goldston in his part of the proceedings also declared that he did not want the transatlantic religion to which the chairman had referred. By means of religious classes the Jews on this side would be able to show the Jews on the other side what it was to uphold a true spirit of Orthodox Judaism.

DOSENHEIM, RACHEL E.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Rachel E. Dosenheim, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers at their place of transacting business, at the office of Louis Lande, Esq., their attorney, at No. 290 Broadway, in the City and County of New York, on or before the 23rd day of May next. Dated New York, the 18th day of November, 1909.

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

JOEL LUCY.—In pursuance to an order of Honorable Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Joel Lucy, 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. Straus, No. 269 Broadway, in the Borough of Manhattan, City of New York, on or before the 23rd day of July next.

Dated, New York, 5th day of January, 1910. BELLE JOEL, Administratrix. CHARLES A. STRAUSS, Attorney for Administratrix, No. 261 Broadway, Borough of Manhattan, City of New York.

LOERWALD, MARIE.—In pursuance of an order of Hon. John P. Cohan, 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 130me 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, 1909. JOHN JOSEPH KRUG, Executor. LOUIS MALTEANER, Attorney for Executor, 37 Wall street, New York City.

STRAUS, LOUIS.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Louis Straus, deceased, late of the County of New York, to present the same with vouchers thereof, to the subscriber, at her place of transacting business, No. 71 Broadway, in the City of New York, on or before the 26th day of April next.

Dated New York, the 19th day of October, 1909. ROSE W. STRAUSS, Executrix. ELLISON, MCINTYRE & DAVIS, Attorneys for Executrix, 71 Broadway, New York City.

DANENBERG, BETTY.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Betty Danenberg, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers, at their place of transacting business, at the offices of Guggenheimer, Untermeyer & Marshall, No. 87 Wall Street, in the City of New York, on or before the 15th day of April next.

Dated New York, the 5th day of October, 1909. URY DANENBURG, ISAAC SICKLE, Executors. GUGGENHEIMER, UNTERMAYER & MARSHALL, Attorneys for Executors, 87 Wall Street, Borough of Manhattan, New York City.

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

Dated New York, the 4th day of November, 1909. FLORINE R. WORMSER, Administratrix. HOODY, LAUTERBACH & JOHNSON, Attorneys for Administratrix, 22 William street, New York City.

BRILL, WILLIAM.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against William Brill, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers at their place of transacting business, at the office of Davis & Kaufmann, Nos. 49 and 51 Chambers street, Manhattan Borough, in the City of New York, on or before the 5th day of July next.

Dated New York, the 6th day of December, 1909. JACOB KATZ, PIERCE BRENNAN, Executors. Davis & Kaufmann, Attorneys for Executor Jacob Katz, 49 and 51 Chambers street, Manhattan Borough, New York City.

L. B. Hasbrouck and J. H. Judge, Attorneys for Executor Pierce Brennan, 237 Broadway, Manhattan Borough, New York City.

HASTORF, CHARLOTTE.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Charlotte Hastorf, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers at their place of transacting business, at the office of Davis & Kaufmann, Nos. 49 and 51 Chambers street, Manhattan Borough, in the City of New York, on or before the 5th day of July next.

Dated New York, the 7th day of December, 1909. HARRY HASTORF, ALBERT H. HASTORF, WILLIAM HASTORF, Executors. Davis & Kaufmann, Attorneys for Executors, 49 and 51 Chambers street, Manhattan Borough, New York City.

FRANK, ROSE.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Rose Frank, 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. 166 Broadway, Borough of Manhattan, in the City of New York, on or before the first day of October, next.

Dated New York, the first day of March, 1910. DANIEL GUGGENHEIM, MORRIS GUGGENHEIM, Executors. FRANCIS R. FORAKER, Attorney for Executors, 166 Broadway, New York City.

STIEFFEL, LEO.—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 Leo Stiefel, 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 Warner & Carter, No. 49 Broadway, Borough of Manhattan, in the City of New York, on or before the 30th day of July next.

Dated New York, the 18th day of January, 1910. JOSEPH STIEFFEL, CLARA STIEFFEL, Administrators. WILLIAM F. UNGER, Attorney for Administrators, 49 Broadway, Borough of Manhattan, New York City.

HART, RACHEL G.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Rachel G. Hart, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber, at his place of transacting business, at the office of Warner & Carter, No. 49 Broadway, Borough of Manhattan, in the City of New York, on or before the first day of July next.

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

STRASBURGER, LOUIS.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Louis Strasburger, late of the County of New York, city of New York, deceased, to present the same with vouchers thereof, to the subscribers at their place of transacting business, Room 904, No. 170 Broadway, Borough of Manhattan, in the City of New York, on or before the 25th day of April next.

Dated New York, the 18th day of October, 1909. ALVIN L. STRASBURGER, BYRON L. STRASBURGER, MARK OTTINGER, Executors. WETMORE & JENNERS, Attorneys for Executors, No. 34 Pine street, Manhattan, New York City.

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

Dated New York, the 24th day of January, 1910. LOUISE SCHOENFELD, Executrix. WALTER T. KOHN, Attorney for Executrix, No. 309 Broadway, Borough of Manhattan, New York City.

GORINSKY, JOSEPH M.—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 M. Gorinsky, 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 Ralph K. Jacobs, No. 215 Montague street, Borough of Brooklyn, in the City of New York, on or before the 18th day of August next.

Dated New York, the 3d day of February, 1910. BENJAMIN GORINSKY, Administrator. Ralph K. Jacobs, Attorney for Administrator, No. 215 Montague Street, Borough of Brooklyn, New York City.

ROSENTHAL, LEWIS.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Lewis Rosenthal, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber at her place of transacting business, at the office of George W. Gallinger, No. 7 Beekman street, in the City of New York, Borough of Manhattan, on or before the 1st day of July, 1910, next.

Dated New York, the 20th day of December, 1909. FANNIE ROSENTHAL, Administratrix. GEORGE W. GALINGER, Attorney for Administratrix, 7 Beekman street, Manhattan, New York City.

SPEIER, GERSON.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Gerson Speier, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at his place of transacting business, at the office of Simpson, Werner & Cardozo, No. 111 Broadway (Manhattan), in the City of New York, on or before the 4th day of May next.

Dated New York, the 25th day of October, 1909. ISAAC SPEIER, Administrator. SIMPSON, WERNER & CARDOZO, Attorney for Administrator, 111 Broadway (Manhattan), New York City.

BEAR, JACOB.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Jacob Bear, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers at their place of transacting business, at the office of Emanuel Jacobus, No. 123 Nassau Street, Borough of Manhattan, in the City of New York, on or before the 24th day of May next.

Dated New York, the 5th day of November, 1909. ROSIE BEAR, Administratrix. NATHAN KATZ, Attorney for Administratrix, office and postoffice address, 41 Park Row Borough of Manhattan, City of New York.

FLEISCHHAUER, JULIUS.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Julius Fleischhauser, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Emanuel Jacobus, No. 123 Nassau Street, Borough of Manhattan, in the City of New York, on or before the first day of May, 1910.

Dated New York, October 8th, 1909. ELIZA FLEISCHHAUER, JACOB FLEISCHHAUER, JULIUS MAUTNER, SOLOMON KAHN, CLARENCE W. FREEMAN, Executors. Emanuel Jacobus, Attorney for Executors, 123 Nassau Street, Borough of Manhattan, City of New York.

KERBS, ADOLF.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Adolf Kerbs, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Bandler & Haas, No. 42 Broadway, in the Borough of Manhattan, City of New York, on or before the 23rd day of April, 1910.

Dated New York, the 30th day of October, 1909. EDWARD A. KERBS, MAX ROSENTHAL, Executors. Bandler & Haas, Attorneys for Executors, 42 Broadway, New York City.

HIRSCH, VICTORIA.—In pursuance of an order of Hon. John P. Cohan, 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. Beer, No. 30 Vesey Street, in the Borough of Manhattan, City of New York, on or before the 18th day of April next.

Dated New York the 11th day of October, 1909. HENRY MYERS and MORRIS COOPER, Executors. Julius E. Beer, 30 Vesey Street, New York City; Davis & Kaufmann, 49 Chambers Street, New York City Attorneys for Executors.

FLEMING, ADELINE E.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Adeline E. Fleming, 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 Henry Levy, No. 167 East 121st street, in the City of New York, on or before the 22d day of August next.

Dated New York, the 6th day of February, 1910. MAE F. DELEVAN, Administratrix. HENRY LEVY, Attorney for Administratrix, 167 East 121st street, Borough of Manhattan, New York City.

KOHN, SAMUEL.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Samuel Kohn, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber, at his place of transacting business, at the office of Arthur B. Spingarn, No. 95 Liberty street, in the City of New York, on or before the 30th day of June next.

FECHHEIMER, MARTIN S.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Martin S. Fechheimer, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers, at their place of transacting business, viz., the office of Ferdinand Kurzman, No. 25 Broad street, Borough of Manhattan, New York City, on or before the 23d day of July, 1910.

Dated, New York, January 21, 1910. HARRY G. HOCHSTADTER, MAX KASKEL, SAMUEL M. FECHHEIMER, JOHN FRANKENHEIMER, Executors. FERDINAND KURZMAN, Attorney for Executors, 25 Broad street, Borough of Manhattan, New York City.

ANGELAKIS, LOUIS, also known as LOUIS ANGELAKIS and LOUIS ANGELAKY.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against LOUIS ANGELAKIS and LOUIS ANGELAKY, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber at his place of transacting business, at the office of Marks & Marks, No. 63 Park Row, in the Borough of Manhattan, City of New York, on or before the 14th day of February next.

Dated New York, the 4th day of August, 1909. JOHN A. ANGELAKIS, Administrator. MARKS & MARKS, Attorneys for Administrator, No. 63 Park Row, Borough of Manhattan, New York City.

SWARTZ, JACOB.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Jacob Swartz, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at his place of transacting business at the office of her attorneys, Levy, Rosenthal & Heermance, No. 3 Rector street, in the City of New York, on or before the 11th day of April next.

Dated New York, the 5th day of October, 1909. BENA SWARTZ, Administratrix. LEVY, ROSENTHAL & HEERMANCE, Attorneys for Administratrix, 3 Rector Street, Manhattan, New York City.

SAMUELS, FEIST.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Feist Samuels, late of the County of New York, Borough of Manhattan, City of New York, deceased, to present the same with vouchers thereof, to the subscribers at their place of transacting business, at the offices of Heymann & Herman, at No. 35 Nassau street, in the Borough of Manhattan, City of New York, on or before the 11th day of July, 1910, next.

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

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

Dated New York, the 17th day of November, 1909. MILTON BERLINGER and ROBERT H. HERSCHMAN, Executors. HERMAN GREENBERG, Attorney for Executors, 135 Broadway, Borough of Manhattan, New York City.

LANDAUER, SAMUEL J.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Samuel J. Landauer, 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 Simon M. Roeder, their attorney, Nos. 110-121 Nassau street, in the City of New York, on or before the 15th day of September next.

Dated New York, the 28th day of February, 1910. MATRICE WEIL, HENRY JACOBS, BARNEY WERTHEIM, Executors. SIMON M. ROEDER, Attorney for Executors, 110-121 Nassau Street, Manhattan, New York City.

HERZOG, GEORGE.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against George Herzog, 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 their attorneys, Messrs. Kendall & Herzog, No. 27 William street, Borough of Manhattan, in the City of New York, on or before the 27th day of September next.

Dated New York, the 8th day of March, 1910. FRANCIS R. HERZOG, OSCAR M. HERZOG, Executors. KENDALL & HERZOG, Attorneys for Executors, 27 William Street, Borough of Manhattan, City of New York.

KLABER, ADOLF.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Adolf Klaber, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Edith & Hines, at 31 to 33 West Street, in the Borough of Manhattan, City of New York, on or before the 25th day of April, 1910.

Dated New York, the 8th day of October, 1909. JOSEPH M. FISHEL, Administrator. JOSEPHINE FISHEL, Administratrix. Edith & Hines, Attorneys for Administrator, No. 31 Nassau Street, Borough of 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. HERRLMAN, Executors. WOLLMAN & WOLLMAN, Attorneys for Executors, 20 Broad Street, New York City.

MARKS, RACHEL.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Rachel Marks, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, care of Weed, Henry & Meyers, No. 62 William street, Borough of Manhattan, in the City of New York, on or before the 30th day of July next.

Dated New York, the 15th day of January, 1910. GUSTAVE BROWN, ABRAHAM SELINGER, Executors. WEED, HENRY & MEYERS, Attorneys for Executors, 62 William street, Borough of Manhattan, New York City.

# HEARN

FOURTEENTH STREET. West of Fifth Avenue.

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Even the finest are sold at such moderate prices that "Hearn's Upholstery Department" is known in the majority of households for miles around; not only, however, for its values, but for those extensive assortments that are such a feature. If you have a room, an apartment or a house to brighten up with draperies for doors or windows or covering for furniture, there is no place where you can select and buy to such advantage as here. The following only hint at what you can choose from:

ARTISTIC DESIGNS IN DENIMS, CRETONNES, BURLAPS FOR SUMMER FURNISHINGS	INEXPENSIVE BUT TASTEFUL WINDOW DRAPERIES BY YARD
New Cretonnes—26 to 36 inches wide—special attractive designs for Summer Furniture Coverings, Bed Sets, Draperies, Pillows, Shirt Waist Boxes, etc. .7% to .24	New Colonial Curtain Muslins—36-inch—value .12% .8%
New Art Tickings—Frenchy stripes and bird and floral effects in dainty Summer colorings—26-inch .27	40-inch Serims—plain and fancy, with hemstitching and drawnwork—white, ecru, ivory and Arabian—for curtains, bed sets, fancy work, etc. .15 to .40
New Linen Taffetas—36-inch—plain and lattice grounds—high art colors and patterns—elsewhere .45—here in wonderful assortment at .30	Plain Serims—white, cream and Arabian—excellent quality .15
Figured Burlaps—for wall and floor coverings .17	New Colored Stripe Serims—40 inches wide—all colors .10%
Plain Burlaps—best colors .15	Irish Point, Marie Antoinette and Novelty Vestibule Laces—white or Arab—30 and 36 inch—value \$1.29 .08
New Camp Burlaps—best plain colors—soft finish—can be used for hangings as well as floor coverings .25	New Figured Silklines—fully 50 styles—best combinations .11%
Ask to see the new Irisescent Draperies—Crimson, Nyle, Myrtle, Rose, Tabac, Olive and Tan—Special .50	New Drapery and Kimono Silks and Satins—border and allover styles, in floral, Oriental and Japanese patterns—newest styles and colorings—also plain silks .49 to .08
New Figured Sateens—best Oriental and floral effects—36-inch .15 to .19	New Curtain and Bungalow Nets—Colonial, Fillet, Egyptian, Mexican and Heraldic designs—white, ivory, Arab, red and green—for Curtains, Bed Sets and Bungalow Draperies—endless variety .12% to 1.08
Fine French Sateens—dainty allover floral and border effects; also some rich Orientals—yard wide .35	Ruffled Muslin Curtains—four tucks, wide ruffle, Renaissance edge .12%
<b>MADE UP CURTAINS</b>	36-inch Dotted and Figured Curtain Muslins—value .17 .12%
Ruffled Organdy Sash Curtains—with draw string, ready to hang—pair .10	Renaissance Vestibule Panels—36x54—with 18-inch motif—mounted on best net—reg. \$1.29 .08
Ruffled Muslin Curtains—open work or emb'd stripes—special .07	72-inch Bobbinets—heavy cable mesh—white and Arabian—for Curtains and Bed Sets—value .09 .40
Combination Spot and Figured Sash Curtains—2-inch hemstitched edge—value \$1.39 .08	50-inch All Linens for Slip Coverings—full assortment of popular stripes and plain—worth .45 .35
Plain Organdy Curtains—colored inset borders—hemstitched ruffle—value \$1.75 1.20	<b>COUCH AND TABLE COVERS FOR SUMMER USE</b>
Imported Colored Madras and Crete Curtains—Chintz and Oriental colorings—\$3.98 quality .2.98	Washable Couch Covers—with colored stripes—fringed—special .50
French Net Curtains—white and Arabian tint—fancy applique borders—about 15 styles—special 1.08	Imported Linen Couch Covers—64 inches wide—border effects—elsewhere \$2.50 .1.70
Cluny, Renaissance and Novelty Serim Curtains—white, ivory and Arabian—value \$6.98 .4.08	Oriental Stripe Couch Covers—red and green grounds—were .70 .50
Special lot Irish Point Lace Curtains—novelty or wide border effects—plain or detached—fig'd centres—fully 20 styles—value \$9 to \$11 .6.98	Negus Stripe Couch Covers—full width and length—value \$2.25 .1.40
Complete Stocks of Fancy Curtains—figured and stripe .50 to 3.98	Bagdad Stripe Couch Covers—extra heavy—value \$2.98 .1.08
<b>FINEST STOCK OF BED SETS IN NEW YORK</b>	Reversible Tapestry Couch Covers—Oriental Rug designs—fringed—worth \$4.98 .3.40
French Net Bed Spreads—ruffle edge—Renaissance centres .1.08	Oriental Tapestry Couch Covers—reproductions of finest Orientals—value \$7.98 .5.08
Ruffled Muslin Bed Sets—col'd borders—bolster sham to match .2.40	Moquette Couch Covers—richest Persian Rug designs—silky pile—equal in effect to the imported, at \$40.00 .11.08
French Net Bed Sets—large Renaissance Motif centre—deep valance—bolster sham to match .3.98	Reversible Armure Tapestry—Table Covers—1 1/2 yds. sq. .40
Scotch Lace Bed Sets .1.98 to 6.98	2 yds. sq. .1.19
Fillet Lace Bed Sets—Novelty Styles .6.98	2 x 2 1/2 and 2 x 3 yds. .1.98
French Net Bed Sets—White and Arabian—Marie Antoinette and Renaissance in elaborate designs—worth \$10.98 .7.98	Exceptional values!
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