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Anti-Race Prejudice Vaccine.

BY OSCAR LEONARD.

THEY had gathered in the home of Dr. Emanuel Brenner for an evening of fellowship. Mostly physicians they were. A few others, close friends of Mr. Brenner, were present, a business man or two, some lawyers, several writers and a druggist. It was not a society affair, so the talk was not limited to the weather or other platitudes. There was a bit of "shop talk," friendly chiding; the writer told funny stories about physicians, and the latter told some on writers. Little by little the discussion took a more serious turn. One of the guests, a Zionist, began to talk about the discussion whether the Jews are a race or a religion. He ventured that this question will in time bring up a Jewish problem in America. The others did not agree with him. He then began to point out what he called beginnings of such a question. He said:

"What is this social anti-Semitism that exists in this country if not the beginning of a Jewish problem? Do they take our boys into the student organizations in the important colleges? You all know well enough they are excluded. What is it if not race prejudice?"

"To be sure it shows something, but not race prejudice," answered one of the lawyers. "I should rather term it snobbery. That it is what it really is."

"Whatever it is I assure you it is ugly and uncomfortable for the Jews," added a third.

"You see even political equality has not brought the millenium with it," came from an enlightened business man.

"You are right about that," the Zionist doctor took up the discussion once more. America cannot be our Zion as some rabbis maintain. Not as long as race prejudice exists, and I am pessimist enough to believe that it will exist forever."

"This time you are entirely mistaken," said Dr. Brenner. "Once upon a time people thought that smallpox would exist forever. Yet we know that by aid of medical science it has practically been banished. We proceed early in life to make our system immune against it. Well, I know of a man who has discovered an anti-race-prejudice vaccine. He is not a physician either. What is more, he tried it on his own child and it worked."

All became interested. They wanted to know who the man was and something about his discovery.

"I am sure you have heard of the man. I can tell you of his wonderful and probably only effective vaccine in his own words."

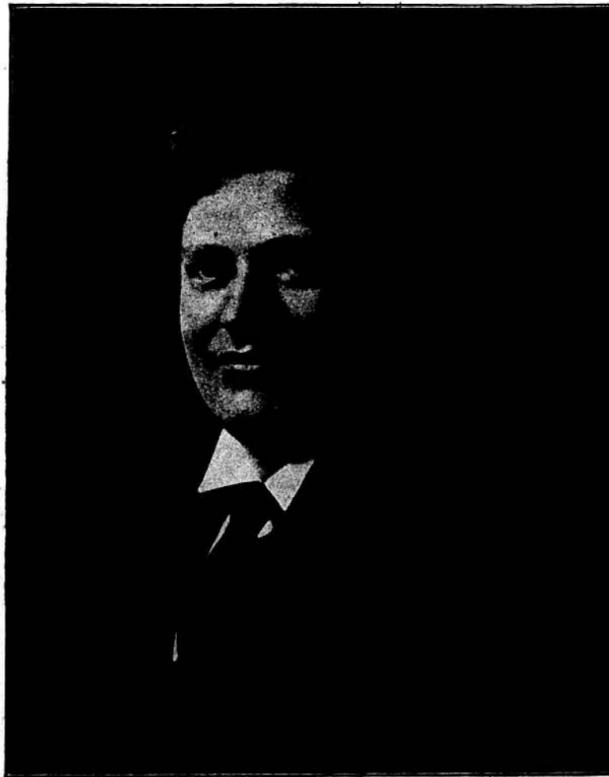
Dr. Brenner walked over to his bookcase, drew from it a little volume, and opening it said:

"It forms a chapter in Carl Ewald's wonderful little book called 'My Little Boy.'"

I wish every one of you would read it, particularly those of you who have little boys of their own. I shall not begin to tell you how about the many sensible and useful suggestions the little volume contains. I shall read to you the chapter in which he gives the symptoms of the ugly disease and the remedy."

The guests leaned back comfortably in their chairs and Dr. Brenner read:

"There is a battle royal and a great hullabaloo among the children in our yard.



BERNARD SEMEL.

WHEN the future Graetz, just now perhaps pouring over the first Hebrew reader in one of the Talmud Torah schools of this city, will record the names of the men who, in this momentous period of Israel's history, have devoted their best energies to cure the Jewish ailment, which Mrs. I. Zangwill facetiously called "dis-unitis," he will no doubt give a place of honor to the name of BERNARD SEMEL, the president of the Federation of Galician and Bucovinean Jews in America.

BERNARD SEMEL was born thirty-one years ago, in Bolechow, Galicia.
(Continued on Page 9.)

"I hear them shouting 'Jew' and I go to the window and see my little boy in the front rank of the bandits, screaming, fighting with clenched fists and without his cap.

"I sit down to my work quietly again, certain that he will appear before long and ease his heart. And he comes directly after.

"He stands still, as is his way, by my side, saying nothing. I steal a glance at him. He is greatly excited and proud and glad, like one who has fearlessly done his duty.

"What fun you have been having down there?"

"Oh," he says modestly, "it was only a Jew boy whom we were licking."

"I jump up so quickly that I upset my chair:

"A Jew boy? Were you licking him? What had he done?"

"Nothing"—

"His voice is not very certain, for I look so queer. And that is only the beginning, for I snatch my hat and run out of the door as fast as I can, and shout:

"Comé, comé! We must find him and beg his pardon!"

"My little boy hurries after me. He does not understand a word of it, but he is terribly in earnest. We look in the courtyard; we shout and call. We rush into the street and 'round the corner, so eager are we to come up with him. Breathlessly, we ask the passers-by if they have not seen a poor, ill-used Jew boy.

"All in vain! The Jew boy and all his persecutors are blown away into space.

"So we go and sit up in my room again, the laboratory where our soul is crystallized out of the big events of our little life. My forehead is wrinkled and I drum disconsolately with my fingers on my table. The boy has both his hands in his pockets and does not take his eyes from my face.

"Well," I say decidedly, "there is nothing more to be done. I hope you will meet that Jew boy one day, so that you can give him your hand and ask him to forgive you. You must tell him that you abused him only because you were stupid.

But if, another time, any one does him harm, I hope you will help the Jew boy and lick the other as long as you can stir a limb."

"I can see by my little boy's face that he is ready to do what I wish. For he is still a mercenary, who does not ask under which flag, as long as there is a battle and booty to follow. It is my duty to train him to be a brave recruit, who will defend his fair motherland, and so I continue:

"Let me tell you, the Jews are by way of being a wonderful people. You remember David, about whom Dirty reads at school. He was a Jew boy. And the child Jesus, whom everybody worships and loves, although he died two thousand years ago. He was a little Jew also."

"My little boy stands with his arms on my knee and I go on with my story. The old Hebrews rise before our eyes in all their splendor and power. They ride on their camels in coats of many colors and with long beards—Moses and Joseph and his brethren and Samson and David and Saul. We hear the wonderful stories. The walls of Jericho fall at the sound of the trumpet.

"And what next?" said my little boy, using the expression which he employed when he was much smaller and which still comes to his lips whenever he is carried away.

"We hear of the destruction of Jerusalem and how the Jews took their little boys by the hand and wandered from place to place, scoffed at, despised and ill-treated. How they were allowed to own neither house nor land, but could only be merchants; and how Christian robbers took from them all the money they saved. How, nevertheless they remained true to their God and kept up their sacred customs in the midst of the strangers who hated and persecuted them.

"The whole day is devoted to the Jews.

"We look at old books on the shelves which I love best to read and which are written by a Jew with a wonderful name, which a little boy cannot remember at all. We learn that the most famous man now living in Denmark is a Jew.

"When the evening comes and mother sits down at the piano and sings the song which father loves more than all other songs, it appears that the words were written

PHILO-JUDEANS OF ALEXANDRIA.

PHILO-JUDEANS OF ALEXANDRIA—By Norman Bentwich.—Jewish Publication Society.

THE Jew is a creature of contrasting extremes. The proverb which says, "As rich as a Jew," while pointing to the Jew as the world's typical capitalist, forgets the vast Jewish proletariat sunk in the most pitiable poverty, and overlooks the Jew who has always been the thinking leader of socialism attacking the capital of his wealthy brother. The Jew is at one time the keenest, most successful business man and the most hopeless *schlemiehl*. He is at the same time the most and the least musical, the most and the least artistic man the world produces. One observer cites the Jew as the religious teacher of the world and the torch-bearer of idealism. Another contemptuously refers to his repulsive materialism and pronounced worldliness.

The English-speaking Jew of today unfortunately knows more of the latter type of Jew than of the former. He sees on all sides and hears of the commercial and commercialized Jew who supports his synagogue, if at all, commercially, and he tends to overlook the less ostentatious and usually poor Jew, the teacher and living exemplar of religious idealism. He knows more of Jewish bankers than of Hillel and Rashi, more of the Jewish builders of big businesses than of the Philos, Spinozas and Mendelssohns.

In the hope of correcting these false standards, the Jewish Publication Society conceived the practical plan of publishing a series of books on "Jewish Worthies," a series designed to direct the hero-worship of the English-speaking Jew into higher channels. The latest addition to the series is a study of Philo-Judeans of Alexandria, by Mr. Norman Bentwich. The work differs in character from the two preceding volumes in the series. Abrahams and Yellin, in

their monograph on Maimonides, and Liber, in his essay on Rashi, writing as Jews, presented in popular form the Jewish aspect of Jewish worthies, whose activity was Jewish, and whose life-work has received the sympathetic attention exclusively of Jewish scholars. Mr. Bentwich, writing of Philo, has had the far more difficult task of reclaiming Philo as a Jew.

For, although the literature of Philo is by no means small, it is for the most part Christian, and the latest work on Philo, "Die Frömmigkeit Philo's," by Hans Windisch, which appeared too recently for Mr. Bentwich to make use of, differs in no wise from the earlier works of Bousset and Brehier and other Christian scholars in being written frankly from the New Testament point of view.

Moreover, Philo has never been a darling of Jewish tradition, as are Maimonides and Rashi, and, save in one doubtful case, he "is not mentioned by any Jewish writer between Josephus in the first and Azariah dei Rossi in the sixteenth century."

Mr. Bentwich, accordingly, after due allowance has been made for the labors of Z. Frankel, Freudenthal, and a few other Jewish writers on Philo and Alexandrian Judaism, has done a constructively original work in rehabilitating Philo in Jewish garb, and one which is successfully carried out. From cover to cover we are introduced to Philo the Jew. We see him as a Jew, not wholly ignorant of Hebrew, filled with an ardent love for Jerusalem and the Temple and all things Jewish, and active in the community at Alexandria in defending the good name of his people. We are introduced to his works and made to feel that we are dealing not with Greek works with a Hebraic coloring, but with Hebraic works in Greek form, and that Philo was interested no less deeply in Hebraizing Plato than he was in Platonizing Moses.

Although Mr. Bentwich has brought out clearly both the points wherein Philo is at one with Moses and with Plato, and also the fundamental differences between Philo and the Stoics and Sceptics, he has perhaps emphasized inadequately Philo's points of difference with the traditional Jewish evolution of the Torah. A more convincing picture would have been drawn of the "Worthy" if the shade tones had been deeper, the better to offset the light,

by one Jew and the melody composed by another.

"My little boy is hot and red when he falls asleep that night. He turns restlessly in bed and talks in his sleep.

"He is a little feverish," says his mother.

"And I bend down and kiss his forehead and answer calmly:

"That is not surprising. Today I have vaccinated him against the meanest of all mean and vulgar diseases."

or if the perspective lines of Jewish conformity had been balanced more fully by those of Jewish non-conformity. But this defect of proportion—vague in quantity and subjectively minimized or magnified by each reader—is inevitable in a work, the avowed purpose of which is to bring into prominence the Jewishness of the hero. It is a defect inherent in the good qualities of the book.

The work is, in the full sense of the word, not popular. No treatise on Philo ever could be. Much of it necessarily presupposes a combination of classical and Jewish culture in the reader, which will often be lacking. It is too well written to be read lightly. Even the last chapter, in which the author with skilful hands gathers up the scattered threads and weaves them into a well-ordered, harmonious pattern, generalizes too widely to be readily intelligible to the Jewish "public," for whom primarily the Jewish "Publication" Society exists. In brief, the work is to be studied rather than read.

One feature, however, which stands out clearly and which will be obvious to the most casual reader, is the essential oneness of the problems which face us to-day with those which confronted the leaders of the Alexandrian community nineteen centuries back.

Mr. Bentwich has succeeded throughout in bringing his subject into vital relationship with modern conditions, never allowing it to become merely of historical interest. The lesson of the failure of Philo's work for the Jews and for universal Judaism, the rejection of his teaching by the main body of Jews, its unfortunate influence on his followers, and its curious misappropriation and perversion by the Church is one which should not be lightly overlooked by those who are measuring tendencies and currents of thought in the modern Jewish world.

Finally, a word of recognition must be accorded the author for having so successfully grappled with the difficulties of his subject. Only those who have tried to familiarize themselves with Philo's writings can adequately appreciate Mr. Bentwich's work, and they will gratefully thank him for helping them to find the paths—oases in the wearisome waste of outworn Philonic allegory.

D. DE SOLA POOL.

Young Men's Hebrew Association.

On Sunday morning, May 29, the Sunday School conducted by the Council of Jewish Women held their closing exercises in the auditorium.

In the afternoon the Hebrew and Religious Free School conducted by the Y. M. H. A. held their closing exercises, which attracted an unusually large audience. About 700 were present, of which number nearly 500 were children.

Dr. Louis Fisher, one of the directors of the association, addressed the children, and Mr. Levi Hershfield, also one of the directors, awarded the prizes.

An interesting feature of the programme was the rendering of the Psalms, Proverbs and Ten Commandments in Hebrew and English by pupils of the various classes.

The summer session of the school will open on Tuesday morning, July 5.

On Sunday evening, May 29, the Excelsior Social and Literary Society held a Memorial Day celebration, the principal feature of which was an address by Isaac Franklin Russell, Esq., and an appropriate literary and musical programme was also rendered.

On Sunday evening, June 5, the Lincoln Literary Society will hold a declamatory contest and entertainment in the parlors.

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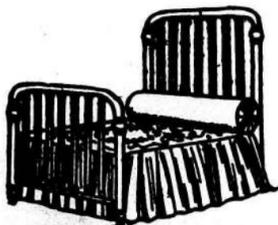
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NEWS FROM ENGLAND.

(Exclusive Correspondence to the HEBREW STANDARD.)

Universal Expression of Jewish Sympathy—Leopold de Rothschild and the Strong Family Love of the Jews—The Jewish Newspapers and Synagogues Concur in Expressions of Grief—The Jewish Religious Union and Dr. Hirsch—Some Views of the Latter—Palestine and the Oil Boom.

London, May 20, 1910.

The Jewish Board of Deputies has often given expression to the views and sentiments of the community it so worthily represents, and in the venerable setting of London's oldest synagogue it fittingly gave voice to the thoughts of the thousands of loyal Jews in this country smitten with real grief at the loss of their beloved sovereign and friend. The gathering was representative of all that was best in English Jewry and the tributes worthy of the great and solemn occasion which gave them rise. They had assembled, said President Alexander, K. C., to perform the solemn and sorrowful task of giving expression to the great grief felt by the Anglo-Jewish community at the death of his late gracious Majesty, and to tender to their present King in his bereavement the loyal, profound and heartfelt sympathy of his Jewish subjects.

In this hour of national sorrow, when they were inexpressibly saddened by the heavy calamity which had fallen on them, it was no easy task to translate their thoughts or feelings into words. He could not hope to do justice to the memory of the sovereign whose loss they mourned. On the roll of British monarchs his name would ever stand out boldly and prominently as that of the great peacemaker of the world, the friend of all humanity, one who by his noble and statesmanlike qualities and by his wise and beneficent rule had secured the love, the loyalty and attachment of all classes of his subjects without distinction of race or creed. By no section of Englishmen would his loss be more keenly felt or his death more deeply mourned than by those professing the Jewish faith, for in him they had truly lost a great king and a warm friend.

Leopold de Rothschild said it was with a very sad heart he asked them to move an address of condolence to her Majesty the Queen Mother. They had heard the tribute paid by the president to the memory of their beloved King, and he was sure they wished to offer to the Queen Mother a tribute of sympathy in this her hour of anguish. She had been associated with King Edward for forty years, during the last nine of which she shared his throne. From the moment she landed on these shores she won the hearts of the whole English people by her gentleness and goodness. On May 17 the mortal remains of King Edward left Buckingham Palace, and vast multitudes had stood, with tears in their eyes, watching the pageant, the splendor of soldiers, the trappings of horses, the magnificence of gilded coaches and all the glory attending a great monarch. But this admiration was as nought compared with the sympathy of the people whilst they stood tearfully worshipping the memory of the King, bowed in sorrowful sympathy for the Mother Queen.

Was there not something pathetic in those words, Queen Mother? It signified a woman who had been a Queen, who had lost her husband, and now had a son upon a throne. The whole nation pitied her, and they as Jews, with their strong family love, pitied her still more. "May the God of Israel," he concluded earnestly, "give peace to the King, and may he follow in the footsteps of the father whom we revered as a sovereign and adored as a friend. Let us pray also that the Almighty Father will, in His mercy, help the poor afflicted mourners."

Everywhere the story is the same. The Jewish press here and on the Con-

tinents tells the same story and records the same tributes. As one authority says: "The death of King Edward means to them the passing of the one ruler who in the long roll of kings since Jerusalem fell regarded Jews as ordinary men. No people on the face of the earth can realize the humanity of King Edward as we can." In every synagogue in England memorial services were held on May 20. The chief rabbi was unavoidably prevented from obeying the royal command to assist at the interment of his late Majesty in St. George's Chapel. Dr. Adler officiated and preached at the memorial service at the Great Synagogue. Amongst the Jewish notabilities present at the funeral were Lord Rothschild and Leopold de Rothschild. Messages of sympathy have been received at Buckingham Palace from Jewish communities as far away as Johannesburg, New South Wales, Buluwayo and Montreal.

Undeterred by the hostility of its opponents, the Jewish Religious Union proceeds with the dissemination of the doctrine it seeks to propound. To the advocacy of its founder, Claude Montefiore, there has been added from time to time the eloquence of American preachers, which has infused new life into a movement regarded askance by the majority of the Jews of this country. Thus some weeks back Dr. Stephen Wise attracted congregations which bore equal testimony to the interest in the cause he advocated and to his own remarkable powers as a preacher. On May 18 it was the turn of Dr. Emil Hirsch, of Chicago. In measured, dignified terms, at the Westbourne Social Home, he outlined his conception of Liberal Judaism. He had much to say about the Bible and its stories which he regarded as the poetic expression of an ancient people desirous of describing the wonders it beheld, about the attempts to reconcile Genesis and geology, and about the scientific facts with which they were faced in these modern times. Must they abandon Judaism because they accepted new theories, because they were children of a modern day? Were not some of the observances from which their orthodox brethren would admit of no departure pre-Jewish—old institutions preserved, to which new meanings had been given? Israel of old had been endowed with the genius of religion, and Judaism was the first creed which religionized ethics. His conception of their ancient faith was that righteousness was more than ritual and conscience more than conformity.

Dr. Hirsch declares that he is a teacher of the Judaism of the prophets and refuses to regard his present visit to this country as that of a missionary reformer. He declares that in the Mount Sinai Temple of Chicago the Sabbath abolished itself. He paid a high tribute to Dr. Magnes and said he was idolized by the Russians because of his Zionism. It was pointed out to Dr. Hirsch that he had abolished so many things that the question naturally arose as to what way his followers are Jews, and his reply was, "in historic consciousness." On May 22 Dr. Hirsch leaves London for Berlin.

It is singular how in these days of oil booms, especially of the Malkop boom on the Black Sea, that no attempt has been made to ascertain the commercial possibilities of the large deposits that must most undoubtedly be beneath the floor and the banks of the so-called Dead Sea in Palestine.

So well known was the fact that bitumen, or solidified petroleum, was to be found there to the ancients that the common name of this mass of water was "Lake Asphaltis." Among the classics who refer to the asphalt of the Dead Sea Strabo describes how it rises in large masses to the surface from the depths of the sea. Tacitus mentions these soft, sticky, floating pieces being

guided to the bank by the natives and then when sufficiently solidified broken up into smaller fragments by means of levers and wedges of metal so as to be conveyed to distant markets for disposal. But Diodorus, who wrote in the first century before our era, was so interested in the matter that he devotes two chapters to what he knew of the obtaining and disposal of the Dead Sea bitumen and the manner in which it was distributed to Asia and Egypt. In the latter century it was highly valued for its uses in the process of mummifying. Arabic authors also refer frequently to the extraordinary product of the Dead Sea, calling it "Loumneer," which in Arabic is rendered by Asphalt.

In recent times Robinson, the well-known traveler in Palestine, tells us how in 1834, after a slight earthquake, great quantities of asphalt floated upon the waters of the Dead Sea and ultimately stranded on its shores. This was upon the southwest side of the lake. In 1837 the bed of the sea must have ruptured again, for an enormous mass of bitumen resembling a small island appeared. When this came to rest on the beach the Arabs cut it to pieces, and although they sold the fragments thus obtained for a small pittance each, so great was the quantity that it brought them large sums. Not only, however, does the bitumen manifest itself by being exuded from the bed of the lake, but recent explorers of this region assure us the land, at any rate at the southern end of the Dead Sea, is highly petroliferous. Upon both sides of a hill called Djebel Ousdoun it exudes from the rocks. In a valley or canon, called the Onady Mouhawat, to the north of this hill, a French savant, Jere Abel, writes that "On est frappe de la presence de cette substance (bitumen) a travers les couches de calcaire dolomitique dont elle penetre les moindres fissures. On voit aussi un delta lu torrent du Onady des conglomerats de cailloux et de saie cimentes avec du bitume."

In addition to their knowledge of the bitumen of the Dead Sea and its littoral the classics, especially Strabo, describe emanations from the water which evidently indicate the presence of natural gas in large quantities in antiquity. So familiar were these geological facts to the ancients that almost all early authors who refer to the geography of Judea allude to them as proofs of the destruction of the wicked cities of the plain by fire from heaven, suggesting that the subterranean heat and inflammable substances are the remnants of the dread deluge from the sky that Lot's hasty flight into Egypt enabled him to escape.

Finally, it should be pointed out that there is a curious geographical similarity between the Dead Sea and the Caspian; that, of course, the first is quite a miniature body of water compared with its not very distant counterpart. This is that the petroleum deposits manifest themselves by exudation from the soil in both cases upon, or in the neighborhood of, a peninsula. That of the Caspian is termed Apsheron, whilst the Lisan, literally "the tongue," is that of the Dead Sea. Now that the Ottoman Empire is under quite a civilized and modern regime, it would not be difficult to obtain permission to scientifically search for and ascertain the value of the petroleum beds around the Dead Sea and all the information we at present possess indicates results of great commercial importance.

As confirmatory of the existence of vast subterranean stores of petroleum in Syria, it should be mentioned that ample evidence of their presence is to be found between the Red Sea and the Euphrates. Approaching that river by the various caravan routes from Damascus, every well is almost rendered useless by the oil mixing with the water, and at Hit and Kerbela and their environs pools of the fluid bitumen are constantly forming. The whole architectural stability of the Assyrian and Babylonian temples and palaces depended upon the lavish use of this bitumen for binding the millions of crude bricks utilized. The most recent evidence as to these petroleum sources may be found in an article in the current number of the Quarterly Review.



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The Federation of the Dayton, O., Jewish Charities has been perfected.

A Young Men's Hebrew Association has been organized in New Haven, Conn.

Brownsville Jews are assisting the local Catholic Church in raising money for a new edifice.

The government, on the 26th inst., admitted the right of 191 families to legally reside in Moscow.

The Cleveland, Ohio, Y. M. H. A., now numbers over 500 members, and will erect their own building.

The Jewish Consumptives' Institute, Philadelphia, Pa., has purchased property at 406 Wharton street.

Vandals destroyed much of the property of the Congregation Agudath Hokoloh, Providence, R. I., recently.

At the annual meeting of the Jewish Publication Society, held in Philadelphia on the 22d ult., 5,486 members were reported.

Gov. Hughes has sent to the Senate the nomination of Mr. Henry Solomon to succeed himself as State Commissioner of Prisons.

Mr. E. Leon, of Avignon, France, has been decorated with the Tunisian Order of the Nicham, Second Class, with the rosette of officer.

Twenty-six hundred people were aided and \$17,000 expended for relief last year by the United Hebrew Benevolent Association of Boston, Mass.

Last week the congregation of Temple Emanuel, of Milwaukee, Wis., re-elected Rabbi Samuel Hirschberg for five years and voted to build a new temple.

In his annual report President Wolf, of the Jewish Publication Society, has appealed for \$50,000 to enable the society to complete its Hebrew Bible translation.

The Emperor Francis Joseph has conferred the title of Royal Hungarian Court Councilor on Herr Jacques B. Simon, vice-president of the Bourse at Budapest.

Through the efforts of Ralph Blum, of Philadelphia, Pa., the National Farm School, of Doyleston, Pa., has offered five four-year scholarships, to boys not of the Jewish faith.

Rabbi Nathan Stern, M. A., Ph.D., has been appointed Lecturer in Biblical Literature and Hebrew at Brown University. Dr. Stern is Rabbi-elect of Congregation Sons of Israel and David at Providence, R. I.

The Russian Duma has reopened and proceeded to discuss the Sunday Rest bill. The entire Opposition is working hard to secure facilities for non-Christian traders who cannot afford to rest on two days in the week.

One of the most eminent Hebraists of the present age has passed away in Emil Kautzsch, Professor of Theology in the University of Halle. His career was honorably associated with four universities—Leipzig, Basle, Tubingen and, finally, Halle.

In connection with the centenary of the Polyclinic of the Berlin University, the German Emperor has conferred the order of the Red Eagle, Second Class, on Prof. Dr. Senator. This distinguished physician is an active member of the council of the Jewish community.

Signor Carlo Allatini, of Salonica, at the age of fifty-nine, in Rome, whither he had gone with a view to the restoration of his health. His unexpected death is a great loss for Ottoman

in whose villa at Salonica the ex-Sultan Abdul Hamid resides, died, Judaism.

Dr. Joseph Grunfeld, a distinguished Jewish physician, died in Vienna on May 21. The deceased was a lecturer at the Vienna University, head of one of the sections of the General Hospital and a member of a large number of scientific and philanthropic bodies.

Two Jewish citizens of Turin, Signor Moise Giuseppe Treves, member of the council of the Chevra Kadisha, and Signor Leopoldo Wolff, who is identified with the work of several charitable institutions, have been appointed Chevaliers of the order of the Crown of Italy.

A veteran of French Judaism has just passed away in the person of M. Jules Rosenfeld, Chevalier of the Legion of Honor, who died at the age of eighty-six at Versailles, where for some years he had led a retired life. One of his sons is judge at the tribunal of Versailles.

The famous writer, Georg Brandes, has notified the executive of the Jewish community at Copenhagen his withdrawal as a contributing member. He gives as his reason the differences which have arisen between the board of management and Chief Rabbi Dr. Lowenstein, and declares that in removing the latter from his post they acted unjustly.

M. Charles Mannheim, Chevalier of the Legion of Honor, the celebrated expert on art objects, died in Paris recently at the age of seventy-seven. His vast knowledge of the subject to which he devoted so many years of his life caused his opinions and advice to be sought not only in France but in many other countries. M. Mannheim was thoroughly attached to Judaism and was a very generous contributor to all the Jewish philanthropic institutions in Paris.

On the closing day of Parliament the Roumanian government caused naturalization to be granted to some 15 Jews. This action was no doubt intended as a slight satisfaction to the recent protests of native Jews against the regime of exclusion to which they were subjected. No Jews were naturalized in 1908 and 1909, and throughout the period of more than thirty years which has passed since the Berlin Treaty was concluded, the number of Roumanian Jews to whom the qualification of citizen has been accorded has not reached 200.

Emil Schurer, the eminent theologian, died in Göttingen last month. He was born on May 2, 1844, in Augsburg. He successively filled professorial offices in Leipzig, Ziessen, Kiel and Göttingen. He wrote much of importance for the study of Jewish history, among his works being an epoch-making essay on the Jews of Rome. His greatest achievement was his "History of the Jewish People in the Time of Jesus," a work which has passed through several editions, and has more powerfully influenced theological opinion within the scope of its subject matter than any other recent book.

The St. Petersburg triennial Medical Congress, named after its famous founder, Pirogoff, did not pass off without a reference to the Jews. Six years ago, at the commencement of the Liberal movement, it happened to be the first gathering that ventured to express a demand for the removal of the anti-Jewish restrictions. The three thousand doctors assembled in the capital this year did not attempt to go quite so far, as the government would have dispersed the assembly without much ado. The 100th anniversary of the birth of M. Pirogoff was, however, utilized by Deputy Shingareff for a pro-Jewish demonstration. In the narrative of the life of M. Pirogoff the love of the late Curator of Kieff for "the most oppressed nation" and his efforts to spread education amongst the Jews were eulogized by the speaker as a protest against the present anti-Jewish policy.

IN THE SYNAGOGUES.

OHAB ZEDEK.—Rev. Dr. Bernard Drachman preaches Sabbath morning on "Wandering in the Wilderness."

EDUCATIONAL ALLIANCE.—Dr. Samuel Buchler will preach this Sabbath morning at the People's Synagogue on "Counting the Tribes."

AGUDATH JESHORIM.—Rabbi David Davidson preaches Sabbath morning on "Unity, Though Not Uniformity."

SHAARI ZEDEK OF HARLEM.—Rabbi Adolph Spiegel preaches on Sabbath morning on "How to Number Our Days."

ANSCHÉ CHESED.—Dr. Gustav N. Hausmann will preach Sabbath morning on "In the Wilderness."

AHAWATH CHESED SHAAR HASHOMAYIM.—Rabbi I. S. Moses preaches Sabbath morning on "Speaking and Hearing." The closing exercises of the Religious School will take place Sunday morning, June 5, at 10 o'clock.

B'NAI JESHURUN.—Rabbi B. A. Tintner preaches Sabbath morning on "A Tendency to 'Get On.'"

ADARETH-EL.—Rev. Jacob Tarlau preaches Sabbath morning on "Mind and Heart."

HAND IN HAND, BRONX.—Rabbi Isidor Reichert will preach this (Friday) evening on "The Need of a Living Creed." Sabbath morning "Count Them According to Their Heads." (German).

BETH ISRAEL BIKUR CHOLIM.—Rev. Aaron Elseman will preach Sabbath morning on "The Search after Happiness." The closing exercises of the Hebrew and Religious school will take place on Sunday morning, June 5th, 1910, at 10 o'clock in the Synagogue.

Young Women's Hebrew Association.

The Young Daughters of Israel will give one of their monthly dances in the auditorium on Sunday evening June 5.

An open meeting will be conducted under the auspices of the Hope Circle, Monday evening, June 6. The installation of officers will take place on this occasion.

Ohole Shem Society.

The regular monthly meeting will take place on Thursday, June 9, at 8 p. m., at the Herrstadt. The lecturer of the evening will be Rev. Dr. H. Pereira Mendes, whose subject will be "The Influence of Jewish Thought on the Thought of the World." This is the closing meeting of the season and all interested in Hebrew studies are invited to be present.

Jewish Theological Seminary.

Graduating exercises will be held in the auditorium on Sunday, June 5, at 4 p. m. The programme is as follows: Invocation—The Rev. Dr. B. L. Levinthal.

Introductory Address—Louis Marshall, Esq., Chairman, Board of Directors. Conferring of Degrees—President Schechter.

Address to Graduates—President Schechter.

Address—The Hon. Irving Lehman.

Valedictory—Jacob Minkin.

Announcement of Prizes and Scholarships.

Adon Olam—The Rev. S. Jacobson, Students and Audience.

At the Sabbath morning services in the Synagogue Rabbi Jacob Kohn will preach the baccalaureate sermon.

Alumni Association Jewish Theological Seminary.

The next annual assembly of the Alumni Association of the Jewish Theological Seminary of America will be held at the Seminary Building on Monday, June 20.

Dinner to Dr. Ladinski.

A complimentary dinner was tendered to Dr. Louis J. Ladinski, president of the Medical Board, and one of the founders of Beth Israel Hospital, at Delmonico's on Wednesday evening last. The dinner was strictly kosher and catered by Harris. Dr. Brooks H. Wells, of the Polyclinic Hospital, acted as toastmaster and called upon Mr. A. E. Rothstein, Dr. Jonas E. Reinhalt, Mr. Abraham Nelson, Rev. Dr. Samuel Schulman and Dr. Meyer Rabinovitz. There were 150 present and the guest of the evening was presented with a handsome silver loving cup.

During the evening Mr. Max Rubin, in honor of Dr. Ladinski, donated \$5,000 to the building fund of the hospital and pledged himself to secure an additional \$10,000.

CORRESPONDENCE.

An Open Letter to Temple Emanu-El.

"Peace be within your walls and prosperity within your habitations."

As a Rabbi in Israel, permit me to express my opinion upon what greatly grieved me, to read in the New York Tribune, the breach between your honored body and your minister, Rev. Dr. Magnes, which, we hope, will not result in the severance of the official relationship that obtains between you and your Rabbi, so much esteemed throughout the country. It may interest you to know how this matter is viewed at a distance where things can be looked upon in a dispassionate light, for, you will admit, that remoteness cools judgment and immediateness intensifies it. I pray you, therefore, not to consider me intruding, when as a Rabbi, whose position is one of authority as all yet admit. I say that the sermon of Rabbi Magnes appeared to me in no way unusual and contained no utterances which are alien to pulpits aligned within reform ranks. Such is the opinion, too, of Dr. Spitz, the editor of the Jewish Voice, whose age and experience merits honorable hearing. The only trifling error was that which advised a change of ritual, yet, I feel, upon maturer thought, Dr. Magnes himself would have seen the good of keeping the Union Prayer book, which has bound all the American congregations together in a bond of like worship, indeed, he admits the good effected by the prayer book. We feel at the same time, however, that the request of any set of men that an individual within the compass of one pronouncement should give his definite views of reconstruction has asked something which in its very nature implies limitations and unclear statement. Our religion is without dogma and creed, and what was asked of Dr. Magnes, if newspaper reports are accurate, that he express his views to you about the matter of reconstruction, was asking of him, to use the phrase of an Episcopalian minister, a friend of mine, "to plant an oak in a flower pot." His request that the older people of a congregation should concern themselves with the acquisition of a profounder knowledge of the sources of their literature is nothing new. The Chautauqua and the Council accentuate this very thing. His idea that Hebrew be studied to a greater extent than it is now is also in no way unusual. Indeed, Mrs. Hugo Rosenberg, the president of the Council of Jewish Women, when on her trip of propaganda here, spoke upon this very matter. She will bear me out in this. I distinctly recall her saying that Latin and Greek have fallen away from their original, but Hebrew yet retains its purity. No compulsion in any of the utterances of Dr. Magnes was implied. They were suggestions such as any minister would make. If some of the utterances were enthusiastic, it must be remembered the heart of youth is ever aglow with idealism and the heart of Dr. Magnes is filled with sacred concern for the welfare of our faith. His suggestion of the low rate of dues is of inconsiderable moment. He was simply stating in other words what obtains in Detroit, the unassigned pew system, and what is advocated elsewhere. Looking upon your matter at a distance I find that the harm was not in the sermon, but in the printing of it without due editorial revision, so I imagine. This matter of editorial revision is most important in every sermon, as has been frequently proved in the misconstructions that are time and again placed upon pulpit pronouncements by the populace, which does not reason discriminatingly, but, if one may say, in lumps. The aggregate opinion, like the aggregate of a chain, is that of its weakest link. Even bodies whose business is that of deliberation have their opinion reversed by higher courts. Even commonwealths change their decisions. We feel that you are an august and representative body of men, and yet you will admit that men discussing anything immediate to them, however learned, cannot pass upon the matter at issue without at least some partisan spirit of which they may be wholly unaware and which may even be subconscious. For that reason jurors, total strangers, are requisitioned by law to pass upon momentous issues. For that reason par-

liamentary usage allows many means of delaying a question as by amendments, substitutes, etc. For that reason it is well to consider any item at some interval not near to the moment at issue. Permit me to quote some passages from Dr. Magnes' letter to your board as it appeared in the New York Tribune of the 24th. "When I accepted the invitation in 1906 to become one of the Rabbis of Congregation Emanu-El. It was explicitly stipulated that I was to have the right to give free and untrammelled expression to my convictions. I recognized at the same time the right of the congregation to signify its disagreement with any opinions I might have." Note last sentence. This is fair. In the third paragraph we find the following: "Nothing is further from my purpose than to revert to orthodoxy in the sense in which this much abused term is commonly understood. A decorous service with family pews, a reasonable use of the English vernacular and all possible conformities with the spirit of the land, has always found in me an earnest supporter. Nor am I unwilling to discuss the efficacy of each and every remedy suggested in my sermon."

This last sentence of Dr. Magnes is noteworthy and I beg Emanu-El to consider it. Young Dr. Magnes is willing to be reasoned with. We beg Emanu-El to reconsider its action if it has accepted the resignation of Dr. Magnes and once more continue the relationship that ultimately will prove a benediction to both.

Your leader is loved by all people. His heart is aglow with the fire of youth. There are two assets, the chiefest in the minister's keep, enthusiasm and courage. They are the twin steeds that lifted the chariot of Elijah. A few more years and the reins will be held tight. Bar not the course of the young charioteer, oh, men of Israel! But guide them with whisper and tender hand. Speak peace to him and show him a course that shall make a wake of light for you. Though we do not know him greatly, we love him well. Let peace and not pride speak. I pray you to reconsider the acceptance of his resignation, for a great and splendid body as yours needs a splendid man and such as the one you have. There are many different flowers, all beautiful, in one garden, each with its separate hue. They are all different, yet they do not war with one another. The sunlight blesses them alike, the rain pours its benediction upon them alike and a good gardener cherishes them all with like affection.

Emanu-El, be the good gardener and say of the young man, "For but a little moment I have forsaken thee, but with great kindness I will receive thee again." Renew the relationship to your mutual blessing and God will add to your high work, the glory of peace and the message thereof to the house of Israel.

Macon, Ga. RABBI HARRY WEISS.

Is Magnes Right?

Editor HEBREW STANDARD: In reply to the question you propound I have to confess that I did not read the full text of Magnes' address, and can only judge from abstracts and criticisms which I read in various papers. Presuming that these were fair I unhesitatingly answer: Magnes is right in his statement that conditions in the camp of Reform Judaism are not very brilliant, measuring life by visible standards, which is attendance at public worship, knowledge of and interest in religious literature, the practice of religious customs in the homes, and above all, the participation of the younger generation in religious life. There can be no doubt that we are facing a serious crisis should not soon a change for the better occur.

As to the remedy proposed, I will just as unhesitatingly say that Dr. Magnes is entirely wrong. If the return to traditional forms of worship could save us, why did these forms lapse? I am not at all so prosaic as to judge old customs exclusively from the rationalistic point of view. I am willing to admit that a great deal in them is poetical and inspiring. Mind you, a great deal. Quite a number of ceremonies are without any force of inspiration, and others are directly repulsive. To tie a handkerchief around your waist on Sabbath will be entirely ridiculous to people who have outgrown it, even if they practiced it at one time with full sincerity. The wearing of a Tallis during prayer does not have an inspiring effect. A great many ceremonies which have a hallowing influence on observant Jews, like Kידush and Habdalah, seem to fall flat under conditions which make

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nobody thinks seriously of taking these rights from them. Now, what is the condition? You have more old bachelors and old maids now than you had in the time when restrictions on marriage existed. The majority of people are still struggling for an existence, and in professional life as well as in their social position they feel far from happy. Take again instead of generalities cold facts. Of the over 2,000 funerals held in Vienna every year nearly forty per cent. have to be paid by charity. Conversions to Christianity are so numerous that if added to the number of deaths they outnumber the births. More or less these conditions are general in the lands of freedom. Shall I now say, Let us have all these restrictions which existed previous to 1848, for then we were happier? And this is my answer to the romantic appeal to return to the Sidur and Machzor, and to teach Yiddish in our Sunday schools.

Yours truly,
GOTTHARD DEUTSCH.
Cincinnati, O.

An Appeal in Behalf of the Sabbath TO ALL LOYAL, SABBATH-LOVING JEWS:

The Jewish Sabbath Association, after an existence of five years, during which it has quietly but steadily and uninterruptedly labored in behalf of Sabbath observance, finds it desirable and necessary to bring itself and its activity more conspicuously and prominently to the attention of the great Jewish public.

It does this in the interest of the work, which is constantly pressing upon it in ever greater measure, and which urgently demands enlargement and expansion. The work of the association is mainly of two kinds—propaganda and the procuring of employment. It holds numerous meetings at synagogues and other places, at which the cause of the Sabbath is earnestly advocated, it endeavors to induce employers to permit their employees to rest on the Sabbath, and it strives to obtain places for Sabbath workers where they will not be called upon to desecrate the holy day.

This work, which has been gratifyingly successful, can be improved in many important ways, but requires greater means for its further development and expansion. We need money and members. We appeal, therefore, to all our Jewish brethren to whom our ancient rest day is dear to join the Jewish Sabbath Association and assist it in its sacred work, so important to the future of Judaism in this land. The Jewish Sabbath Association should have in its ranks all who believe in the Sabbath and desire its perpetuation. It could then become a mighty engine for the good of Judaism. All who desire to affiliate with us are cordially invited to send their names to the president, Rev. Dr. Bernard Drachman, 128 West 121st street, at the same time stating what class of membership they desire to join. Donors pay \$25, patrons \$10 and members \$5 annually. Come one, come all! Help to make the Jewish Sabbath Association the greatest and most powerful Sabbath organization in our midst, and the blessing of our God who commanded the Sabbath will rest upon you.

THE JEWISH SABBATH ASSOCIATION.

Bernard Drachman, Pres.
J. H. Luria, Sec'y.

SOCIAL.

Mr. and Mrs. H. Wildenberg (nee Miss Lottie Messe), who were married on May 26, are spending their honeymoon at the Fairbright, Haines Falls, N. Y.

Mrs. Harry Fischel was tendered a surprise party in honor of her birthday last week. Only the immediate family was present, and Mrs. Fischel was the recipient of many handsome gifts.

A strawberry festival was given last Sunday evening at Terrace Garden by the Hebrew Sheltering House League in honor of its tenth anniversary. The proceeds were devoted to the Hebrew Sheltering and Immigrant Aid Society.

BAR MITZVAH.

KEMPNER.—Mr. and Mrs. Benjamin Kempner, of 60 East Ninety-third street, announce the Bar Mitzvah of their son Abner at Temple Agudath Jeshorim, Eighty-sixth street, between Lexington and Park avenues, Saturday, June 4, at 10 a. m.

LEVY.—Mr. and Mrs. Eli Levy, 71 East 118th street, announce the Bar Mitzvah of their son Jesse, June 4, 10

a. m., Mount Zion Temple, 41 West 119th street. Reception Sunday, June 5, 3 to 6. SELIGMAN.—Mr. and Mrs. Daniel Seligman, 1036 Park avenue, announce the Bar Mitzvah of their son Harry on Saturday, June 4, 1910, at Temple Beth Elohim, 310 East Seventy-second street, at 9.30 a. m. Reception Sunday, June 5, at 7.30 p. m.

ENGAGEMENTS.

ADELSON—HEYMAN.—Mr. and Mrs. Adolph Heyman announce the engagement reception of their daughter Emma to Edward J. Adelson, Sunday, June 5, 1910, from 3 to 6 p. m., 875 Hunts Point avenue, Bronx. No cards.

FRIEDMAN—LEFKOWITZ.—Mr. and Mrs. Leopold Lefkowitz announce the engagement of their daughter Esther to Mr. Nathan N. Friedman.

HEVESH—BIENENSTOCK.—Mr. and Mrs. J. Bienenstock, of New York city, announce the engagement of their daughter Mary to Rabbi Joseph Hevesh, of Salt Lake City, Utah.

LAX—HESS.—Mr. H. Lax of 117 W. 137th street announces the engagement of his daughter, Elsie, to Mr. Louis Hess, of Fort Wayne, Ind. At home Sunday, June 12, from 3 to 6 p. m.

LHOWE—WASHER.—Mrs. Ida Washer, 822 Hewitt place, announces the engagement of her daughter Isabel to Harold R. Lhowe. Reception Tuxedo Hall, June 5, at 8 p. m.

MILLER—LEVY.—Mr. and Mrs. B. Levy, 71 West 118th street, announce the engagement of their daughter Jennie to Mr. Harry Miller. Reception at The Herrstadt, 29 West 115th street, Sunday, June 12, after 8 o'clock.

NEWMAN—GOLDSTEIN.—Mr. and Mrs. I. Goldstein, of 2067 Seventh avenue, announce the betrothal of their daughter Sadie to Mr. Norman H. Newman. At home Sunday evening, June 5, after 7.30. No cards.

RICH—ELIAS.—Mrs. Henrietta Elias announces the betrothal of her daughter Carrie to Mr. Joseph Rich, of Boston. At home Sunday, June 5, from 3 to 6, 121 West 138th street. No cards.

ROTHSCHILD—KAUFMANN.—Mr. and Mrs. M. J. Heller, 137 West 138th street, announce the engagement of their sister Millie Kaufmann to Mr. Isaac Rothschild. Reception Sunday, June 5, at the Savigny, 2034 Fifth avenue, 125th-126th streets, 3 to 6 o'clock. No cards.

STONE—WEISBERG.—Mr. and Mrs. M. Weisberg, of 424 East 138th street, announce the betrothal of their daughter Bertha to Paul H. Stone. Reception at the Herrstadt, 27 West 115th street, Sunday evening, June 12, after 8 o'clock. No cards.

MARRIAGES.

BOGUS—SCHLESSER—By Rev. Adolph Spiegel on May 26, Mr. Phillip Bogus to Miss Gussie Schlessler.

RITTER—NISSONSON—At the bride's residence, No. 108 W. 124th street, on May 26, 1910, Dr. Isidore L. Ritter to Miss Lillian Nissenson by Rev. Adolph Spiegel.

IN MEMORIAM.

STOOPACK.—A monument, erected in memory of the late Jacob Stoopack, will be unveiled on Sunday, June 5, 1910, at 11 a. m., in the plot of the Moses Barchau Verein Mt. Zion Cemetery. In case of inclement weather unveiling will be postponed until the following Sunday.

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them a mockery. Take the average middle class Jewish family. The son coming home late from the store where he is clerking, the daughter from the office where she is employed as stenographer, all of them knowing that the next morning they have got to start out early for work, what influence will the ceremony of Kidush have on them? The same I will say of the traditional prayers. Some of them are out of harmony with our real feeling. If instead of presenting high-sounding generalities we turn to cold facts there is no one who will deny that to the vast majority of our Jews and particularly to the young folks it is sheer blasphemy to pray for the time when we shall be privileged to slaughter every Sukkot, thirteen bullocks, two rams and fourteen lambs, and burn their flesh on an open fireplace into which a quantity of so and so many gallons of oil and wine shall be poured, adding to the powerful firework that would result a few bushels of flour, making a Fourth of July celebration a tame Sunday school affair.

Now, I know I shall be called irreverent. I am not, but I wish, as stated above, to turn from generalities about the beauty of old ceremonies and inspiring force of the old prayer book to

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stern facts. On the question of nationality there is undoubtedly room for honest disagreement. There can, however, be no doubt that to the great majority of Jews in the land of freedom, the idea of a re-established Jewish nationality is chimerical and sometimes even offensive. Independent of this fact, however, it is an unassailable truth that the great majority of our living Jews, even those of more advanced years and those who have received their education in groups, have no more than a mechanical acquaintance with the old prayer books. Only a minority understands the text of the usual prayers, and only a few select ones understand the liturgy for the festivals. The same is true about the Yiddish. Personally, I am a great lover of this language. I read a great deal of it and love to go to the Yiddish theatre. Still even I do not completely understand a Yiddish address, in spite of the fact that I, at least from an American point of view, have a complete knowledge of Hebrew and German, and therefore understand 95 per cent. of the words employed by the average Yiddish speaker. How anyone can expect that the average American-Jewish audience, even if completely free from all prejudice against Yiddish as a Ghetto manner, can be edified by or only interested in a Yiddish address, is plainly inconceivable. I might just as well expect an audience composed of the average college graduates to enjoy a performance of Sophocles' tragedies in the original.

The cry for the return to the past is in my eyes morbid sentimentality or vague romanticism, as Abraham Geiger (Jued. Zeitschroff, vol. I, p. 245-257), nearly fifty years ago said in a brilliant essay on M. Hess' now famous pamphlet, "Rom und Jerusalem," which is the pioneer exposition of Zionism. I may be permitted to illustrate my view by drawing an analogy from our political and economic conditions. Take Austria, my native country. Up to sixty years ago the Jews there were restricted in the most elementary rights of human beings, as the freedom of marriage, and even ten to twenty years afterward they were restricted in their rights of residence, in the choice of business and profession, in the right to acquire real estate and to hold official positions. Now for forty-three years they possess all these rights, and in spite of all anti-semitic bluffs

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EPHRAIM THE TAILOR.

(Translated from the Yiddish of M. SEIFERT in The Jewish Daily News.)

BY REV. DR. NACHMAN HELLER.

WHO is an idol-worshipper? Ephraim the tailor! Who was the one that dared to cut his side-locks, trim his beard, shorten his coat and lengthen his pantaloons? Ephraim the tailor! May his name and his memory be obliterated from the book of memorials. Moreover, there is a rumor current that he drinks tea on the Sabbath from a freshly-made Samovar. Let him drink tar and sulphur!

"Why, it's a shame for the citizens to have such an Epicurean with us. But, then go and do yourself a story! It is Ephraim the tailor—a ladies' tailor at that—who gets his trade from the Gentiles and their wives and daughters in the town and suburbs, caring but little for Jewish patronage. In this particular instance, we can absolutely do nothing, and the scoundrel may do continually what his vicious heart dictates without fear. Yes, if he had to depend on us for his livelihood, we, indeed, would give him a lesson in ethics and aesthetics, "bet your life we would!" These and similar remarks were flung, time and again, at Ephraim the young tailor; and, to cap the climax, he was called Ephraim the Infidel, Ephraim the Sabbath-breaker, Ephraim the Irreligious, and many another complimentary epithet.

Ephraim, however, would have not given two straws for their appellations following his avocation with zeal and devotion, and laughing in derision at them.

At service he was always first in the synagogue, for on the Sabbath he used to procure the best fish, his turkeys were the best in town for the Passover, the poor wayfarers have been sheltered in his house, and the "Zemiroth" that he sang during Sabbath meals sounded melodiously through the neighborhood.

It appeared, however, that not all the town was up in arms against Ephraim. Some in the community doubted the slander against the striving and enterprising tailor. Yosil the butcher, Beril the shoemaker, and Haim-Jona the innkeeper would not side with Ephraim's enemies, though they never endeavored to defend him publicly and establish Ephraim's innocence.

The reason for their aloofness was obvious, for who, in the wide world, would venture to make a bold opposition against Naphtali Herz, the president of the Holy Community and the richest man of his people? Naphtali Herz is, in addition, on good terms with the Polish gentry, the police and the powers that be; the local magnate, Pan Todeus Yablonsky, is indebted to him for thousands of Roubles. This man of influence, rank and wealth is antagonistic to the tailor, annoying him every now and then, without any cause, refusing to call him to the Law, on

Saturdays and Festivals, disregarding his presence for the quorum in public services, and finally having him banished from the Synagogue altogether.

"Why do you heap on me all these inflictions and injuries, Mr. Naphtali Herz? Have I ever wronged or harmed you intentionally or otherwise?"

"Silence, tailor; take your medicine and be gone."

"A tailor is just as good a Jew as a Naphtali Herz."

"All right there. I'll fix you, just wait. When you turn paralyzed and the apoplectic stroke kills you on the spot, I shall have you thrown in a pit, outside of the graveyard."

The cold is intense, the storm rages ferociously, avalanches of snow cover hills and valleys alike; the Yablono, Yablonsky's castle, is almost hidden from view, and all its approaches are invisible, rendering its inmates temporary prisoners, with no chance to depart or retreat. The owner had to abandon his intended trip to the town, on the previous day, as neither man nor beast could find the way out-doors.

It is midnight now. All are reposing in the big mansion, all but Ephraim the tailor, who had special orders to work at night and complete the fur coat for Panna Matilda Yablonsky, the magnate's youngest daughter.

There was a slight motion, and turning, the tailor noticed the magnate standing in the doorway.

"Why, your excellency, awake at such a late hour?"

"I cannot sleep, because of the trouble I have experienced of late in your town."

"It is indeed marvellous, your excellency had encountered trouble; and who is the wretch that had the brazen affrontery to cause your excellency trouble?"

"Why, your patrician, your 'Moraine,' Naphtali Herz, refused to lend me five thousand Roubles, the presentation of my promissory note notwithstanding."

"I wish I had a million of Roubles, I would have gladly loaned them to your excellency without hesitation."

"I will go for him, that dirty Jew, and he will have to suffer for the treatment he gave me."

"Well, as far as I know, he is on intimate terms with the police, so your excellency can hardly harm him."

"I have a trap for him, all right. And your Ephraim will render me assistance."

"What can I do for you excellency?"

"I will demand my money for the forest I gave him to sell, which he did, without turning over the money."

"To what forest does your excellency refer?"

"The one that Moses Fineberg bought, you know."

"But as I understood, Naphtali Herz was only acting as commissioner. . . ."

"Never mind that. Herz got the money and pocketed it."

"Something that I do not know."

"But you can tell just the same."

"Your excellency wants me to become a false witness?"

"You make a hundred Roubles by this transaction."

"Not even a million will bribe me, excellency."

"I'll give you two hundred Roubles, Ephraim."

"Do not tempt me, excellency. Though Herz is my bitter enemy, I will never cause him any distress. No, sir."

"But consider the enormous amount of money you are liable to get."

"Money cannot purchase my soul."

"Soul? Why, has a Jew a soul?"

"Some Jews have better souls than Christian magnates."

"And you have the impertinence to insult me? Me!"

"And why have you insulted me first?"

"Because you are a dirty Jew, like the rest of yours, and I do not want to see you in my house any more. Get your shears and iron and go quick."

"But, excellency, after midnight and in this cold weather? Mercy, excellency!"

"March, dirty Jew, and be gone!"

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There was a sensational uproar in town the next morning. The rural people, supplying the townsmen with wood and fuel, brought the dead body of Ephraim the tailor, which they found frozen and buried beneath a pile of snow. "Served him right, the rascal," said the communal leaders. "Though long suffering, God rewards the wicked at last, accordingly."

Ephraim's widow ran from one leader to the other, asking for a decent grave, and offering her last savings for the ground; but she gained nothing. Naphtali Herz was inflexible. He ordered the dissenter thrown in a pit without the cemetery, in fulfillment of his former threats.

Years rolled by. On the heap of mud that covers the remains of Ephraim the tailor, without the grave-yard, there blossoms a beautiful apple tree. And pedestrians stop and wonder at the monument that indicates the grave of Ephraim the tailor.

My Ideal Position.

- Dedicated to DR. J. L. MAGNES.
- I. *I do not seek a sinecure
For keeping self and kin;
I want a duty noble, pure,
To be remote from sin.*
 - II. *I wish to teach my fellowmen
Where I, perhaps, can teach;
I want to teach by tongue or pen
Until their hearts I reach.*
 - III. *I wish to remind my nearer ones
Of their duty toward themselves.
To survive him, who ever shuns
To live but in the shelves.*
 - IV. *I wish to teach them godliness
For godliness is life;
I want to teach them manliness
Power, though not for strife.*
 - V. *To uplift a race long abused,
Virtue we need galore;
To revive the noble in us infused
We need the spirit of lore.*
- FELIX SCREIBER.
May 8, 1910.

True repentance consists in the heart being broken for sin and broken from sin. Some often repent, yet never reform; they resemble a man traveling in a dangerous path, who frequently starts and stops, but never turns back.—Thornton.



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To Yetta or Bertha Levison or Wieland, Hannah or Helen Levison, Goetzl Wieland, Bertha Schwartz, Sheva Lincinsky, Frieda H. Ticker, Leib or Louis Wieland, Berek Goldman, Chajle Fromit, Manowier, Rivka Miriam Szanfeld, Schmuel Jacob Goldman, Zajnwel Goldman, Hinde Kopek, Necha Tuna Bojm, Ruchia Stelman, the heirs and next of kin of Barnett Levison, deceased, send greeting.
Whereas Bernard Appelbaum, of the City of New York, has lately applied to the Surrogate's Court of our County of New York, to have a certain instrument in writing, relating to both real and personal property, duly proved as the last will and testament of Barnett Levison, late of the County of New York, deceased. Therefore you and each of you are cited to appear before the Surrogate of our County of New York, at his office in the County of New York, on the 6th day of July, one thousand nine hundred and ten, at half-past ten o'clock in the forenoon of that day, then and there to attend the probate of the said last will and testament.
And such of you as are hereby cited as are under the age of twenty-one years, are required to appear by your guardian, if you have one, or if you have none, to appear and apply for one to be appointed, or in the event of your neglect or failure to do so, a guardian will be appointed by the Surrogate to represent and act for you in the proceeding.
In testimony whereof we have caused the seal of the Surrogate's Court of the said County of New York to be hereunto affixed.
[L. S.] Witness, HON. ABNER C. THOMAS, a Surrogate of our said County of New York, at said County, on the ninth day of May, in the year of our Lord one thousand nine hundred and ten.
DANIEL J. DOWDNEY, Clerk of the Surrogate's Court.
SIMON M. ROEDER, Atty. for Petitioner, 119-121 Nassau Street, New York City.

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Sixtieth Annual Convention of the Grand Lodge of the Independent Order of "True Sisters."
The sixtieth annual convention of the Grand Lodge of the Independent Order of "True Sisters" met on Tuesday, May 24, in the Pabst Building, Columbus circle. The presiding officer was Grand President Frieda Block. The officers elected for the year May, 1910-1911, are grand mistress, Rosalie A. Eisner; grand president, Frieda Block; grand vice-president, Rose Baran; grand treasurer, Sarah Markewitz; grand secretary, Bianca B. Robitscher; grand mentor, Hulda Lissner; grand warden, Flora Fishlowitz.
The membership in seventeen lodges is 3,658, showing an increase of 310 for the year. The capital of the lodges is \$91,998.
Reserve capital of Widow Fund is \$16,208.32.
Paid to the sick, May, 1909-May, 1910, \$4,833.25.
To widows was paid out \$8,400, to 42 widows.
Funerals, \$1,384; relief, \$923.
There were over 100 representatives and delegates present, some from Chicago, Boston, Albany, Philadelphia, New Haven and Newark.

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Friday, June 3rd, 1910 : : : : Iyar 25th, 5670.

במבר

During the summer months subscribers living out of town can have the HEBREW STANDARD forwarded to them by giving notice to the Publication Office.

ROSH CHODESH Sivan benschen this Sabbath.

WACO, TEX., is reported to be about to become the seat of a Hebrew university. To the enterprising reporter we say: "Wake up!"

RUSSIA HAS officially been barring our co-religionists from summer resorts. Some hotel managers in this country must have received their training in Russia.

RABBI FLEISCHER of Boston is, judging from his recent aeronautical experiences, properly qualified to enter a contest to determine who is the greatest long-distance, hot-air" sermonizer among the preachers of the United States.

"This is a Methodist service growing out of the free evening concerts in a large hall on the East Side, New York. The service is illustrated—hymns, lesson and topic. Three-fourths of the attendants are Jews, and in this way many are induced to join the Christian Sunday-school, clubs and sewing-classes."—From "The Christian City," New York.

THE ABOVE CONFESSION of how our East Side children are bribed by the "soul-seekers" hardly requires comment from us.

PROF. SCHECHTER told a story in the course of his address at the twenty-fifth anniversary celebration of the First Roumanian-American Congregation on Thursday evening. He spoke of a conscript who was asked among the other questions, previous to his joining the ranks:—What is your religion? His answer contains—unfortunately, too much truth to be pleasant. Said the recruit:—"Religion! What do I want with religion? The Goyim have a religion, but I am a Jew!"

THE kehillah of Worcester, Mass., has compiled a new *Shulchan Aruch!* Because the local *Hebra Kadisha* was dissatisfied with something that its undertaker, presumably its *Shamas*, had done, it decided that he be not allowed to act at burials for the period of four months! And if he should be so daring as to disobey the *Hebra Kadisha*, this organization will have nothing to do with funerals, if they take place during the limits of the *Che-rem* of the *Shamas!* Was ever anything more ridiculous heard of?

THAT MRS. CAESAR MISCH, of Providence, R. I., has done much commendable work in the Council of Jewish Women movement in this country, we know. That the local Providence section is proud of Mrs. Misch and hence created the office of honorary president of the Providence section to do her due honor, we only expect. But that the Council of Jewish Women is an organization of some 1,500,000 members throughout the country neither the *News* of Providence, R. I., nor Miss Sadie American can make us believe!

THE EDITOR of *The Jewish Advocate*, of Boston, in commenting in turgid phrases on the celebrated Passover sermon which Rabbi Magnes preached at Temple Emanuel this year, makes one point of value. Had the older generation of Reform rabbis in this country welcomed the East European Jew with open arms in 1881, he concludes, much of the present acrimonious strife between the exponents of the two *Richtungen* might have been obviated. We are all Jews, whether we come from Russia or Germany. In the contest at present existing there is entirely too much pandering to local prejudice by both sides.

A HALF-TRUTH is indeed a very difficult matter to fight. Because Adolph Lewisohn, the philanthropist, has agreed to provide the funds required for an *instructorship* in religious pedagogics for the term of five years at Yale, a number of our contemporaries hail his action in "establishing a chair for Jewish literature at a great seat of learning" as epoch-making. Whether the instructor in Sunday-school methods at Yale will devote a part of his time to teaching Jewish history and literature to young, in the majority of instances non-Jewish, Americans, remains to be seen. If he does so it will certainly redound to his credit and to the credit of those who make his instruction possible. But until then the agitation which is making for the establishment of such professorships at our American universities must continue, without pointing out Yale as an example of the institution which has seen the light.

WE NOTE that the Mayor of Boston has appointed a co-religionist as a principal assessor of that city. We note, too, that the appointee was head of a Hebrew political club named after the mayor, in the recent campaign. We set forth these facts in order that our readers may have a concrete example of how inimical to the Jew's best development as an American are these hybrid organizations against which we have protested time and time again. They are the creations of one or two "leaders" who use them invariably to feather their own nests. We have them, both clubs and "leaders," unfortunately, in this city, too.

THE FACT that certain of our reformed Jews in this city made so much of Prof. Felix Adler's pronouncement on Abraham Geiger, his teacher, shows that Reform Judaism is very closely allied with Ethical Culture. All the attempts on the part of the reformers to instill life into the defunct organ known as American Judaism will avail them nothing. Orthodox believers and those of sane, conservative tendencies understand these frantic appeals to the shadows of the iconoclasts. The reformers have been struck a body-blow from which they will never recover; their movement, artificial at its best, will never again regain that apparent prosperity of some decades back.

WILL THE RIGHT Worshipful and Reverend Rudolph GROSSMAN, Past Grand Chaplain of Masons in the State of New York and Past Master of Mt. Neboh Lodge, No. 257, F. & A. M., please advise us if he has any objection to the holding of Masonic services in Temple Rodeph Sholom, of which he is the rabbi, after the regular Jewish burial ritual has been carried out? If he has such objection, may we ask him to let us know why he makes it? We recall at this time that a portion of the golden jubilee exercises of Mt. Neboh Lodge were held in Temple Rodeph Sholom, and that then R. W. and Rev. Bro. GROSSMAN recited the Kaddish in memory of deceased brethren.

THE EDITOR of *The Jewish Voice*, of St. Louis, Mo., tells us that we are in error in regarding inconsistency as a peculiarly Jewish foible. He adds that only those who never meant to uphold Judaism seriously exhibit this foible! But our learned friend from Missouri is wrong. We did not consider in our strictures those who live and act a Jewish life, or the reverse. We simply condemned those of our Zionist friends who try to ride two horses at once. Many Zionists blame Zangwill for forsaking their cause, forgetting for the nonce that Zangwill acted in such a way as to make it impossible for him to continue with the Zionists. In other words, instead of blaming Israel Zangwill for quitting Zionist work, they should be grateful to him for taking himself out of their movement.

DR. ADOLPHE DANZIGER, of recent American consular fame, suggests that sisterhoods should be formed among Jewesses, patterned on the well-known Catholic and High Anglican organizations of this kind. Aside from the mere fact that the genius of Judaism has no use for asceticism in any form, we regard Dr. Danziger's proposal as extremely mischievous. For, Jewesses ought to work for the salvation of their faith and race within their own homes, not by praying and torturing the flesh in company with others of their sex "who have foresworn the world and its joys and terrors" and live apart. Dr. Danziger's own religious moorings to Judaism seem to be very attenuated, judging from his "Jewish Forerunners of Christianity." If he were to think less of the *Goyim* and of his brethren-in-faith, who do not require his advice, and more of himself, his suggestions may be accepted more seriously.

THE FOURTH YEAR of the work of the Marks Nathan Jewish Orphan Home of Chicago was one of progress. We note that this institution is called a home,—a proper designation which many another Jewish Orphan Asylum ought to follow. There are now 163 children in the home, a net gain of 27. Of applicants there were 113. The home houses 105 boys and 56 girls at the present time, 84 of them are born in the United States and 59 come from Russia. The cost of up-keep of the home was \$33,393.35. It refreshes us to read that:

"The religious spirit predominates in the Home—the observance of the Sabbath, and the Holidays, and the attention given the dietary laws, give us the opportunity of inculcating the true principles of Judaism, and loyalty to the faith, into the susceptible young hearts of our rising generation of children—more than in any private home, where the religious observances are somewhat lax."

FOR SOME TIME now the newspapers and other equally undoubted sources of information have been narrating the details of the terrible expulsion of Jews from Kieff. Various international Jewish organizations have sought to obtain confirmation or denial of these new atrocities. According to the *Frankfurter Israelitisches Familienblatt*, however, the expulsions are a figment of the fancy of enterprising journalists. Stolypin has ordained that the decree of expulsion of the Jews of Kieff be stayed for the period of a year. For this relief much thanks! We hope the stay, if one it indeed be, will prove permanent. At the same time our Jewish "knights of the quill" on non-Jewish publications will no doubt mark the date, when this so-called stay expires, on their calendars for 1911 and "regale" the world, when the time comes around again, with reports of all the terrible things that are happening to the Kieff Jews. Russia, let us say it, is terrible enough without having its terrors made capital of by Western journalists.

Judaism "De-Orientalized."

והחנים קרמה מורחה דגל מזנה יהודה לצבאם
 "And on the east side toward the rising of the sun shall they of the standard of Judah encamp throughout their armies."
 (Num. ii: 3.)

THE rabbis of old comment on this, saying:
 מורה—שפנו אור יוצא לעולם
 "The tribe of Judah (the chief of the tribes) was stationed on the east because the East is the source of light for all the world."

It is needless to say that this midrashic saying is true not only in a physical sense but also in a spiritual sense. The rabbis refer here not merely to the glory of the sun as it breaks through the heavy veil of darkness at dawn, but also, and perhaps chiefly, to the dawn of those divine truths which, having gone forth from the East, radiated the world over, dispersing the darkness of superstition and immorality.

More space than is at my disposal would be required to show that the East is the source of light and truth. It is an acknowledged fact that the East is the cradle-place of present-day civilization. Were the contributions to this civilization of ours examined and the elements coming from the West separated from those hailing from the East; and then impartially compared—superiority would have to be assigned to the Eastern contents of our modern life. Whatever is grand in thought, noble in feeling and helpful in deed, comes from the East; whatever is material and low and cruel comes from the West. Religion, chastity, charity are Oriental; skepticism, immodesty, warfare are Occidental. It is true that Occidental civilization has reached a height never attained by its predecessors, yet is its greatness but outward glitter and show; and it is the Oriental elements that give it inner meaning and enough vitality to keep it from toppling over. The tendency of the age, however, as exemplified in the philosophy of Nietzsche and his followers, is toward a progressive elimination of Orientalism from our life and belief. But woe betide the day when the Sun of the East ceases to illumine the darkness of the West! The fall of Rome and Greece would be nothing compared with the sudden collapse of this much-vaunted Western civilization.

Why, indeed, boast of the achievements of Occidentalism? What are the greatest triumphs of Science worth if they end in corruption? Shall we boast of the lessening belief in God, which seems to be the direct consequence of our exaggerated Occidentalism? Shall we boast of Occidental methods of improved man-killing? Shall we brag about Occidental literature, whose eternal pivot is sex and sex-feeling, and which, by this constant harping on the sex-fact, is bound to corrupt our young boys and girls? Or shall we feel proud of our theatres, where nudity, lewdness and glaring indecency are the rule rather than the exception? Why, indeed, boast of this *peek-a-boo* civilization of ours?

And why should we, Jews, boast of something so foreign to us? Are we not an Oriental people? Nay, shall we not be mindful of the fact that through us the light of the East spread throughout the West? In olden times the fact of our Oriental origin and character was a source of pride, inspiration and hope unto us. We prayed with our faces set toward the East and we hoped for a speedy return to the East. But times have changed. To-day, the hue and cry is constantly raised that we must—mark the phrase—"de-orientalize Judaism!" A de-orientalized Judaism, forsooth! Unbelief, iconoclasm, faithlessness, strut about disguised under the glittering phrase: Occidentalism! Hooknosed or not, we are "Occidentals!" It's a low and vulgar comedy—nothing else. I doubt whether those rabbis of to-day who continually clamor for Occidentalism as opposed to Orientalism know the real meaning of the terms they are bandying. They really ought to consider that *they themselves; being rabbis, are remnants of Orientalism!* Were it not for Orientalism, they could not have secured such comfortable berths and drawn such fat salaries. It is funny that they who gain a livelihood by Orientalism should declaim with all the fervor of mock-heroism against Orientalism!

And the ignorant who hear the rabbinical catchwords of to-day about anti-Orientalism and the like, are over-awed by the length of the word and follow the usurpers. And the result—a Judaism with Jewishness left out: whatever that may mean. We are getting to feel ashamed of our traditions, our ceremonies, our peculiar life, because they are "Oriental" and because Rev. Dr. Knownothing says that to be Oriental means to be backward. Well, not long ago I saw Christians leave their church with palm-branches in their hand. Are they Oriental, too? And backward? They were rather proud to hark back to the East. They recognize that they had received the Light from thence. Would one of our fashionable, vulgar-lived, rich Jews care to carry a *LULAB* in his hand—in plain sight of his Irish butler?? RABBI JOEL BLAU.

THE *Christian Science Monitor* seems to think it exists to give gratuitous advice. Because Mayor Gaynor spoke, as usual, sensibly and sympathetically about the Jews before the recent convention of the Independent Order B'rith Abraham in this city, this publication declares the Mayor's attitude "may tend to develop Jewish availability for good citizenship." The Mayor, we do not doubt, had no such motives in speaking as he did; his remarks to and about the Jews since he took office have been of a high ethical content and are based upon the belief that Jews are good citizens. The *Christian Science Monitor* should not seek to read into the Mayor's remarks a motive that was quite absent from them. Before it offers advice to us by implication, it should see to it that its own house is set in order!

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Discretion—vs—Indiscretion.

DISCRETION.

Reverend and dear Sir: It seems to me that this work of proselyting from other religions and sects is very often carried too far. Do you not think the Jews have a good religion? Have not the Christians appropriated the entire Jewish sacred scriptures? Was not the New Testament also written entirely by Jews? Was not Jesus also born of the Jewish race, if I may speak of it with due reverence? Did not we Christians get much or the most of what we have from the Jews? Why should any one work so hard to proselytize the Jew? His pure belief in the one true living God, comes down to us even from the twilight of fable, and is one of the unbroken lineages and traditions of the world. I do not think I should give you a license to preach for the conversion of the Jews in the streets in the thickly settled Jewish neighborhoods which you designate. Would you not annoy them and do more harm than good? How many Jews have you converted so far?

Very truly yours,

W. J. GAYNOR.

The Rev. Thomas M. Chalmers, 63 Central place, Brooklyn, N. Y.

INDISCRETION.

Incorporated to Convert Jews.

The Rev. Thomas M. Chalmers, to whom Mayor Gaynor on April 22 refused permission to carry on his work of evangelization of Jews in certain streets, last night announced the incorporation of the New York Jewish Evangelization Society, with headquarters at 63 Central place, Brooklyn, which is to take charge of the movement. The application for incorporation was signed by Supreme Court Justice Whitney on May 11 and the papers were filed in Albany on Tuesday—Evening World.

OBJECTS OF THE CORPORATION.

—As recited in the certificate:
First. The particular objects for which this corporation is to be formed are: 1st. To train laborers for pursuing Evangelistic

and related work among the Jews by means of a school which is and shall be known as the New York Missionary Training School; 2nd, to carry on Evangelistic work among the Jewish people by the usual means employed for such purpose, including mission stations for preaching and otherwise disseminating the word of God: the opening and operation of homes for the shelter, employment and training of inquiries, converts and children, the carrying on and conducting of publication work for the furthering of these ends, and any other method consistent with the purposes herein mentioned and the laws of the State of New York; the work thus carried on to be known as the New York Jewish Mission.

A judge of the Supreme Court is not bound to approve every application for a certificate of incorporation; certainly is not bound to give the sanction of the State to a corporation which is to war on the religion of the Jews. The above letter of Mayor Gaynor gives the strongest proof that if such a certificate were presented to him while on the bench he would have refused approval; Judge Whitney, with good grace, could have withheld his signature, giving approval. L'AIGLON.

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SAM. ROTHSCHILD Formerly of Mt. Sinai Hospital. UNDERTAKER AND EMBALMER. 24 EAST 116TH ST. Tel. 151 Harlem.

Bernard Semel. (Continued from First Page.)

At the age of fourteen years he arrived with his parents in this city and was forced at once to enter the arena of life's struggle in order to make a living for himself and to assist his needy parents. The big, burly, but cheerful Galician lad worked very hard and applied every spare moment to the acquisition of the English language; so that he steadily rose in the esteem of his employer, until he finally started out in business for himself, and now enjoys an enviable reputation in the mercantile world. Those who know of Mr. SEMEL's great activity in all public and charitable affairs may be surprised to learn that he has also his own business to take care of. But so great is his working capacity, so tremendous his energy, so deep his love and enthusiasm for every cause that aims to relieve misery and to increase happiness among his Jewish brethren, that no sacrifice of time or money is too great for him. Of all the institutions with which he is connected in some way or other his favorite one seems to be the Har Moriah Hospital, located at 138-140 E. 2nd St. To this institution, of which he is president, he gives his best time and thought. And it needs it, too. Called into being and supported by the Federation of Galician and Bucovinean Jews in America, the Har Moriah Hospital is daily confronting the great problem of how to satisfy the increasing demands made upon it by the thousands of poor, sick people who, in vain, clamor for admittance because of lack of room. In his annual report to the above-mentioned Federation, which will meet in annual convention next Saturday at Tammany Hall—there are about 500 societies represented—MR. SEMEL dwells upon the needs of Har Moriah Hospital with special emphasis and pathos. It is to be hoped that his appeal will not be in vain. MR. SEMEL possesses oratorical ability to a marked degree, and his persuasive eloquence has often "materially" moved his audiences.

CORRESPONDENCE.

Jewish Statistics.

Editor of HEBREW STANDARD:

The German "Verein fuer Statistik der Juden" pursues the even tenor of its way, publishing a periodical on the demography and statistics of the Jews, and issuing from time to time special studies of interest in those concerned with the numbers and distribution of the Jewish people of this day.

Recently this society had a general meeting for its members in Berlin, the occasion being made use of to present to them in the form of a popular lecture Dr. Segall's investigation into the subject of employing the science of statistics for the benefit of Jewish communities. There can be little doubt that the careful and systematic enumeration of Jews, especially of Jewish immigrants, at a given centre at stated and frequent intervals, would be of considerable value to students of the causes and incidents of Jewish immigration. Dr. Segall's report dealt, of course, with conditions existing among the Jews on the continent of Europe, where there is an established communal organization, with regular religious instruction, duly authorized internal Jewish taxes, and last, but unfortunately not least, conver-

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sions from Judaism. Still, in the United States and England the science of statistics might be made use of to good ends in our communal charitable work and problems.

Dr. Alfred Nossig, who seems to be the active head of the society, declared that they must now bend their efforts to determine what the position of Jews is in countries not provided with the means of gathering regular statistical data—Turkey and Morocco, for example. So, too, he mentioned this country as an example of a land where no religious statistics are compiled by the government. Certainly, our government has from time to time compiled statistics of religious strength in this country; more recently the Jewish Publication Society of America, unofficially and under almost insuperable difficulties, attempted to do this very thing for the Jews of the United States.

Such a society as the "Verein fuer Statistik der Juden" deserves, if its purposes and methods are scientific, to receive the support of all Jews who wish to know accurately just how many "children of the seed of Abraham" are in the various divisions of the universe to-day.

F. M. ALBERT.

Jewish Children in Non-Jewish Institutions.

New York, May 26, 1910.

Editor HEBREW STANDARD:—

As a result of an investigation made by us some time ago, we learn that there are at the present time about 500 Jewish children in non-Jewish institutions or living in non-Jewish private homes. As to those of these children that are old enough to be taken into the orphan asylums, provision is being made for their admission. About 400 of them, however, are infants under five years of age, and as the capacity of the Hebrew Infant Asylum is taxed to the utmost, there is no possibility of these children being brought under Jewish care through that institution. Provision can, however, be made for them in one of the two following ways:

1.—Either by adoption through the usual legal forms; whereby the adopting parent stands in the eye of the law in the same relationship as the parent would; or,

2.—By commitment through the Department of Charities, in which case the city pays 45 cents per day in the case of children under two years of age and \$2.25 per week in the case of other children.

There are at the present time about 300 very young children living with non-Jewish families under such commitment through the Department of Charities. The reason that the city has put these children into non-Jewish homes is because it did not have the names of a sufficient number of Jewish families willing to receive children and care for them upon these terms.

This letter is therefore issued by the Jewish Community (Kehillah) of New York City, acting in co-operation with the Council of Jewish Communal Institutions. Its purpose is to secure the names and addresses of Jewish families willing either to adopt a Jewish child, who would otherwise be in non-Jewish care, or to receive such a child by commitment from the city. In the latter case, as already stated, the City pays 45 cents per day for children under two years of age and \$2.25 per week for older children. If any of your readers are willing to accept a child, or if they know of any suitable family who is willing,

will they be good enough to communicate the name and address to Mr. B. G. Richards, Secretary of the Jewish Community, 356 Second Avenue, New York City.

Yours very truly,
J. LEON MAGNES, Chairman Jewish Community.
SAMUEL GREENBAUM, President Council of Jewish Communal Institutions.

The Jewish Theological Seminary of America.

(Communicated.)

A stated meeting of the Board of Trustees of the Jewish Theological Seminary was held on Sunday, May 23d, 1910, at the residence of Hon. Jacob H. Schiff, 965 Fifth Avenue. There were present Mr. Schiff, Mr. Louis Marshall, Chairman of the Board, Dr. Cyrus Adler, Messrs. Newman Cowen, Daniel Guggenheim, Simon M. Roeder and President Schechter. A lengthy report was submitted by President Schechter of the progress of the Seminary, the number of the Graduates, and his recommendations were acted upon by the board.

The donation of \$20,000, made by Louis Marshall, Esq., and members of his family, in memory of his mother, Mrs. Zillie Marshall, was received with thanks.

Resolutions were passed, in memory of the Hon. Adolphus S. Solomons, and ordered to be spread upon the minutes.

Reports were also handed in by President Schechter from Principal Kaplan of the Teachers' Institute and from Professor Marx, on the progress of the Library, during the past year, during which 2,349 books and 23 manuscripts have been added, making the total number, 32,180 books and 1,324 manuscripts. The Steinschneider collection, presented by Mr. Schiff, had been bound and cataloged, and many valuable prints and manuscripts had been presented by Judge Sulzberger.

Arrangements were made for the carrying on of the work of the Seminary during the absence of President Schechter on his Sabbatical vacation, the board; by a rising vote, wishing him God speed.

CALENDAR.

1910.

Rosh Chodesh Sivan, Wednesday, June 8.
First day Shabuoth, Monday, June 13.
*Rosh Chodesh Tammuz, Friday, July 8.
Fast of Tammuz, Sunday, July 24.
Rosh Chodesh Ab, Saturday, Aug. 6.
Fast of Ab, Sunday, Aug. 14.
*Rosh Chodesh Ellul, Monday, Sept. 5.
Rosh Hashanah, Tuesday, Oct. 4.
Yom Kippur, Thursday, Oct. 13.
First day Succoth, Tuesday, Oct. 18.
Shemini Atzereth, Tuesday, Oct. 25.
Simchath Torah, Wednesday, Oct. 26.
*Rosh Chodesh Cheschan, Thursday, Nov. 3.
Rosh Chodesh Kislev, Friday, Dec. 2.
First day Chanukah, Monday, Dec. 26.

*Also observed the day previous as Rosh Chodesh.

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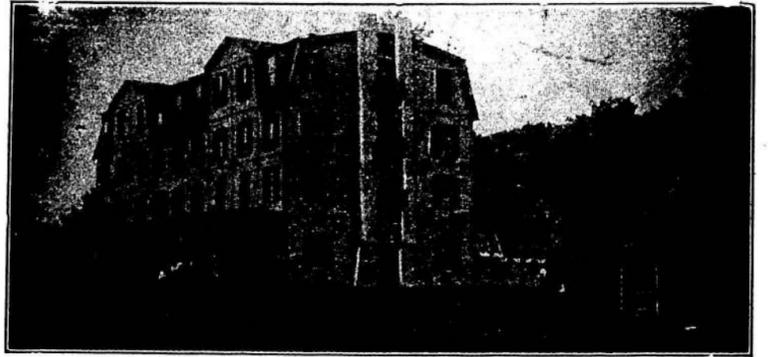
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The Sharon House is the leading hotel at Sharon Springs. The hotel has been enlarged, renovated and newly decorated. We have also added electric light, steam heat, hot and cold water. Our new addition enables us to accommodate 250 guests. The dining room has been enlarged and beautifully decorated. Strictly Kosher cuisine. Mashgiach Rabbi Israel Ruskowitz under the supervision of Chief Rabbi Chayim Jacob Widrewitz constantly in attendance. German and Hungarian cooking. Two separate kitchens, one for meat and one for milk. Daily concerts during meals. Our newly erected theatre, the "Sharon Academy," is one of the greatest places of amusement in Sharon. First class talent. Daily performances in the English and Jewish languages. New skating rink. Dancing, bowling tennis.

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SAMUEL KLEIN

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Hungarian Cuisine

I desire to call the attention of my patrons and guests to the fact that the Kitchen this year will be under the personal supervision of Mrs. Klein. I have also entirely renovated the Hotel and have installed Bell Boy service in conjunction with many other special features and improvements that will surpass my former successes and shall leave nothing undone for the comfort and pleasure of my patrons.

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MR. AND MRS. C. HARRIS,

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The most elegant hotel on the Seashore.
100 Large Ocean-view Rooms.

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Newly built select private boarding house, near ocean, large airy rooms, running water, gas and electric lights, electric bells in every room; suites of rooms with private baths, hallboy service, Hungarian Cuisine, dietary law strictly observed, rates reasonable. Open June 1st. Telephone 5, Hammels. MRS. B. WEISS.

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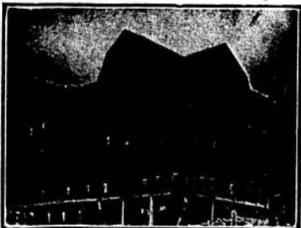
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For rooms and board for season 1910 address

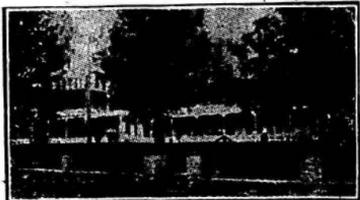
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Improved for the season of 1910. Enlarged by twenty-two additional rooms, en suite, with bath. Cafe, billiards, croquet, tennis. New artesian well, giving the purest spring water in the Catskills. First-class Hungarian cuisine. Strictly kosher. For rates apply to

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The Mansion House is in the centre of the village, accessible to every city convenience.

For terms apply to
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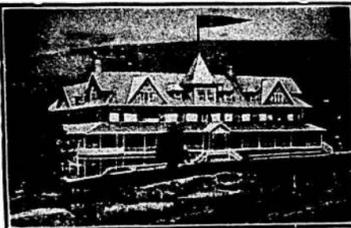


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Special rates to Parties of Young People. Variety of entertainments. Orchestra. Boating, fishing, tennis and golf. Just the place for an enjoyable Summer vacation. In the heart of the Catskills. Elevation 2,300 feet. Table in charge of expert chef. Reached via West Shore and Ulster & Delaware Railroad. For rates and booklet address

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A strictly Kosher Department connected with this business is under the direction of Mr. Ed. Adams, who employs a first-class Shochet.

Lowest prices for good quality meats, etc. Prompt delivery service for hotels and cottages.

Synagogue to Be Dedicated.

On Sunday afternoon at 3 p. m. the Synagogue of the Congregation B'ne Scholom, No. 261 East Fourth street, will be dedicated with appropriate ceremonies. This congregation has been established for over fifty years, and during that time its members have struggled hard to maintain their standard. Times and the neighborhood have changed, many members have removed to other parts of the city and those who were instrumental in securing the new quarters find a hard financial proposition confronting them. They therefore take this means of appealing to those

who have the cause of Judaism at heart to forward contributions to enable them to continue the good work begun half a century ago.

Veteran Mason Honored.

"Loewenstein Night" was observed by Empire Chapter No. 170, R. A. M., on Tuesday evening in honor of R. E. Emanuel Loewenstein's completion of 50 years' membership in the chapter. There were several past grand high priests and grand chapter officers present, as well as an overflowing number of lesser lights, who gathered to honor the distinguished brother. Many elo-

PINE PARK HOUSE

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Strictly Kosher. Best in Westchester County. Large piazzas, dancing, dining and sitting rooms. Sanitary plumbing, electric lights. Fruit and pine trees. Shade for hammocks. Basketball, croquet and tennis courts. Best attendance. Sixty cents round trip to New York city; monthly commutation, \$0.18 round trip. Near railroad station and trolley. No mosquitoes. Five-cent fare from White Plains, Tarrytown and Hudson River. Address PINE PARK HOUSE, P. O. Box 45, Elmsford, N. Y.

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High class family hotel, with all modern improvements, bath, toilet on each floor, gas and long-distance telephone. Ten minutes from all amusements and lake. Finest situation in town. Apply to J. FISCHGRUND, Prop. FLEISCHMANN'S, N. Y.

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Rooms en suite, with or without bath. Electric lights, orchestral music. Everything modern. Dietary laws strictly observed.

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Catskill Mountains.

THE INVIGORATING AIR, PURE WATER, PLEASANT DRIVES AND MAGNIFICENT SCENERY OF THE

Catskill Mountains

are constantly attracting increased numbers desiring to escape the heat and discomfort of the city.

The Catskill Mountain, Otis and Catskill and Tannersville Railways.

reach the heart of the Catskills at high elevation, thus affording beautiful mountain views superior to any other route. Direct connection with the N. Y. Central trains leaving New York at 7.54 and 11.11 A. M. Also the West Shore trains leaving New York, West 42d St., at 7.15 and 11.30 A. M. Also direct connection with the HUDSON RIVER DAY LINE and the CATSKILL EVENING LINE steamers, who will forward on application list of boarding houses located in the Catskills.

PURCHASE TICKETS VIA CATSKILL.

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from CATSKILL MOUNTAIN WOODS. Retailer of choice Candies, Cigars, and Mailing Cards. Agent for the Tribe of Abenaki Indians, makers of Sweet Grass Indian Baskets. PINE HILL, N. Y.

quent and touching tributes were paid him, and he was the recipient of a beautiful gold keystone from his chapter brethren. A banquet at Shanley's followed. A few months ago Bro. Loewenstein was the recipient of a similar reception at the hands of Eastern Star Lodge, F. & A. M., of which he has also been a member for 50 years. Our older readers will remember Bro. Loewenstein as the editor of the Masonic Department of the HEBREW STANDARD during the years 1889-1891.

Dinner to Prof. Schechter.

Last Sunday evening at the Hotel Astor a dinner was tendered to Prof. and Mrs. Solomon Schechter in honor of the former's approaching Sabbatical year by some 130 of their friends. Louis Marshall was the toastmaster, and addresses were made by Dr. Schechter, Jacob H. Schiff, Dr. Israel Friedlaender, Rabbi J. Leon Magnes, Dr. Cyrus Adler, of Philadelphia, and Dr. S. Solis-Cohen, of Philadelphia. A letter from Judge Mayer Sulzberger, of Philadelphia, was read.

Among those present were Justices Samuel Greenbaum and Irving Lehman, Cyrus L. Sulzberger, Newman Cowen, Harry Fischel, Adolph S. Ochs, Daniel Guggenheim, Prof. Joshua A. Joffe, and other members of the faculty of the Jewish Theological Seminary.

First Roumanian Congregations' Silver Jubilee.

The Congregation Shaaray Shomayim (1st Roumanian American Congregation) celebrated their 25th silver anniversary on Thursday evening last in the synagogue, 89-93 Rivington street. The principal speaker was Prof. Solomon Schechter, who spoke on "Jewish Ideals." Mr. Wolf Nadler, the president of the congregation, delivered an eloquent appeal in behalf of the Talmud Torah of the congregation and donations amounting to \$2,000 resulted. The Talmud Torah now has 275 pupils enrolled.

The "Tachkemoni" Seeks American Help.

Dr. Herman Abrahamson, a learned rabbi from Hungary, arrived in this city a few days ago. He comes for the purpose of presenting the claims of the Tachkemoni School to the consideration of American Jewry. The "Tachkemoni" is a college for boys located at Jaffa, Palestine. The aim of this school is to give the student a thorough modern education, while at the same time instilling into his mind the knowledge of and love for our sacred literature and traditions. Among those deeply interested in the success of the "Tachkemoni" are such men as Dr. Gudeman, of Vienna; Dr. Berliner, of Berlin; Dr. Elkan Adler, of Hamburg, and others.

Many prominent Jews of this city, among others Prof. Schechter, Dr. H. Pereira Mendes, Prof. Friedlander and Dr. Buchler, have already indicated their interest in the "Tachkemoni," and there can be no doubt that Dr. Abrahamson, who is of very pleasing appearance and manners, will make many friends for the institution, the success of which will mean so much for the preservation of Israel's sacred traditions.

The Zionist Convention.

Much interest is manifested by Zionists throughout the country in the forthcoming convention of the Federation of American Zionists which will be held in Pittsburg, Pa., from the evening of July 3 to July 6. The convention will be held at the Zionist Institute of Pittsburg, 1851 Centre avenue. A large committee representing the Pittsburg Zionists are making arrangements for all the details of the convention. A feature of the convention will be a large mass meeting which will be held on Sunday evening, July 3. On Monday evening a dinner will be given to the delegates. On Wednesday evening Dr. Max Nordau's celebrated play will be given by a company of local amateurs at the Alvin Theatre. Among the Executive Committee of the Federation who are expected to attend are the following: Dr. Harry Friedenwald, president; Rabbi Joseph Jasin, secretary; Prof. Israel Friedlander, Mr. Louis Lipsky, Mr. S. Abel, Mr. Michael Salit, Mr. D. H. Lieberman, Miss Henrietta Szold, Mr. David Schneeberg, S. P. Abelow, Mr. Samuel Strauss, Mr. B. G. Richards and a number of others.

The official call to the convention which has just been issued tells of a number of important matters pertaining to the movement which will be taken up by this, the thirteenth annual convention of the Federation of American Zionists. One of the important matters to come up is the revision of the constitution of the Federation. It is expected that a large number of delegates will be present, and that societies throughout the country will be represented.

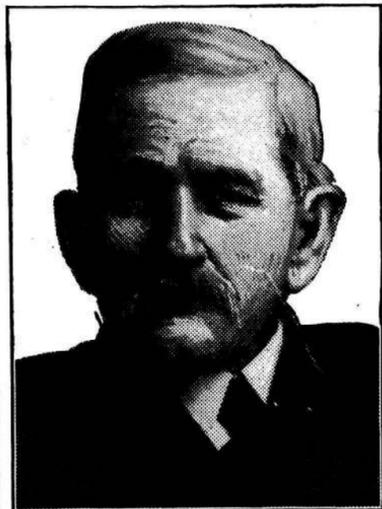
Convention of Order Bnei Zion.

The Zionists of this country are now interested in two different conventions pertaining to the movement, one being the convention of the Federation of American Zionists, which will be held in Pittsburg, Pa., and the other being the convention of the Order Bnei Zion, which will be held in New York, June 25, 26 and 27.

The Order Bnei Zion is a new fraternal order, which is based on Zionist principles, and in addition to the benefits which it extends to its members also gives its support to Zionism. The order which was founded only two years ago already has forty-seven camps, which are spread through a number of States, including New York, New Jersey, Massachusetts, Connecticut, Colorado and Nebraska. Every member of a camp is required to declare his adhesion to the Basle Program, and the order pays a per capita tax to the Zionist Federation for every member, in addition to the

VIGOROUS AT 84

Duffy's Pure Malt Whiskey keeps Mr. James L. Collier strong and healthy, though he is 84 years old. He enjoys restful sleep and has a fine appetite. Did you ever read a more enthusiastic letter from an old gentleman?



James L. Collier, 84 years of age.

"I have used Duffy's Pure Malt Whiskey for the past ten years, simply as a medicine, as my general health has been very feeble; but its beneficial effects have been such that instead of being a helpless invalid I am about all day and sleep well nights; also have a good appetite. It is the only medicine I have taken for many years past.

"My age is over 84 and I want in all truth to say that I consider your Malt Whiskey a boon to me and will be to all who give it a fair trial, particularly to those who are lacking in vitality and are aging. I most heartily recommend its use as a tonic that is not debilitating in its effects. I will be pleased to answer any parties who may write to me for corroboration of any of my statements."—James L. Collier, Athens, Greene Co., N. Y.

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

SUPREME COURT, NEW YORK COUNTY.—Katie Bednarik, plaintiff, against Mischek Bednarik (otherwise known as "Mike" or "Michael" Bednarik), Irma Kredatus, Shandor Bednarik (otherwise known as "Alex Bednarik") and Mary Bednarik, his wife, Max Bednarik and E. E. Meacham, defendants. Summons. Trial desired in New York County.

To the above named defendants: You are hereby summoned to answer the complaint in this action, and to serve a copy of your answer on the plaintiff's attorney within twenty days after the service of this summons, exclusive of the day of service, and in case of your failure to appear, or answer, judgment will be taken against you by default for the relief demanded in the complaint.

Dated April 22, 1910.
JOSEPH KOHLER, Plaintiff's Attorney,
Office and P. O. Address, 100 William Street, Borough of Manhattan, New York City.

To Mischek Bednarik, Irma Kredatus, Shandor Bednarik, Annie Bednarik, Max Bednarik and Mary Bednarik, defendants named above:

The within summons is served upon you by publication, pursuant to an order of Hon. Edward E. McCall, one of the Justices of the Supreme Court of the State of New York, New York County, dated the 25th day of May, 1910, and filed with a copy of the complaint in the office of the Clerk of the County of New York, at the New York County Court House in the Borough of Manhattan, in the City of New York, the original complaint having been previously filed in said Clerk's office the 28th day of April, 1910.

Dated May 28, 1910.
JOSEPH KOHLER, Attorney for Plaintiff,
Office and P. O. Address, 100 William Street, Borough of Manhattan, New York City, N. Y.

shelk which every member is also required to pay.

The features of the bill at the Fifth Avenue Theatre during the week of June 6th, will be the presentation of "Love's Understudy," Albert Hole, England's phenomenal boy soprano, Warren, Lyon and Inger, Dave Ferguson, Welch, Mealy and Montrose, Conroy, Lemaire and Company, the Amoros Sisters, Tony Wilson and Heloise, "The Old Soldier Fiddlers," and Motion pictures.

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BROOKLYN NOTES.

Hebrew Benevolent Association.

The twenty-first anniversary of the Hebrew Benevolent Association was celebrated at Congress Hall last Sunday night. The newly installed officers are: Mrs. A. Denno, president; Mrs. A. G. Meyersburg, vice-president; S. Solomon, secretary; Mrs. M. Bookman, treasurer, and Mrs. Schoenlank, Brostoff, Wolf, Scholder and London, trustees.

First Season at Arverne.

Mrs. Hannah Bloom and her sister, Mrs. Martha Samplin, who for many years have been engaged in the hotel business in Tannersville, and recently of The Davidson, named after their mother, have rented the Rosemont, Arverne, L. I. This will be their initial season at the seashore and it is confidently expected, with their excellent management and their host of pleased patrons, that a new era of prosperity awaits them.

Frederick H. Nadler.

A good illustration of what may be accomplished by perseverance and energy is furnished by the business career



of the subject of this sketch. Frederick H. Nadler came to this country in 1884

from Roumania. He soon saw an opening for a reliable line of bed comfortables, etc., and embarked in that business, beginning manufacturing in a small store with but two machines. The business gradually increased until now he occupies the entire four-story building, No. 72 Allen street, near Grand. His plant is modern and up-to-date, including the latest improved appliances for steaming and renovating down quilts and pillows.

Mr. Nadler pays especial attention to the manufacture of comforters in silk, satin, down and lambs' wool suitable for wedding presents. A host of satisfied customers is his best advertisement.

Mr. Nadler in private life is a man of family, interested in several Jewish charities, has the highest Jewish ideals and is a rigid Sabbath observer.

Free Sons of Israel.

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

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

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E. FRANKENTHALER, Gr. Treas., New York.

HENRY LICHTIG, Ch. Endowment Com., New York.

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SAMUEL SPITZ, Grand Master.

ABRAHAM HAFER, Grand Secretary.

A. E. KAREISEN, Grand Treasurer.

Ex-Grand Master Julius Harburger, of the Independent Order Free Sons of Israel, addressed the members of the order at the rooms of Zion Lodge Sunday evening, May 22, at Lenox Hall, corner Seventy-second street and Third avenue. He said in part:

"Anti-semitism should not gain a foothold on American soil. It is to be deeply regretted that Nassau Hospital, of Long Island, refuses to admit doctors to hospital work because of their Jewish faith, but is very solicitous in taking their contributions. This un-American know-nothing, puritanical, fanatical brainless, insipid, board of directors still clings to the days of barbarism, persecution, hate and uncivilization, and should not be supported by decent people. It is unbelievable that a supposed humane institution doing charitable work could so demean itself as to openly confess that its doings are those of traitorous acts and in violation of the fundamental principles of our government. This hospital should be investigated and a legislative committee appointed, where in my opinion other acts and violations will be uncovered, in consonance with its brutal, insulting, inconceivable doctrines of inculcating a spirit of religious intolerance, following the precept of Russian barbarity and cruelty. Our country is too great and liberty loving as to allow so pernicious a system to prevail in any of our hospitals under the guidance of imbecile ignoramuses and asses."

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- 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.
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- CHAARI ZEDEK (Harlem Branch), 121st st. and Lenox av.
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- HAND IN HAND CONGREGATION, 723 E. 145th st., Bronx.
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- KEHILATH ISRAEL, 1162 Jackson av., Bronx.
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- 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.
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- TEMPLE ISRAEL OF HARLEM, 120th st. and Lenox av.
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CHILDREN'S PAGE.

THE DESERT.

DEAR CHILDREN:

"**B**EMIDBAR" is the name of the Sedrah that we read this Sabbath (Numbers, chap. 1 to chap. 4, par. 20). It is also the name of the fourth "Humesh," which tells us about the wonderful life that our fathers led in the great wilderness of Sinai and teaches us a great many lessons explaining Israel's existence unto this day in spite of being shut up in ghettos, where he could not mingle with the rest of the world, of which you will read when you are old enough to understand Jewish History.

With his God to take care of him, Israel did not need the entire world and all its billions of people who were continually waging war against each other.

Yes, dear children, the Desert was a great school for the Jewish nation and there will come a time, say the Prophets, when the Desert will receive its reward for its hospitality—a Desert's hospitality? That sounds strange, doesn't it? It is explained, as usual, very prettily, by our beloved preacher, the Dubner Maggid, of blessed memory.

In a certain city there lived two brothers: one was rich, the other was poor. They had a third brother in a foreign land, who used to come to that city once in a while, and whenever he came he used to stay at the home of the rich brother. In the course of time the third brother, who lived in a foreign land, was appointed rabbi and preacher of his community.

It happened once that he was invited to preach in the city where his brothers lived. When he arrived at that city he put up at his rich brother's house as usual. The community of that city liked his preaching so well that they would not allow him to partake of aught of his brother's fare, but insisted on sending him in the most delicious food and most refreshing beverages. His poor brother then came to him and said, "Tell me, dear brother, why do you not wish to stay with me?"

"Why were you silent until now?" asked the latter.

"Because," replied the poor man, "I did not dare to ask you, before, to stay with me, as I did not have the means of keeping you. But now that the community is supplying you with everything, I am just as good, for you, as your rich brother."

"Very true," said the rabbi, "your claim on me is just as good as your brother's; but that would have been a good claim if you had invited me to your house before I accepted your brother's hospitality—now that I am in his house, what argument can you offer to induce me to leave your rich brother and come into your house?"

"That is just my argument," replied the poor man, "because he is my rich brother, therefore you should prefer to stay with me, for, no doubt, the community is sending you more food than you can eat yourself, and our rich brother, not needing it, throws out what you leave over. But if you were at my house, I and my entire family could live on what you leave over."

This illustrates the claim of the Desert for its future reward.

So long as we are fed by the Almighty in a natural manner, from the dew of the heaven and the fat of the earth, we cannot live anywhere else but in a cultivated country. Not so in the future. When the Holy One (blessed be He) will provide everything for us in a supernatural manner—and He will sustain us solely through miracles—it will then be all the same to us whether we live in a productive land or in a desert. But what claim will the Desert have on us that we should live there rather than in a fertile place?

It will claim that when it harbored us for forty years after we left Egypt it had no share of the heavenly food we then obtained from the Universal Provider (blessed be He), and its claim will be acknowledged by the Holy One, who will "allure

Israel, His betrothed, and lead her forth into the wilderness, and will speak comfortingly unto her heart and will give her her vineyards from there and the valley of sorrow as an entrance for hope" (Hosea ii). In other words, the Desert will become even more fertile and productive than the cultivated countries because of our presence there. Then—

"The wilderness and the dry land shall be glad thereat; and the desert shall rejoice, and blossom as the lily.

"It shall blossom abundantly, and rejoice, yea, with joy and singing; the glory of Lebanon shall be given unto it, the elegance of Carmel and Sharon; they indeed shall see the glory of the Lord, and the excellency of our God" (Isaiah xxxv).

That will be when our true Messiah will come, for whose coming we are hoping every day.

בן אהרן

The Nautical Alphabet.

BY CHRISTINE WOOD-BULLWINKLE.

A is the Anchor, and B is the Buoy.
C is the Chaperon, "furdy" but coy.
D are the Dolphins who play at the bow.
E is the East wind that kicks up a row.
F stands for "Father" the (chaperon's after)
G is the Girl with the contagious laughter
H stands for "Highballs" (on shore they are sold)
I stands for "Ice" to keep the same cold.
J is the "Joy" the yacht owner knows
Kounting the cost of his white yachting clothes.
L stands for Ladies and Lemons and things
M is the Music which Marion sings.
N are the "Nereids" who make much commotion,
O is, of course, the bloomin' old Ocean.
P is the Pilot, who's traveled abroad.
Q is the "Quay" where folks get aboard.
R is the "Roar" from the sea serpent's lair
S is the "Sea-sickness" (oft called "mal de mer")
T stands for Tommy, who stands at the wheel
U is for "you," when in summer you feel
Valorous, vain, victorious quite,
When sailing with Winnie, who's dressed out of sight.
X is the "expense list" horribly long
Y stands for Yachting!—and now my song
Zealously written, must come to an end
To it's deep logic, yachtsmen, attend!

CONUNDRUMS.

How is a successful gambler always an agreeable fellow? Because he has such winning ways.

Why does a donkey prefer thistles to corn? Because he is an ass.

Why is steam power in a locomotive like the goods loading a ship? Because it makes the car go (cargo).

Why was Grimaldi like a glass of good brandy and water? Because he was a tumbler of first-rate spirit.

Why is a man in jail and wishing to be out like a leaky boat? Because he requires bailing (baling) out.

Why is a congreve box without the matches superior to any other box? Because it is matchless.

Why was Phidias, the celebrated sculptor, laughed at by the Greeks? Because they said he cut a pretty figure.

Why may a professor without students be said to be the most attentive of all teachers? Because he has only two pupils and they are always in his eye.

DON'T PAY A DOLLAR for a Turkish bath, but get a ten-cent cake of **HAND SAPOLIO** which lasts a month, and see what a luxury a bath can be made. Have a cake on the washstand to keep the hands soft, prevent sunburn, roughness, etc.

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The greatest of all flatterers is self-love.—*Rocheffoucauld.*

Every man is his own greatest dupe.—*W. R. Alger.*

Perseverance and audacity generally win.—*Mad. Deluzy.*

A wise man's day is worth a fool's life.—*Arabic.*

Peace is rarely denied to the peaceful.—*Schiller.*

God heals, and the doctor takes the fee.—*Franklin.*

Every noble work is at first impossible.—*Carlyle.*

They also serve who only stand and wait.—*Milton.*

Patience is bitter, but its fruit is sweet.—*Rousseau.*

With loads of learned lumber on his head.—*Pope.*

Words are but pictures of our thoughts.—*Dryden.*

No man can be wise on an empty stomach.—*George Eliot.*

Victory belongs to the most persevering.—*Napoleon.*

Every one is a physician or a fool at forty.—*Old Maxim.*

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Quantities limited to three garments at a price!

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Nainsook—lace, insertings and ribbon run heading—reg. 28. June Sale.....	.18	Nainsook and Muslin—round, V or high neck—lace or emby—reg. .69.....	.46
Nainsook and Crossbar Lawn—ribbon run embroidery and lace insertings front and back—value .39—June Sale.....	.27	Nainsook—deep Empire yokes with allover embroidery and lace top or insertings—reg. .98.....	.69
Soft finish Nainsook Covers—elaborate yokes of lace or embroidery and lace—reg. .65—June Sale.....	.47	Nainsook, Cambric and Muslin—neat and showy styles—reg. \$1.29 and \$1.39.....	.94
Fine Nainsook—elaborate styles with lace or emby medallions—reg. .98—June Sale.....	.69	Sheer Nainsook Night Dresses—round yoke of emby, with wide emby or lace and ribbon headings—reg. \$1.69.....	1.24
Sheer Nainsook—15 styles with lace or emby—reg. \$1.29—June Sale.....	.94	Dainty Nainsook Gowns—beautiful Empire styles with entire fronts of lace and embroidery—others with reg. \$2.69.....	1.94
Extra fine Nainsook—over a dozen attractive lace trimmed models—reg. \$1.69.....	1.24	Fine French Nainsook Gowns—square or circular neck and choicest laces or emby—reg. \$3.25—June Sale.....	2.45
Special values in finer to \$4.98.		French Nainsook Night Robes—deep round yoke and entire sleeves of lace with wide ribbon drawing and motifs of Venice lace—reg. \$4.98.....	3.94
WOMEN'S DRAWERS.		Novelties in finer Night Dresses to \$12.98.	
Cambric—hemstitched ruffle and tucks—value .35.....	.19	WOMEN'S COMBINATIONS.	
Muslin and Cambric Drawers—embroidery or lace and two inserts—reg. .40.....	.35	Nainsook—deep yoke of lace in combination designs—drawers or skirts—reg. .98.....	.69
Nainsook and Cambric—with embroidery or lace—reg. .65—June Sale.....	.49	Nainsook and Lawn—Allover lace inserted yokes with emby galleons or medallions—worth \$1.49.....	.94
Fine Nainsook—newest fancy effects, including the popular Marcella style—reg. .98.....	.74	Fine Nainsook Combinations—more or less trimmed with laces or embroideries—trimmed skirts or drawers—worth \$1.79.....	1.24
French Nainsook Drawers—circular and straight ruffles of fine laces or embroideries—reg. \$1.49.....	.94	Dainty Nainsook Combinations with fine durable laces and French emby'd medallions—also Allover emby or crepe combinations—worth \$2.98.....	1.94
Extra Fine Nainsook—wide circular flounce, with emby medallions and double row lace; also other lace trim'd styles—reg. \$1.69.....	1.24	Fine French Nainsook Combinations—trim'd in dainty effects—reg. \$4.49.....	2.94
Special in finer Drawers to \$5.69.		Finer Combinations to \$10.98.	
WOMEN'S SKIRTS.		EXTRA SIZE UNDERWEAR.	
Soft Finish Muslin—lawn ruffle with H. S. hem and three H. S. tucks—reg. .59—June Sale.....	.38	Extra Size Corset Covers—Fruit of Loom Muslin—high neck—tight fitting—1 to 52 bust—worth .35.....	.19
Muslin Skirts—deep flounce with lace or emby—reg. .89.....	.69	Extra Size Drawers—soft finish muslin—1. S. ruffle—sizes to 42 band—worth .49.....	.28
Cambric Skirts—deep lawn flounces with wide lace or deep embroidery—reg. \$1.29.....	.94	Extra Size Night Dresses—emby insertings—with cluster tucks—worth .69.....	.45
Cambric Skirts—elaborate styles—reg. \$2.49 and \$2.69.....	1.94	Extra Size Cambric Skirts—emby or lace—reg. \$1.69.....	.94
White Lawn Skirts—handsome models with emby or lace trim'd flounces—reg. \$4.98.....	2.98	Extra Size Chemises—Cambric and Muslin—sizes 46 to 52—reg. .59.....	.47
Cambric and Lawn Skirts—deep flounces of elaborate open embroideries or wide lace and inserts—reg. \$6.49.....	4.98		
Finer Skirts to \$28.98, including elegantly trim'd models that cannot be duplicated elsewhere under 25% more.		CHILDREN'S UNDERWEAR.	
CHEMISES.		Muslin Drawers—hem and 5 tucks—1 to 4 yrs.....	.11
With Hemstitched Lawn ruffle—value .35.....	.19	Cambric Drawers—ruffle of good emby—tucks above—2 to 10 yrs—reg. .35.....	.24
Cambric Muslin—round, square or open fronts—reg. .59.....	.46	Muslin Skirts—Hemstitch ruffle or tucks and lace—1 to 11 yrs—reg. .29.....	.18
Skirt Length Chemises—fancy lace and ribbon or galleon or medallion emby—reg. \$1.29.....	.94	Children's Cambric Skirts—six pretty styles with lace or emby, or clustered tucks—4 to 16 yrs—reg. .59.....	.45
Finer Chemises to \$6.98.		Children's Muslin Night Dresses—H. S. lawn ruffle—1 to 6 years—reg. .49.....	.27
PRINCESS SLIPS.		Cambric Night Dresses—emby inserts and tucks—2 to 14 yrs—reg. .69.....	.40
White Lawn—fancy lace trim'd yoke and skirt; value \$1.39.....	.94	Cambric Corset Covers—reg. .29.....	.17
Nainsook—deep yoke of lace with emby medallions outlined with lace—skirt with tucks, lace and three inserts—value \$2.98.....	1.94		
Fine Nainsook and Lawn—Yoke with open emby and allover emby'd skirt of rich lace trim—value \$4.69—June Sale.....	3.64		
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Regular prices, .39 to \$2.69.	
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Regular prices, \$1.98 to \$6.98.	
BABIES' SHIRTS.....	.14 .43 .74
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Black Hair or Chip—newest shapes—a most opportune offering.

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