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America's Leading Jewish Family Paper

KISLEV 22nd, 5671.

VOL. LVI. No. 21.

NEW YORK, FRIDAY, DECEMBER 23D, 1910.

10 CENTS PER COPY.

Strange Leaves from Jewish Annals.

By J. FUCHS.

VII—THE CAUSE CELEBRE ROHLING-BLOCH.

1.

IT IS one of the most exquisite ironies of literary history that the Talmud, on two occasions, became the topic of animated discussion throughout Western Europe, not through any effort on the part of the Jews to make the nations of the earth acquainted with their literary treasures, but both times through the fanatical endeavor of Jew-baiting Catholic priests to misrepresent talmudical tenets before a lay audience of Gentiles and through the international scandal following in the wake of such attempted "exposures." The cases of Pfefferkorn-Reuchlin and Rohling-Bloch afford many curious analogies, not the least important of which is the complete victory of the Jewish protagonists of the sixteenth and nineteenth centuries over their defamers in public battle of argument. It is not my present purpose to dwell on such analogies, but rather to point out one important difference:

At the time of the Pfefferkorn-Reuchlin-Hutten contention the bulk of the German nation was totally illiterate. There was not one German in ten, anno 1515, who could sign his own name, let alone read polemics on learned topics. The whole battle, no matter how much dust it raised among the *clerici*, passed over the heads of the common people. The illiterates of 1882 were a negligible quantity among the German and Germano-Austrian bodies politic. The clash and fury of argument *in re* Rohling-Bloch had for an audience practically the entirety of German speaking people all over the globe. A brief review of this *cause celebre*, in the days of the Hilsner affairs, will probably not come amiss.

2.

The Jewish community of Vienna, in 1882, numbered about 75,000 heads. Antisemitism at that time was a latent force in the capital of Austria. Of its astounding poten-

tialities of political development within the city no one had the slightest idea—least of all the Antisemites themselves. In the legislative bodies of municipality and Empire they were very scantily represented. In the town council they mustered

doings, save the comic journals of the metropolis. Yet all this time a most stubbornly Anti-Jewish sentiment was really wide spread among this community of nearly one million souls, a sentiment which was only biding its time and waiting for

unscrupulous Catholic parson, named Rohling, were eagerly absorbed by the town mob of Vienna and of the other populous centres of the Austrian Empire. Two hundred thousand copies of these lurid libels on Judaism had been sold before they

rare. Thus, for example, it was discovered during a literary *enquete* in 1888 that the book of widest circulation in the German language was an obscure *Schundroman*, published in instalments and celebrating the murderer, Hugo Schenk—an opus circulating in over one million copies!

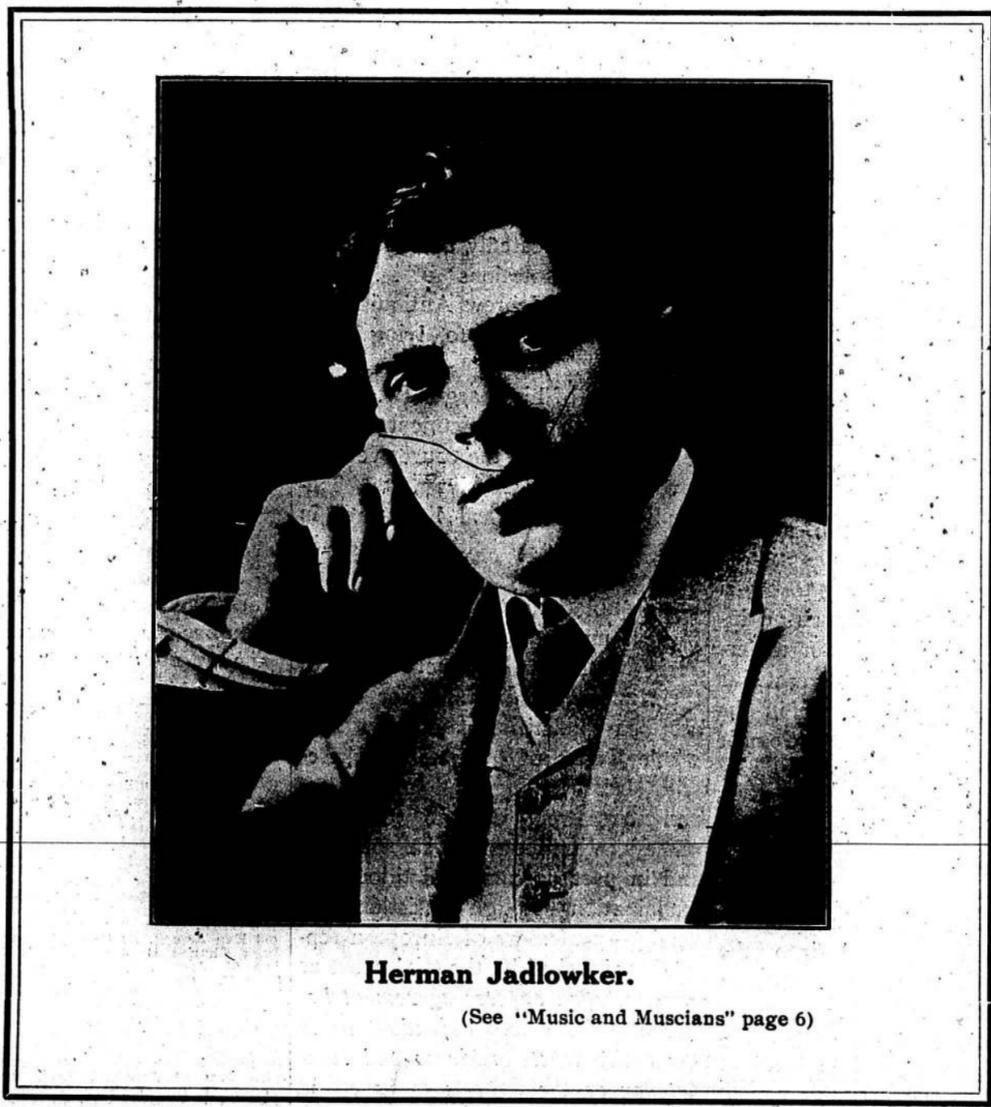
This *Schundroman* was a harmless press product compared with the writings of Rohling. A literature more replete with vilest mediæval venom cannot be imagined. But as to the personalia of the author first:

Dr. August Rohling [a name, by the way, signifying "rowdy" in German] was a member of the Catholic Theological Faculty of the University of Prague, the oldest and one of the most renowned German universities on earth. At the time of his celebrated collision with Dr. Bloch he was forty-three years of age, a canon of the Cathedral of Prague and academic lecturer on Hebrew antiquities. In 1871 he had written and published a book entitled "The Talmud Jew," which, during his polemics with Dr. Bloch, was exposed as a mere transcript, without credit given, from Eisenmenger's "Endecktes Judenthum," vulgarized, modernized, and interspersed with forged or mistranslated Hebrew quotations. This sorry rehash of a book two hundred years old and absolutely unknown to the general run of readers, went through twelve editions in the original and was translated into at least three European languages. Notwithstanding this, the author was almost completely unknown to the upper class public of Vienna, when he suddenly achieved a tremendous notoriety through a series of anti-Semitic articles published in the Vienna "Tribune," a daily which shortly thereafter had to suspend publication. His articles were subsequently collected in book form and published under the title: "My Answer to the Rabbis." For this collection of articles he claimed in open court a

about a bakers' dozen. In the *Reichsrath* there were some five or six avowed Antisemites, among nearly four hundred deputies. They were generally accounted eccentrics and nobody took them seriously or cared anything for their sayings and

competent leadership to crystalize into one of the most powerful political cabals of modern times. It was in those day of "underground Anti-Semitism," so to speak, that the calumnious anti-Jewish writings of an ignorant and most

attracted the attention of the broad masses of the Jews and of the educated public in general. Such examples of printed matter swamping the lowest strata of society and yet remaining obscure until an accident drags them to light, are by no means



Herman Jadlowker.

(See "Music and Musicians" page 6)

circulation of over a hundred thousand copies.

The sensation created by these articles in Vienna and all over the Empire might be fitly compared with the tremendous uproar that would ensue, if a mailed knight in the full war panoply of the fifteenth century or a monk clad in the regalia of a grand inquisitor were suddenly to make his appearance on the streets of a modern metropolis.

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Cayenne. "A complete annihilation of the moral law" he declared to be the chief characteristic of the Talmud. But what made Dr. Rohling such an astounding original was, first, his style, which consisted of an inimitable mixture of grossest Capuchin vulgarity with a pompous show of Hebrew learning, and secondly, a naive twelfth century notion about the complete propriety and efficacy of oaths as the best means of corroborating a disputed academic thesis. This notion of the crusading age amounted with him to a perfect mania. He would first drench and overwhelm his ignorant readers with hundreds of Hebrew, Latin and other texts in alleged support of his theory of Jewish ritual murders, and then, when challenged by competent authority, he would offer to make oath as to the truth of his revelations, exactly as a Dominican friar would have done, say six hundred years ago. The theory of purgation by oath was as essential a component in the mental make-up of this anomalous personality as his hesitating belief in the eternal damnation of Protestants and Jews and his monkish dexterity in falsifying, inventing or wrenching out of context any number of Hebrew, Latin or French quotations. He offered oaths on every possible occasion. "Das nehme ich auf meinen Amtseid" (I'll take that upon my oath-of-office) became a standing argument with him in all his anti-Jewish contentions. In his "Answer to the Rabbis" he offered to make oath in proof of the alleged fact that ritual murder forms an important oral tradition among the Jews. When the provincial court of Prague inhibited the circulation of this pamphlet, he offered "to take a most sacred oath" asseverating the truth of the entire contents of his work. In a public letter to a Hungarian anti-Semitic deputy he made offer to swear in court to the truth of the following discovery: "In 1868, he declared, a Hebrew work was published in Jerusalem under the auspices of Sir Moses Montefiore," wherein the shedding of the blood of a non-Jewish virgin was recommended to the Jews as a most sacred act and one pleasing to God. The villainous intent of such an invention will be all the better understood when it is considered that this assertion was publicly made in the columns of a Hungarian anti-Semitic daily at the time of the trial of Tisza-Eszlar. With the offer of such an oath the measure of Dr. Rohling's unpunished defamations of the Jews was full. An aggressive champion of the Jewish cause stepped into the arena of publicity now in the person of Dr. Joseph S. Bloch, a learned rabbi of Floridsdorf, near Vienna, a man temperamentally fond of, and fit for, protracted battle of argument—a first-rate fighter, possessed of an enormously retentive memory and a bulldog-like pertinacity in his fighting. In four articles printed in the Vienna "Morgenpost" of July 1-4, 1883, he stigmatized Dr. Rohling's readiness to make oath on a parcel of most atrocious inventions as "A Proffer of Perjury," inviting Rohling to sue him for libel. Thus cornered, no choice was left

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to the man of purgatory oaths—he had to accept the challenge. On the 10th of August, 1883, he entered suit against Dr. Bloch before the provincial court of Vienna. Dr. Bloch, in his capacity of deputy to the Reichsrath had to waive his immunity first to clear the field for forensic action, and since the necessary formalities could not be gone through during recess of the House, the formal indictment against him could not be produced before the 18th of March, 1884. Of the savage indignation of the defendant against this new Haman about to face him in court the following incriminated passages from his "Morgenpost" articles will give an idea: "This Professor of Hebrew Antiquities is unable to read a single line of Hebrew correctly. But in lieu of Hebrew he has an oath so strong as to break through walls and to prove anything and everything against this ever-threatening peril of perjury we must protect ourselves. I publicly accuse the said Rohling of the crime of proffered perjury and am ready to stand in court to my charge and to prove it . . . he has already made oath repeatedly upon fictitious Talmudical quotations. . . this Professor of Hebrew Antiquities at Prague has taken to lying as a trade." In proof of his charges Dr. Bloch, in answer to the indictment against him, submitted to the court over 400 texts quoted by Rohling from Talmudic and rabbinical literature in support of the atrocities charged in his works against the Jews, showing these quotations to be one and all forged, mutilated, wrenched out of their context to the perversion of their intent and meaning, or boldly ascribed to fictitious authors. This whole welter of quotations, where-with Dr. Rohling had avalanched and overawed 200,000 Christian readers, was found to be spurious and in part downright fictitious, on examination through Christian university—professors of European reputation, invoked by the trial court as experts, upon express agreement between plaintiff and defendant as to the entire trustworthiness and competency of the experts to be called for. It took twenty months to sift this enormous pile of falsifications. The result of this investigation was so crushing that Dr. Rohling did not wait for the experts invoked by himself to speak up in open court. On FILES CURED IN 6 TO 14 DAYS. Your druggist will refund money if PAZO OINTMENT fails to cure any case of Itching, Blinding, Bleeding or Protruding Piles in 6 to 14 days. 50c. If druggist hasn't it, will be sent postpaid on receipt of price by Paris Medicine Co., St. Louis, Mo.

the 24th of October, 1885, the preliminary examination, extending over several years, came to an end, and term for the trial was set for the 18th of November. A few days before the curtain was to be rung up on this forensic drama Dr. Rohling took ignominiously to flight, by withdrawing his libel suit against Dr. Bloch, to the consternation of his Anti-Semitic friends and to the utter amazement of an audience of European dimensions eagerly expectant of the contest. But his retreat only saved him from the consequences of a criminal persecution on the charge of actual and attempted perjury. It could not save him from infamy, for Dr. Bloch's attorney and colleague in the Reichstag, Dr. Joseph Kopp, immediately thereafter published the proofs of Rohling's manifold literary forgeries and misquotations in a pamphlet, which, among other items, proffered such indisputable proof of Rohling's ignorance of Hebrew, that the Austrian minister of education was forced to drop the canon a hint that his resignation as Professor of Hebrew Antiquities would be acceptable. Dr. Rohling acted upon the hint, and through the trap-door of obscurity disappeared forever from the public arena. In history he ranks with the most impudent of mankind—with Pfefferkorn, with Titus Cates, with all those who owe their niche in the Hall of Fame to brazen foreheads and black hearts.

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MUCH ADO ABOUT NOTHING

By REV. JULIUS SILBERFELD

Newark, N. J.

You will often find in life a man, working assiduously, though sometimes unconsciously, to undermine a certain principle, and when the havoc has been wrought, when his destructive efforts begin to take effect, and the whole structure lies a mouldering heap of ruins at his feet, he will stand bewildered and surprised, and will not admit to himself that he is the author of all that wreck and destruction, that through his persistent agitation he brought about this chaos and confusion. People are only too ready to take part in mischievous investigations and insinuations, but are quick to disclaim all responsibility for the serious consequences. Take, for instance, the malignant attacks and aspersions of character indulged in by some newspapers against public officials. These journals do not stop at anything in their violent denunciations. And yet, when some weak-minded or criminally inclined individual takes these newspapers at their word and translates their vicious propaganda into action by making a murderous attack or even committing assassination, these same newspapers will be the first to decry the outrage and denounce the assassin, and will not for a moment confess that the deluded criminal or fanatic was merely their blind instrument, and that they ought to be held accountable for his murderous act.

This same fact has been demonstrated in the Jewish camp during the last few weeks. An exponent of radical Judaism, a worshiper at the shrine of sensationalism, a man who wants to out-Herod Herod, to out-radical all radicals, went to the limit of his extreme radicalism by instituting "union" services between his so-called "synagogue" and a Unitarian and a Universalist church. At once a hue and cry went up from all the leading Jewish rabbis of this country, denouncing the innovation and declaring this sensational coup as a menace to Judaism. Especially emphatic in their disapproval were the rabbis of the reform wing, the leaders of radical Judaism. And here is where the surprise comes in. For years and years the reform pulpit in America has resounded with appeals to abolish anything and everything that is distinctly Jewish, to do away with Jewish traditions and Jewish ceremonies; for years and years we have heard the reform Jewish pulpit ring with eulogies on the Man of Nazareth, proclaiming him the chief of the Jewish prophets, the greatest of all rabbis, the incarnation of all perfection and the inspiration for us to lead like him a "Christlike" life; for years and years we have been treated to expositions on the similarity between Judaism and liberal Christianity, on the feasibility of union among all religious denominations, and other glittering and somewhat meaningless platitudes—and, now that they who sowed the wind have reaped the whirlwind, now that one of their numbers has taken the log-

ical step from the radical point of view and has all but amalgamated with two Christian churches, these same preachers of Jewish Nihilism are amazed and alarmed at such a radical departure from the tenets of Judaism! Not for a moment does it occur to them that for years and years they have been working to bring about this very result which they now so deeply deplore, that by their reckless disregard of all tradition, by their sneering at all authority, by their trampling upon all that is sacred and holy in the Jewish household and by their emphasizing the fallacious doctrine that every man can do what he pleases as regards religious observances, they have paved the way for the disintegration of Judaism and its ultimate absorption by the church.

Dr. Schulman, who, on the occasion of the tenth anniversary of his connection with his present congregation, was hailed as the leader of Reform Judaism in America, also deprecates this sensational innovation, and among his many arguments he says: "Watering away Judaism cannot make better Jews." It would indeed be comical if it were not also tragical to hear radical reformers complaining about the "watering way of Judaism." What has the whole American reform movement been if not a continuous "watering away of Judaism"? In comparison with this watering, the watering of stocks in Wall Street looks mild indeed! This process of watering has been going on for the last fifty years without hindrance or molestation. So much water has been poured into the source of Judaism that it has almost lost its whole efficacy and vitality, its whole invigorating influence. It is now all water. The exponents of radicalism have tried their utmost to make the service in the temple anything and everything but Jewish, hardly distinguishable from a Unitarian or a Universalist worship. And yet they now lament the "watering away of Judaism!" They stand amazed when they see their own pet theories carried to their logical conclusion!

But if this unheard-of innovation has served to rouse our reform brethren

and make them realize the error of their ways, then this new-fangled trinity of worship, instead of being a danger to Judaism, is rather a blessing in disguise. There is no necessity for going into hysterics about these union services. Judaism as a whole is not threatened. One more or less traitor to Judaism will do us no harm. In the course of our history we come across many apostates, and some of them were bent upon doing infinite harm to the Jew and Judaism. And yet we have survived them all. If we could withstand the malicious slanders of a Paul de Santa Maria, of a Geronimo de Santa Fe, of a Levi ben Shem Tom, or of the worst of all, Josef Pfefferkorn, we can indeed afford to treat lightly this comparatively harmless attempt at apostasy in our own midst. But it certainly is of the utmost importance for us to know whether our brethren of the reform wing are sincere in their repentance, and whether they are ready to make amends and atone for their actions in the future. And, judging from their utterances, I believe they are sincere in their *Tshukah*, and with characteristic Jewish mercy we are ready to forgive and forget.

A great writer has declared that the hardest words to pronounce are the words, "I made a mistake." When Frederic the Great had lost a battle he wrote to the Senate: "I have just lost a battle, and it is my own fault." This confession, declares one of his biographers, shows more heroism than all his victories. And, therefore, if a man like Dr. Hirsch, whose radicalism hitherto has known no bounds and limits, who has shown his contempt for everything dear to the Jewish heart, who has become notorious through his utter disregard of all Jewish tradition by the substitution of Sunday for Saturday, by the doing away with the ark and the scrolls of the law in his temple, by the abolition of many Jewish festivals, and other destructive measures—if a man of Dr. Hirsch's caliber, openly confesses, speaking of the radical innovation of the Free Synagogue of New York: "My sins I remember to-day," and then goes on to admit that it was a mistake to eliminate the scroll and hints that this mistake can easily be rectified, that "the 'soul' of Israel demands its own, the 'feeling' of Jewry is a factor that must not be slighted"—if such "confessions" have been prompted by this crowning attempt of radicalism to almost completely amalgamate with the church, then we ought to be

(Continued on page 15)

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ITEMS OF INTEREST IN THE JEWISH WORLD.

Twenty-three Jewish families have been expelled from Sebastopol.

The Revere Hebrew Association of Revere, Mass., is a recent incorporation.

Omaha, Neb., now has its Hebrew Free Loan Association.

The Beth Israel Congregation of Lima, O., has been incorporated.

At their last meeting the Reading, Pa., Y. M. H. A., considered the question of purchasing its own home.

M. Enrico Gilcenstein has been appointed professor of sculpture at the Warsaw Academy of Arts.

It is estimated that the Jewish population of Buffalo, N. Y., at present numbers 16,000.

Work will begin early next month upon the erection of a Hebrew Institute at Portchester, N. Y.

Mr. William B. Hackenberg has been re-elected treasurer of the Grand Lodge of Masons for the State of Pennsylvania.

The Hebrew Shelter and Aid Society of Racine, Wisconsin, has been incorporated.

The Daughters of Israel Lodge No. 1, of Cleveland, O., will celebrate their golden jubilee on December 27.

David Kessler is presenting a Yiddish version of Charles Coghlan's "The Royal Box" at the Thalia Theatre, this city.

Henry L. Morrison, a young Jewish attorney, has been elected a member of the Common Council of Malden, Mass.

Temple Adath Israel, of Owensboro, Ky., has elected as its rabbi, Rev. Theodore Levy, in place of Rabbi Arthur Zinkin, resigned.

The Jewish congregation, of Belaire, W. Va., is contemplating the erection of a new synagogue, upon which work will be started early in the spring.

The old home of the Hebrew Infant Asylum, on Eagle avenue, this city, at one time occupied by the Deborah Nursery, was sold to a builder last week.

A hundred and twenty Jewish families, consisting of the widows and orphans of merchants of the first guild, have been ordered to leave Moscow by April 1, 1911.

M. Saint-Paul, member of the French Council of State, has been appointed member of the Consultative Committee instituted at the Ministry of Finance.

The Russian Jews are celebrating this month the seventieth birthday and the fiftieth anniversary of literary activity of M. Alexander Harkavy.

Max G. Cohen has filed articles of incorporation for the Hebrew Workmen's Free Loan Association of Portland, Oregon.

Aaron E. Greenwald, prominent in the Philadelphia Jewish community, and for 43 years the secretary of the Mercantile Club, died suddenly on the 14th inst.

Hon. Oscar S. Straus has been appointed one of the trustees of the \$10,000,000 fund recently given by Andrew Carnegie for the abolition of war and the establishment of permanent peace.

Aaron Greenberg and his twin sister, Mrs. Esther Nathan, of Chicago, Ill., celebrated their seventy-fifth birthday on the 19th inst.

The students of the Faculty of Law of Paris, who last year organized violent demonstrations against M. Lyon-Caen, at that time dean of the faculty, have started a fresh agitation against a Jewish professor, M. Wahl, son-in-law of M. Narcisse Leven, whom they prevented from delivering his lectures.

From all appearances, the proposed consolidation of the eleven Wilmington, Del., Jewish organizations will soon be effected and a suitable building erected.

The Miriam Club of Chicago, Ill., which maintains a home for self-supporting girls, realized \$3,500 through a bazaar held on the 10th inst.

Rabbi Gerson B. Levi, of Chicago, Ill., announces that he has declined a call to the pulpit of the London, Eng., Jewish Religious Union.

Baron David Gunzberg's illness has taken a turn for the worse, and his condition is described as extremely grave. The Baron is suffering from cancer.

The annual convention of the Ohio Jewish Religious Education Association will be held at Dayton on December 25-27.

A federation of Orthodox Jewish Congregations of Cleveland, O., has been effected, and Rabbi B. Gittleman elected chief rabbi.

Congregation Mishkan Tefila, of Roxbury, Mass., will hold a golden jubilee celebration beginning on Monday, December 26.

Rev. Joseph Rauch, at present in Sioux City, Ia., has been extended a call from Cong. Achduth Vashalom of Fort Wayne, Ind.

The United Hebrew Schools, of Indianapolis, Ind., has been organized for the purpose of establishing two Hebrew free schools, one on the north side and one on the south side of the city.

At its annual meeting last Sunday the Mishkan Israel Congregation, of New Haven, Conn., voted to erect a handsome chapel at its cemetery. The cost will be about \$15,000.

The Duma has rejected Deputy Freedman's proposal granting facilities to the Jews to open Saturday courses, and has prohibited non-Christians from acting as teachers in the elementary schools.

At the recent municipal elections held at Johannesburg, S. A., Mr. Harry Graumann was returned head of the poll with a majority of more than 2,000 over the second on the list.

The \$40,000 Neighborhood House of the Portland, Ore., Council of Jewish Women, erected in South Portland, was dedicated on the 7th inst. Mayor Simon was the principal speaker.

Governor White has appointed Joseph L. Bittenweiser of this city, as a manager of the State Insane Asylum, at Central Islip, L. I., to succeed Mr. Maximilian Toch, resigned.

A delegation from this city, headed by Max J. Kohler and Abraham I. Elkus, held a long conference with Secretary Nagle last Thursday respecting the immigration situation.

William Hirsch, who has been superintendent of the New Orleans, La. Young Men's Hebrew Association for the past four months, has handed in his resignation.

The Right of the Duma will shortly meet for the purpose of considering a counter proposal to the bill prohibiting all Jews from residing in the capitals and in the large cities of Russia.

It is probable that the uncompleted building of the Central United Presbyterian Church in Linden street, near Bushwick avenue, Brooklyn, will be sold and converted into a synagogue, as an offer for that purpose has been made.

The Duma Committee has resolved to accord to Jews holding estates on long terms of lease the right of purchasing the land, the agrarians arguing that they, as landowners, ought to possess the privilege of selling their property to all people without distinction of religion.

The degree of D. Sc. honoris causa has been conferred by Oxford University on Prof. Raphael Meldola, the well-known chemist, whose biography was published early this year in the "Jews and Science" series in THE HEBREW STANDARD.

A testimonial dinner was given by the Unity Club of Brooklyn to Secretary of State-elect Lazansky last Wednesday evening, but the guest of honor was unable to be present, being delayed on ship-board owing to stormy weather.

"The Maestro's Masterpiece," a new music drama by Edward Locke, will be produced by Arthur Hammerstein on Jan. 20, 1911. Samuel S. Schneider, a recruit from the Yiddish stage, will have the leading role.

The Duma last week honored the memory of the late Dr. Pirogoff on the occasion of the hundredth anniversary of his birth. The deceased was a good friend to the Jews. As Curator at Odessa he fostered Jewish education and assisted the Chedarim and Talmud Torahs.

The will of the late Emanuel Levy, filed for probate in this city last Thursday, provides that on the death of his wife the entire estate, consisting of \$10,000 in realty and \$40,000 in personal property, will go to the Hebrew Orphan Asylum of this city.

The Adath Joseph Sisterhood of St. Joseph, Mo., have appointed a committee to visit Kansas City and other centres for the purpose of investigating settlement houses, so as to formulate plans for the proposed settlement house to be erected in St. Joseph.

A telegram from Galveston, Tex., dated December 18, says that 50 Jewish immigrants have been ordered deported because they are likely to become public charges. The department refuses to accept the Jewish Immigration Society as surety for any more aliens.

Ex-President Roosevelt is to be the guest of honor at the banquet tendered by the local committee to the delegates of the Union of American Hebrew Congregations at the Hotel Astor, this city, next month. Mayor Gaynor will also be present.

The New York American, which will this year give away many thousands of Christmas baskets to poor families, has arranged for a separate distribution station for Jewish families under the cooperation of the United Hebrew Charities. There will be no "trefa" food distributed.

Rabbi Jacob S. Minkin, of Congregation Mt. Sinai, Brooklyn, has tendered his resignation, to take effect January 19, 1911. Rabbi Minkin is at present taking a post-graduate course at the Jewish Theological Seminary, and owing to the amount of work which this involves finds it necessary to give up his pastorate.

M. Lucien Aaron (who writes under the nom de plume of Delahache and is the author of a recently published remarkable work on Alsace-Lorraine), has been appointed member of a Commission of Inquiry into the economic history of territories which formerly belonged to France. This commission has been formed by the Minister of Public Instruction, and includes among its members some of the most eminent savants in this country.

The Turkish Government has asked the Alliance Israelite University, through the Chief Rabbi of Turkey, to allow several young Mahomedans to enter its Normal School in Paris, and give them a training as teachers. The Central Committee has decided to admit three such students, and the three chosen by the Turkish Ministry of Public Instruction were accordingly admitted to the school last week.

The will of Morris J. Bluen, offered for probate in this city last Friday, provides bequests of \$5,000 each to the Society for Ethical Culture and the United Hebrew Charities and \$2,000 each to the National Jewish Hospital for Consumptives, the Montefiore Home, the Hebrew Orphan Asylum, the Hebrew Sheltering Guardian Society and the Hospital for Deformities and Joint Diseases. The bequest to the Ethical Society and a further fund of \$32,000 on the death of Mrs. Johanna Bluen, wife of the testator, is to be devoted to free scholarships in the Ethical Culture School.

Jewish Territorial Organization.

London, Dec. 6, 1910.

Russian Jewry is agreeably astonished at the exceptional behavior of General Tolmatcheff, Governor of Odessa, in permitting the establishment of a local branch of the Galveston Emigration Organization. The concession followed upon a personal visit to the Prefect by Dr. Jochelmann, accompanied by the veteran Dr. Mandelstamm. The legality of the movement in America is to be formally decided by the Attorney General of the States and the Secretary of Commerce and Labor. In the meantime the American Jewish Committee, the B'nai B'rith and the Union of American Hebrew Congregations, representing the Jews of the United States, has placed before the Governor a series of emigration recommendations in the course of which they say: "The work of the Galveston 'Jewish Immigrants' Information Bureau' aims at preventing the congestion of immigrants of the Jewish faith in the large Northern and Eastern cities by arranging for their distribution from Galveston throughout the West and Southwest, instead of going to New York and other Northern and Eastern cities. The work is based on the theory that the distribution would be best effected at the home of the immigrant, instead of from large American cities where relatives and friends can easily prevail upon them to remain. For this purpose a member of immigrants, mainly men, sailed from Bremen to Galveston under the auspices of the Jewish Territorial Organization and the Galveston Bureau, the Galveston Committee and affiliated societies aiding them to find suitable work in their lines of occupation in the West and Southwest. The voyage is longer and more expensive, but the public-spirited interest of the bureau, through affiliated committees and societies, has succeeded in finding suitable positions for the immigrants after arrival, and has done noble work in distributing these immigrants who would have otherwise landed and remained at the Eastern ports. Accordingly the government, and especially the Bureau of Immigration, should co-operate with and aid the work of such organizations as the Galveston 'Jewish Immigrants' Information Bureau,' and not hinder their beneficial activities."

Young Men's Hebrew Association.

At the religious services this Friday evening, Hon. Alexander H. Geismar will deliver the lecture. Judge Geismar is well known in Brooklyn, where for a number of years prior to joining the judiciary he had been rabbi of Temple Israel. This will be his first address in the Y. M. H. A. course on religious work. On this occasion, a new Chanukah Candelabra, the gift of Mr. Jacob H. Schiff, will be dedicated.

The Hebrew school, which the Kehillah is conducting in the building, and which is known as Preparatory School No. 1, will hold a Chanukah celebration on January 1, for which a special programme is being prepared.

Young Women's Hebrew Association.

The speaker at services this evening will be Dr. Samuel Langer. The children will be addressed at their Sabbath afternoon service by Miss Rebecca Aaronson. A very interesting meeting was conducted under the auspices of the Mothers' Club on Tuesday afternoon, December 20. The speaker on this occasion was Dr. A. Hertzlich, who gave a talk on the care of children.

During the Chanukah week several entertainments will be given commemorative of the Feast of Lights.

On Sunday evening, December 25, the Esther J. Ruskey Religious Circle will entertain the Associate Members in the auditorium. The programme will include several musical and literary numbers as well as a talk on Chanukah by Mr. Max D. Klein, illustrated by stereopticon views.

On Monday evening, December 26, the residents of the dormitory will give a Chanukah party. A scene from Longfellow's "Judas Maccabeus" will be rendered, which will be followed by games and an informal entertainment.

The children of the association will be entertained during Chanukah week by a performance of Mrs. Janie Jacobson's "Jacob Mendoza's Dream." The performance will take place in the auditorium on Thursday afternoon, December 29, and will be given by the members of the Grace Agullar Club, which meets under the leadership of Miss Minna Levi.

Jewish Arrivals at the Port of New York, November, 1910.

Male	2,659
Female	2,307
Total	4,966
From	
Bulgaria	16
Africa	1
Australia	2
Austria	979
Belgium	19
Denmark	2
France	25
German Empire	53
Greece	6
Hungary	251
Netherlands	7
Norway	1
Roumania	247
Russian Empire	2,857
South Africa	8
Sweden	5
Switzerland	4
Turkey in Europe	90
Turkey in Asia	38
United Kingdom	311
Total	4,966
Jewish arrivals in November, 1909,	7,692.

Zionist Chanukah Celebration.

The grand Chanukah celebration in the form of a literary and musical entertainment will be given under the auspices of the Federation of American Zionists on Sunday evening, January 1 (when the seventh candle is lighted) at the Herald Square Theatre, Broadway and Thirty-fifth street. Dr. Schmaryahu Lewin and the Rev. Dr. J. L. Magnes will deliver addresses. There will also be an excellent programme made up of Jewish music and recitations.

Albert Lucas Religious Classes.

The twelfth Chanukah celebration of these classes will be held at the First Roumanian-American Synagogue in Rivington street, on Wednesday, December 28. Silver and gold medals will be presented to the pupils who have passed the examination entitling them to enter the pupil-teachers' class. Candy will also be distributed.

The Maariv service will be conducted by one of the pupils, and the band of the Hebrew Sheltering Guardian Orphan Asylum has again been permitted to attend. Admission is by ticket only.

The Hebrew League.

On Sunday evening, December 25, at 8 p. m., Mr. Adam Rosenberg, lecturer of the Board of Education of the city of New York, will speak at the Hebrew Harlem League, 53 East 107th street, on "Jewish Sketches." Every Saturday afternoon Mr. V. S. D. Aaronson reads and explains passages from "Chovos Ha'Avovos." Those interested are invited to attend this class.

Ohele Shem Association.

The regular monthly meeting of the association will take place on Thursday evening, December 29, at 8.30 p. m., at the Herznstadt, No. 27 West 115th street. The speaker of the evening will be Rev. Dr. D. de Sola Pool, who will take for his theme "Some Noteworthy Jewish Figures of the Middle Ages." All interested in the study of Hebrew literature are cordially invited to attend.

Council Jewish Women.

A Chanukah celebration for members and their children will take place at Temple Beth-El on Tuesday afternoon, December 27, at 2.30. An interesting programme, including an address by Dr. S. Benderly, has been arranged.

Hebrew Kindergarten and Day Nursery Chanukah Festival.

On Wednesday evening, December 28, 1910, at the Educational Alliance, the Hebrew Kindergarten and Day Nursery, of 29 Montgomery street, will hold its annual Chanukah festival and concert. Prominent speakers will be present, and an excellent musical programme will be given. A sketch in Hebrew, entitled "The Maccabees," will be performed by the children of the institution. The public is cordially invited.

The Down Town Talmud Torah.

A large and enthusiastic meeting in the interest of the Down Town Talmud Torah was held last Sunday evening at the Mogen Abraham Synagogue, Attorney street. Mr. William Fischman made the announcement that the new building of the society is nearing completion and will be dedicated in about a month. There will be accommodations for over 1,200 pupils, and Young Israel will be taught the sacred faith and literature of olden times.

The speakers at the meeting were Rev. Dr. Jacob Tarlow, Rabbi Rabinowitz, Mr. Bernard Semel and Mr. J. Masel. A large number of new members were enrolled.

Next "Kehillah" Lecture.

The next lecture of the Committee on Education of the Kehillah will be given in the Assembly Rooms of Temple Israel, of Harlem, Lenox avenue and 120th street, on Thursday evening at 8 o'clock, December 29. This will be the second of the series on "Jewish Communal Problems," and Mr. Samuel Mason, of the Hebrew Sheltering and Immigrant Aid Society will lecture on "Immigration." An address will also be delivered by Mr. Max J. Kohler, and the Hon. Jacob A. Cantor will preside.

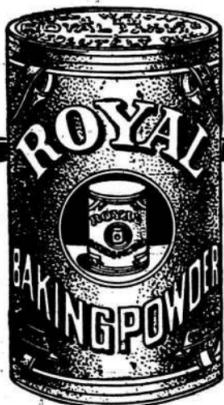
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ENGAGEMENTS.

ALTMAN-ARNSTAM.—Mr. and Mrs. Adolph Arnstam announce the engagement of their daughter Josephine to Mr. Herman Altman. Reception Sunday, January 1, from three to six p. m., at 473 Central Park West. No cards.

BERNSTEIN-BERKOWITZ.—Mr. and Mrs. Julius Berkowitz, of 232 East Seventh street, beg to announce the betrothal of their daughter Anna to Mr. Samuel Bernstein, of this city. At home Sunday, January 1, 1911, from 3 to 6.

GARFEIN-ENOCH.—Mrs. Dinah Enoch announces the betrothal of her daughter Lillie Louise to Mr. Isador L. Garfein. Reception at the Bruch, 222 West 135th street, Sunday evening, December 25. No cards.

GROSS-METZGER.—Mr. and Mrs. Sol Metzger, 130 West 112th street, announce the engagement of their daughter Fannie to Henry Gross, of Astor's, L. I. At home Sunday, December 25, from three to six. No cards.

HANDWERGER-BRAND.—Mr. and Mrs. Simon Brand, of 38 West 113th street, announce the engagement of their daughter Nellie to Mr. Maurice M. Handwerker. At home Sunday, December 25, 1910, from 3 to 6.

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HERMELIN-STRAUSS.—Mr. and Mrs. S. C. Alexander announce the engagement of their daughter, Jeanette Strauss, to Mr. Joseph Hermelin, of New York. Reception Sunday, December 25, from three to six p. m., at 41 Convent avenue, St. Agnes Apartments. No cards.

HYMAN-ROTHENBERG.—Mr. and Mrs. L. Rothenberg, 30 Harper on Place, Brooklyn, announce the engagement of their daughter Florence to Mr. Henry Hyman, of New York. Reception Sunday, December 25, 1096 Park place, after seven.

KOCH-SIFF.—Mr. and Mrs. Louis Siff, of 1364 Seventh avenue, announce the engagement of their daughter Gertrude to Mr. Gaston Koch. Reception, January 8, 1911, from three to six, at Hotel Knickerbocker. No cards.

LESSER-WOLF.—Mr. and Mrs. Julius Wolf, 458 Brook avenue, beg to announce the engagement of their daughter Bertha to Walter D. Lesser. At home Sunday, December 25, after four p. m.

LIPSCHUTZ-MORRIS.—Mrs. Annie Morris announces the engagement of her daughter Hattie to Mr. Daniel M. Lipschutz. Reception at the Heronstadt, 17 West 115th street, on Sunday, January 1, after eight o'clock. No cards.

MARKS-MARKS.—Mr. and Mrs. J. Marks announce the engagement of their daughter Hortense to Sam B. Marks, of Rochester, N. Y. Reception January 1, from three to six, at their residence, 150 West 141st street.

MAY-ZWEIGEL.—The engagement of Miss Celia H. Zweigel, of No. 912 Kelly street, Bronx, to Mr. Sol May is announced. Reception will be held on Sunday, December 25, 1910, from three to six p. m.

NICKELSBURG-PIRSICH.—Mr. and Mrs. E. Pirsich announce the betrothal of their daughter Lillian to Mr. Wm. Nickelsburg. At home, 343 East 77th street, on Sunday, December 25, after seven p. m.

ROBINSON-STRAUSS.—Mr. M. Strauss, of 156 West 141st street, announces the engagement of his daughter Augusta to Mr. Nathaniel Robinson. At home, Sunday, December 25, 1910, from three to six. No cards.

ROSEMAN-FELDMAN.—Mr. and Mrs. Feldman, 1338 Prospect avenue, Bronx, announce engagement of their daughter May to Maxwell Roseman. At home Sunday, January 1, 1911. No cards.

SCHOEN-BASCH.—Mr. and Mrs. Morris Basch, of 2,683 Briggs avenue, Bronx, announce the engagement of their daughter Hattie to Mr. Max Schoen. Reception Saturday evening, December 24, at Berger's 16 d street, near Prospect avenue, Bronx, at eight o'clock. No cards.

SHERMAN-ROSENGARTEN.—Mr. and Mrs. E. Rosengarten announce the betrothal of their daughter Ida to Gabriel Sherman. At home Sunday, January 1, after eight o'clock. Barney Court, north-west corner 177th street and Audubon avenue.

SILVERBERG-WOLFF.—Mrs. P. Wolf, of 997 Union avenue, Bronx announce the engagement of her daughter Millie to Mr. Benjamin Silverberg. At home Sunday, December 25, from three to six. No cards.

SIMON-MAISNER.—Mr. and Mrs. L. G. Eckert announce the engagement of their sister, Miss Ray Maisner, to Mr. William H. Simon. Reception Sunday evening, December 25, seven o'clock, 100 West 139th street. No cards.

STRAUSS-GREENBAUM.—Mr. and Mrs. S. Pels, of 575 West 151st street, announce the engagement of their sister, Elsie Greenbaum to Mr. Benj. Strauss. At home Sunday, December 25, from three to six. No cards.

WOLLNER-OESTREICHER.—Mr. and Mrs. B. Oestreicher, 322 East 73rd street, beg to announce the betrothal of their daughter Florence to Mr. Siegfried Wollner. At home December 25, from three to six. No cards.

MARRIAGES.

AARONSBURG-KANTOR.—On Sunday, December 11, 1910, Miss Sylvia Aaronburg to Mr. Victor J. Kantor, by Dr. A. Adolph Spiegel.

DONIGER-REIBSTEIN.—Mrs. William Doniger begs to announce the marriage of her daughter, Ada, to Mr. Leonard Reibstein, on Thursday, December 15, 1910.

FEINBERG-DORFMAN.—On Sunday, December 18, 1910, by Rev. Dr. Adolph Spiegel, Miss Sarah Feinberg to Mr. Max Dorfman.

MANDELORT-FREUDENHEIM.—Miss Anna H. Mandelort to Mr. Isidor Freudenheim, on Sunday, December 18, 1910. Rev. Dr. Adolph Spiegel officiated.

NASS-AARONSON.—On Sunday, December 18, at 224 Court street, Newark, N. J., Miss Mollie E. Nass to Mr. Nathan Aaronson by Rev. Israel Goldfarb.

ROSENBERG-DUNBERG.—On Wednesday, December 14, at 109 East 116th street, Miss Mabel Rosenberg to Mr. David Wm. Dunberg by Rev. Israel Goldfarb.

ROSENTHAL-MANN.—On Sunday, December 11, 1910, by Rev. Dr. Adolph Spiegel, Miss Sarah R. Rosenthal to Mr. Samuel Mann.

SILBERMAN-PHILLIPS.—On Thursday, December 15, 1910, at the Hotel Savoy, Beatrice H. Silberman, daughter of Mr. and Mrs. Samuel J. Silberman, to Mr. David H. Phillips, by Rev. Drs. Pool and Margolles.

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BAR MITZVAH.

ANSBACH.—Mr. and Mrs. Sigmund Ansbach, 1368 Boston road, B o x, announce the Bar Mitzvah of their son Mortimer, Saturday, December 31, at Temple Adath Israel, 551 East 169th street, near Third avenue. At home Sunday, January 1, 1911.

FLECK.—Mrs. Gussie Fleck, of 1,382 Prospect avenue, Bronx, announces Bar Mitzvah of her son Jesse, at Temple Anshe Chesed, Seventh avenue and 114 h street, Saturday, December 24, 1911.

FROHMAN.—Mr. and Mrs. Herman Frohman, of 1,854 Seventh avenue, announce the Bar Mitzvah of their son Jeffrey Harold, Saturday, December 24, 1910, at Temple Israel, of Harlem.

GOLDMAN.—Mr. and Mrs. Louis Goldman announce Bar Mitzvah of their son Gustav, at Temple Rodeph Shalom, 63d street and Lexington avenue, Saturday, December 24, 1910. At home Sunday evening, December 25, No. 234 Fifth street.

KAHN.—Mr. and Mrs. Henry Kahn, of 155 West 123d street, announce the Bar Mitzvah of their son Lawrence at Temple Israel of Harlem, 120th street and Lenox avenue, on Saturday, December 24. Reception at Carl on Hall, 105 West 127th street, Sunday, December 25, from three to six o'clock.

KEAN.—Mrs. Rose Kean, 236 West 137th street, announces the Bar Mitzvah of her son Julius, Saturday, December 24. Temple Israel of Harlem. At home Sunday evening, December 25. No cards.

LEVY.—Mr. and Mrs. Lazarus Levy, of No. 13 West 115th street, celebrated the Bar Mitzvah of their son Harry at the Synagogue Kol Israel, No. 24 W. 114th street, on Sabbath last. The young confirmant recited the Sedrah and Haphtorah and made an eloquent address, after which Mr. Jacob H. Schiff, who was present, addressed the congregation, speaking of Judaism in general and the Montefiore Home, and made a few remarks to the Bar Mitzvah complimenting him and Mr. S. Warschavsky, under whose guidance he was prepared. After the service the invited guests numbering 60 repaired to the home of the confirmant, where a reception was tendered, during the course of which addresses were made by Rabbis M. H. Rabinowitz and R. Liebowitz.

DIED.

ANZELEWITZ.—Last Friday morning, December 16, the Jewish community of New York suffered a loss in the person of Mrs. Feige Anzelewitz, who died after a short illness of but two weeks. The deceased was a member and supporter of various charitable organizations, among which are that of the Home of the Daughters of Jacob and the Montefiore Talmud Torah and Machzikah Talmud Torah. She was of that type of women of the old generation, who are not replaced by any of the new or younger generation. Although 80 years of age she was modern and progressive, but devoutly orthodox. Her death is really a great loss to her friends, relatives, associates and acquaintances, and a successor to her charitable work in the way she has practiced can hardly be found. I. M. J.

VICTOR.—On December 10, 1910, Morris Victor. Funeral took place on December 13, 1910.

WILHELM.—A cablegram from Stankau, Bohemia, announces the death of Marcus Wilhelm at the age of 86. Mr. Wilhelm was the father of Mr. Simon Wilhelm, a member of the firm of M. Newberger & Co., of this city.

IN MEMORIAM.

GINSBURG.—In affectionate and cherished remembrance of my father, BERNHARD GINSBURG, who departed this life (Kislev 25, 5668), December 1, 1907. Yahrzeit December 26, 1910. He was cheerful and charitable in thought, word and deed, self-sacrificing, loving and true, ever a help, an encouragement and an inspiration to those about him, which endeared him to all; but grossly wronged by those who should have served him first.

LEON BERNARD GINSBURG.

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are so closely related that she is fated to do without the Happiness if she does not possess Health—and strength—to bear the physical and other troubles which are sure to come sooner or later. And what good can a woman be to herself—to her family and others—if she suffers unduly, has headaches, backaches, lassitude? Yet there is no good reason to endure these symptoms of poor bodily condition because better health and greater happiness

are assured by

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and with better health there is a good chance of happiness, usefulness and improved looks. Beecham's Pills keep the stomach, liver, bowels—all the organs of digestion and elimination—in good order. When these are right the whole body is enabled to do its work well—pains disappear, the skin becomes bright and clear, the eyes snappy, full of light and charm. Just a few doses will prove the value of Beecham's Pills to you.

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5th Ave. and 76th St.
Regular Friday evening services at 5.30. On Sabbath morning, Rev. Dr. Samuel Schulman will preach at 10.30. Sunday morning Dr. S. Schulman will preach on "Judaism and Christianity Co-operating, Though Not Worshipping in Common."
Services begin at 11 o'clock. All are welcome.

Announcement.
MRS. DANZIGER, caterer, of No. 242 East Fifty-eighth street, begs to announce that her books are now open for engagements for the coming season.
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MUSIC AND MUSICIANS.

It is a great relief in these days to encounter a composer of chamber music, who offers us something more than highly ingenious contrapuntal combinations or reckless attempts at originality with little or no regard for form or melody. Such a composer is our young American Rubin Goldmark, whose quartet for piano and strings was heard for the first time anywhere at last week's Kniesel Quartet concert.

The Campanini Sunday night concerts, which used to enjoy so much popularity at the late lamented Manhattan, are, it seems, a feature of the Chicago season. At the one given a fortnight ago Mr. Arthur Rosenstien made his debut as a conductor.

"Die Fledermaus" will be sung at the Irving Place for the rest of this week, out will make way next Monday for Ernst Possart, whose brief engagement begins with "Freund Fritz."

In the December "Ainslie's" William Armstrong writes thus entertainingly of Herman Jadowlker:

"In his early days at Riga, the tenor decided to become a singer; his family, having heard his high C, but never having seen him fill a prescription, decided that he should become an apothecary.

"Always lingering about the theatre, by happy chance he had sung to the local second kapellmeister, who, having no family qualms, encouraged his ambitions. When, two years later, a lifetime of pills and powders glowered inevitable ahead, a more fortunate boy friend left for Vienna and its conservatory.

"Appeal homé for it was in vain; in Riga the prize apothecary plum still

hung alluring in the tree of life, awaiting him to climb for it.

"Broken-hearted and scarcely of his own free will, he went back. After a year of determination, which nothing in the pharmacopoeia could eliminate, working hard with any chance assistance at his music, he was given that grudging godspeed which holds on its obverse side a triumphant 'I told you so' for failure, and set out for Vienna.

"This time it was that other passport, the universal one, which failed; his means had barely more than sufficed to take him to his destination. But the first morning after his arrival found him at the conservatory singing out with new, unfettered joy. Just as promptly he had enrolled there, although the rule inflexible existed that fees must be paid within three days after entrance, otherwise the student would be dropped.

"The telling of this takes few words, but the living of it out took weary months, dragging slowly through winter weather; insufficient nourishment; no hint of fire to fight off cold.

"The climax came one wintry, stormy day; hoarse, he had sung badly in his lesson.

"What is it?" asked Gansbacher. Then his eyes fell on the boy's soaked, ragged shoes. Taking him into the hall, away from curious ears sharing the lesson, the professor, pointing to his feet, asked:

"What is that?" "Ignoring his meaning, Jadowlker answered: 'I hope to sing well some day.'

"If you've no shoes; you will lose your voice, tramping about in wet and cold." His tone, rising in impatience, cracked in high pitch at the end of it. Questions had brought evasive answers; it was only when insistence finally broke down reserve that the boy told briefly of his fight. Then Gansbacher gave him eight guldens to buy shoes.

"Time went, and with it preparation that brought Jadowlker into the opera class; there, one day after singing a role with enthusiasm and vigor that nothing could choke, Gansbacher asked him suddenly: 'How much more than you earn monthly do you need to really live?'"

The boy, requiring no time for computation—he had already done his share of that to eke things out—named the equivalent of eight dollars.

"He gave them to me for two years; he recommended me for engagements in private houses; then I gained my diploma and a money prize at the conservatory," was Jadowlker's conclusion.

"At twenty Jadowlker made his debut at Cologne, begging presently release, because he was given only small parts, to go to Stettin, where the whole first tenor repertory was allotted him; from there he went to Riga, direct from the train, to sing five arias and prove his right to a long contract other than fate had threatened; the Comic Opera in Berlin followed; then the Ducal Opera at Carlsruhe, where a hearing by the German emperor brought him again to Berlin; later he sang in Vienna under Mahler, his appearance there in Goldmark's 'Queen of Sheba' prompting its composer to write: 'In thirty-four years I have seen many in it, but none better.'"

The World's Jewish Population.

The total number of Jews in the whole world is 11,817,783, according to the figures given in the Univers Israelite. Of this total 8,942,266 are in Europe, 1,894,409 in America, 522,635 in Asia, 341,867 in Africa and 17,106 in Oceania. Of the European Jews 5,110,548 are in Russia, 1,224,899 in Austria, 851,378 in Hungary, 607,862 in Roumania, 238,275 in England, 195,988 in Holland, 52,115 in Italy, 33,663 in Bulgaria, 15,000 in Belgium and 12,264 in Switzerland.

New York has the distinction of having the biggest Jewish population of all the cities in the world. It is given at 1,062,000. The Jewish population of other cities is given in the following order: Warsaw, 254,712 (35.8 per cent. of the population), Budapest, 186,047 (23.5); Vienna, 146,926 (8.8); London, 144,300 (2.1); Odessa, 138,935 (34.4); Berlin, 98,893 (4.08); Lodz, 98,671 (31.4); Chicago, 80,000; Salonica, 75,000; Philadelphia, 75,000; Paris, 70,000; Constantinople, 65,000; Vilna, 63,841 (41.3); Amsterdam, 59,065 (11.5); Jerusalem,

53,000 (66.2); Kishinef, 50,227 (46.3); Minsk, 45,000; Limberg, 44,258 (27.6), and Bucharest, 40,533 (14.7).

Jew Ordained Priest.

Monsignor Windthorst, writing to the Catholic Telegraph from Cologne, says: "An event of rare occurrence happened recently in this city. A young Jew, the son of a former Chicago banker, whom I instructed and baptized seven years ago, had studied jurisprudence at the University of Boon, and took the degree of doctor Paris. Dr. Leo Mergentheim—that is the gentleman's name—then entered the preparatory seminary at Eiderstedt, Bavaria, in 1904, and studied ever since for the holy priesthood. He was ordained a priest the other day in the metropolitan seminary of Cologne, and said his first mass in this city, on which happy occasion I assisted him. The sermon was delivered by a former Protestant preacher who is now a Catholic priest in the diocese of St. Gall."

Harlem's Great Gain.

That Harlem is fast losing its provincialism is manifest on all sides. Everywhere there is evidence of progress and improvement, so much so that it is now easily recognized as an integral part of the metropolis, fully grown and comparing favorably with the older parts of the city. The most noteworthy advance in the peculiar city aspect of Harlem is the new Cafe Pacheteau, the French restaurant par excellence, recently opened at Third Avenue Plaza and 128th street, just east of Third Avenue, in the shadow of the junction of Second and Third Avenue elevated roads and the terminus of the Bronx surface roads.

The Cafe Pacheteau is virtually a casino, a structure four stories in height, each floor being 100 by 100 feet, having besides the cafe balcony, private dining

the best preparation of the best food. The management is proud of this feature, and particularly so because it is so satisfying to Jewish patrons, who, after all is said and done, are the best judges of good food that is well prepared and properly cooked.

The cuisine Bourgeoise requires the same care and efficiency that makes the Jewish kitchen world famed, and the kitchen of the Pacheteau being a model of excellence and cleanliness is always open to the public for inspection.

The Cafe Pacheteau serves a table d'hote luncheon from 11.30 to 2 o'clock for 50 cents, with wine, that is not equalled anywhere in New York, or in Paris for that matter, and in the evening from 5 to 9 o'clock a sumptuous dinner, with wine, for 75 cents, the wines coming from the J. Pacheteau vineyards in California. Meals a la carte are served



CAFE PACHETEAU DINING ROOM

rooms with a combined seating capacity for 1,000 persons. Then there is a large ballroom, accommodating 400 persons, suitable for weddings, receptions, etc., equipped in the most approved manner for the comfort of guests.

The Cafe Pacheteau, occupying the auditorium with entrances from the street, is the most delightful dining place in upper New York. The furnishings are in Parisian style, simple elegance showing exquisite taste and free from any gaudy effects. Amid such surroundings, with a broad view of the interior of the beautifully decorated buildings, with a splendid orchestra discoursing excellent music, perfectly cooked foods and faultless table service, one can dine with all the comforts of an elegant home.

The distinguishing feature of the Cafe Pacheteau, however, is the cuisine, which is Bourgeoise; in other words, the cooking of the aristocracy of France, than which there is no better, and that means

until 1 o'clock a. m. Mr. J. Pacheteau, from whom the Cafe Pacheteau derives its name, is the well-known wine dealer who has catered to the best trade in New York for twenty-five years, and owns large vineyards in Calistoga, California, and is a wine producer of prominence. The Cafe Pacheteau is owned jointly by Mr. Pacheteau and Mr. Robert C. Maffitt, his son-in-law, a bright and progressive business man, who deserves the cordial support and patronage of the people of Harlem and the Bronx in providing such an exquisite establishment on modern lines as is the Cafe Pacheteau, the best and largest place to dine north of Fifty-ninth street. The Cafe Pacheteau is easy of access from all points along the lines of the elevated railway system, the Third Avenue and 125th street surface cars and the entire Bronx trolley car system, which converges at 128th street immediately in front of the Cafe Pacheteau.***

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One of the most distinguished rabbis of Salonica, Rabbi Halm Covo, died suddenly last month at the age of 68. Rabbi Halm Covo, who possessed a considerable fortune, devoted all his life to the study of the law and to the practice of charity in different forms. Some five years ago he gave large donations to his pet charities. The whole income of his house property, valued at over 500,000 francs, was devoted to charity. Upward of 3,000 persons attended the funeral.

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NEWS FROM ENGLAND.

(Exclusive Correspondence to the HEBREW STANDARD.)

Jews and the General Election—Lord Rothschild Recommends One Thing and Lord Swaythling Another—Nine Jewish Candidates So Far Elected to the New Parliament with More to Come—Notes on the New Members—Lady de Rothschild the Senior Peers in England—Important Deaths—Review of Interesting Article on Jewish Women.

London, December, 9, 1910.

Lord Rothschild's appeal to Jews to vote Conservative in the present election was commented upon by me last week. It was promptly followed by an appeal from Lord Swaythling, which practically asked Jews to vote the other way. Addressing his "fellow Jews," he declared that his chief object in addressing them was to ask them to vote according to their political opinions, but he went on to deal with the question of tariff reform practically from the Liberal and free trade standpoint.

Both these appeals, although from eminent members of the Jewish peerage, are regarded by the community as improper. It is held, as I have already pointed out, that all appeals to Jews as Jews are to be deprecated. In political matters our Jews rank as British citizens and prefer to be led in political matters, not by communal, but by political leaders. Fault is also found with the actions of certain Jewish candidates in constituencies containing a large number of Jewish voters. Lord Swaythling's nephew, for example, Leonard B. Franklin, in a London constituency with a number of Jewish residents, appealed to the Jews to exercise the ballot in his favor because he was a Jew.

It must be borne in mind that the Jewish candidates for election were pretty evenly divided between the two parties, and this division represents a division between Jews all over the country. In some places, despite this, the plea was put forward by Jewish candidates that Jewish voters should cast their votes in favor of a pro-religionist rather than a Gentile, no matter what his or their political opinions were. The consequence of this shortsighted action might eventually be disastrous. Jews appealing for votes from the other members of the community because of co-religionism lay themselves open to a counter attack upon the part of the Gentile candidate and to a reopening of a well closed chapter in English religious feud.

So far, twenty-six Jewish candidates know their fate. Nine have been elected, the rest being beaten. Of the elected ones, four are Liberals and five Conservatives. The Jewish suffragist candidate for a London constituency made only a farcical appearance at the polls, securing only 22 votes out of a total of nearly 7,000 polled. Of the nine Jewish members returned so far, eight sat in the old Parliament. The newcomer is E. A. Strauss who, as a Liberal, beat the Conservative sitting member of West Southwark, London, by a majority of 18 on a total poll of over 6,000. He is a member of a well-known Manchester family and is in a large way of business as a hop merchant in Southwark. He does not appear to have taken any special part in communal work.

Sir Rufus Isaacs, K. C., is again returned for his old seat at Reading. He is the first Jew to hold the office of Attorney-General in this country and is in his fiftieth year. Despite the continual and heavy activity of his daily life, he finds time to take a great part in Jewish affairs. To his eloquent pleading in aid of the funds of the Jew's Hospital and the Orphan Asylum, the present sound financial standing of those institutions is due.

Lionel de Rothschild, the eldest son of Leopold de Rothschild, was returned for Buckinghamshire as a Conservative unopposed. The family is, of course, of great local importance in that county. Lionel is in his twenty-eighth year, but already has taken a prominent part in communal work.

Another nephew of Lord Swaythling, Stuart M. Samuel, retains the representation of Whitechapel as a Liberal. He is in his fifty-fourth year and has represented the essentially Jewish quarter of Whitechapel in Parliament for ten years past. His communal work is extensive and he has taken a leading

part in opposition to the Allens' Bill and the Sunday closing proposals of the new Shops' Bill.

The great-nephew of Sir Moses Montefiore—Sir Harry S. Samuel—has again been returned for Norwood as a Conservative. He is in his fifty-seventh year and a prominent communal worker.

Sir Edward Sassoon, who, as a Conservative, retains the seat at Hythe, is the oldest surviving son of the late Sir Arthur Sassoon. He is in his fifty-fourth year and has a wide range of interests ranging from communal to commercial and yeomanry work.

Sir Alfred Mond, who, as a Liberal, has retained Swansea Town, is, of course, the son of the late Dr. Ludwig Mond, a name of eminence in manufacturing chemistry. He is a barrister.

The remaining Jewish members are Captain Jessel and A. Strauss, both Conservatives and both sitting for London constituencies. The former inherits his famous name from Sir George Jessel, the Master of the Rolls. He has served in the Army and saw active service in India. In that great dependency of the British Empire he was a leader of the Municipal Reform Party.

Mr. Strauss, the remaining elected candidate so far, is a metal broker and a large employer of labor. In the Cornish tin mines, where he has large positions, he is known as having introduced the tin ticketing system, the working of which has been greatly appreciated by the miners.

In connection with the death of Mrs. Eddy, it is interesting to note that when the Christian Science Church was introduced into this country, the old Jewish Synagogue in Bryanston street was secured and remodeled for the purpose of the newcomers.

In connection with the Coronation ceremony next year all kinds of quaint old feudal customs are to be repeated as usual. There is, however, only scanty possibility of Lady de Rothschild being selected to do homage for the barons of England in virtue of the seniority of the peerage she holds. Certain Coronation services have, indeed, been performed by women or by deputies appointed by them, but homage has never been one of them. The next in seniority, Lord Mowbray and Stourton, will represent his brother barons, just as Viscount Falkland at King Edward's Coronation represented his senior, Viscount Herford, who was not present. It is remarkable that there is a difference of no less than 233 years in the dates of creation between the premier Marquis of England, Lord Shrewsbury, and the next in time, Lord Lansdowne.

In the last fortnight three esteemed leaders of the Jewish community here have passed away in the persons of the Rev. S. A. Adler, Dr. Friedlander, late principal of Jews' College, and the Rev. J. Piperno. Dr. Friedlander was of Prussian birth and died in his seventy-eighth year. He was a born educationalist and teacher, and a Talmudic scholar of high standing. He came to London in 1865 to take up the position at Jews' College for which he was extraordinarily fitted. For 42 years he remained at his post, resigning in 1907, and being replaced by Dr. Buchler.

His knowledge was encyclopedic and despite the heavy demands the College made upon his time, he found opportunities for many other phases of activity. He translated and edited Ibn Ezra's "Commentary" in four volumes and the "Guide to the Perplexed" of Maimonides, in three volumes. His revised Anglican version of the Jewish family Bible is in universal use in the Synagogues here for Bible reading. He is also regarded as the pioneer of the popular lecture now so general on Jewish matters. Despite his wide attainments and ceaseless activity he had a remarkable tenderness and devout humility of character.

An interesting Jewish article appears in the December issue of the "Westminster Review." It is entitled "A Woman's Position in Ancient and Modern Jewry," the author being Joseph Strauss. Its purpose is to show at a time like the present when woman's emancipation, suffrage, or whatever else

it might be called, is so much under discussion, just what position woman did and still does occupy in Jewry. It is declared that from the study of Jewish folk-lore it becomes clear that woman was considered as equal to man, certainly as far as mental capacity is concerned. The theme is treated under ten heads: The Creation of Woman; Marriage; Polygamy; Divorce; Family; Education; Society; Public Life; Learning; and Rights of Woman. The article is crammed with striking facts. Under the heading of Learning, the story of Beruriah, the excellent wife of Rabbi Meir, is told.

In mentioning the many names of Jewish woman of modern times who have obtained great renown, six are chosen as examples:

Grace Aguilar, a writer of novels and historical essays (1816-1847).

Henrietta Goldschmidt, born 1825, the wife of a former Rabbi in Leipzig, one of the pioneers for the emancipation of women in Germany, who is still among the living.

Paulina (Lina) Morgenstern, born 1830, died in December 1909, in Berlin, an authoress and communal worker, the founder of the popular kitchens for the poor. She convened the first international women's congress in Berlin in 1896, when 1,800 delegates were present.

Rebecca Gratz (1781-1863), American educator and philanthropist. She is supposed to have been the model for Rebecca, the heroine of Sir Walter Scott's novel, "Ivanhoe."

Emma Lazarus (1849-1887), poet and novelist, in America.

Florence Moser, Bradford, wife of Jacob Moser, J. P., merchant and philanthropist, and Lord Mayor of the City of Bradford, 1910-11, who started the first Guild of Help in England; a communal worker of the first rank. She was publicly elected a member of the Bradford Board of Guardians a few years ago.

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New York Poultry Show.

Again the Madison Square Garden will be a scene of beauty, with thousands of dollars representing the value of the exhibits of poultry, pigeons and pet stock, in the twenty-second annual exhibition by the New York Poultry, Pigeon and Pet Stock Association, of which Mr. H. V. Crawford is, as usual, the secretary and manager.

The show will open on Tuesday, the 27th, and close on Saturday, the 31st, and the week will be a busy one for the management and the exhibitors, with every department filled, the entire Garden occupied, and thousands of birds to be admired and carefully judged.

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ב ש ו

Let the light of Chanukah make you more than ever proud of your Judaism and your Jewish past.

Let the festival of Chanukah make you strong in your Judaism, ready to deal out hammerlike blows for your faith.

Chanukah is here again! The Maccabean lights on the Christmas tree are not a worse combination than union services for "Jews," Unitarians and Universalists.

Antiochus Epiphanes was a heathen king. His degenerate modern representatives are rabbis (save the mark!) "inspired" to believe themselves combinations of Isaiah and Paul of Tarsus.

To-day, more than ever in these latter days, each Jew needs to be thoroughly imbued with the spirit of Judah the Maccabee. The enemies in our own house are trying to snatch our sacred heritage from our grasp.

The *Menorah*, of Indianapolis, seems to think that *Shtuss* is the spirit of Chanukah. Such an amount of *Shtuss* as is contained in its department, "In Jest and Earnest," for December, we have not read for many, many years.

In an article entitled "Much Ado About Nothing," reprinted elsewhere in this issue, Rabbi Julius Silberfeld, of Newark, N. J., gives an excellent summing up of a recent event which stirred up the reform Jewish camp, although they paved the way and made the whole thing possible. We advise a careful perusal of Rabbi Silberfeld's contribution.

The new series of the *Jewish Quarterly Review* is being published with commendable regularity, the second number having just been issued. This publication must constitute our chief claim to scholarship, for its articles and reviews are sufficiently unreadable to be scholarly. The specialist can appraise the magazine at its true worth; we can only record our pleasure at its appearance.

That "star" of *meshummodim*, "the Rev." Leopold Cohn, of Brooklyn, is about to qualify as a long-distance missionary. He writes, according to the *Journal and Messenger*, of Cincinnati, about the success which has attended his efforts to bring Christianity home to the Jews of Austria-Hungary, the land of his birth, through correspondence. Yes, this ex-Jew has all correspondence schools "skinned a mile"; he teaches religion by correspondence!

The publisher of this journal knows of a young man confined in the Eastern New York Reformatory at Napanoch, who will be paroled from that institution on his being supplied with regular and satisfactory employment. The youthful offender has seen, he assures us, the error of his course, and realizes that his past activity has retarded his progress in society. If any of our readers will give one who says he is willing to reform the chance to achieve this end, we shall be pleased to place them in possession of the necessary facts for the purpose.

A curious, if nothing more than curious, condition of affairs in the library of the Hester street public school was revealed by the article, "Anti-Semitic Literature in Public School Library: 'The Jew Among Thorns,'" published in our last issue. The Grimm tale is distinctly anti-Semitic, conceived in a spirit of distinct unfriendliness to Jews and written in its every word with the fixed purpose of casting ridicule and ignominy upon, and causing actual repression of the Jews. Suppose a story of this nature were to be found in the public library of a district unfrequented by Jews: a Miss Julia Richman would be the first to protest against the continued circulation of a volume containing it. But, in a Jewish district, the matter wears a different aspect. There a Miss Julia Richman, the responsible head of the library, suffers this story to circulate among her youthful charges, perhaps because she would cure them of their Jewish "pride" and "self-conceit." But, really, we ask too much of this distinguished district superintendent of schools. If our memory serve us aright, was it not she who at the Educational Alliance protested against orthodox Jews wearing their hats during divine worship?

A JEWISH AMERICAN.

If Rabbi Charles Fleischer, of Boston, is the type of Jewish American, of whom he speaks in praise at such wearisome length, we had rather be that which he condemns, an American Jew. Not that we can discover a distinction in these terms: Rabbi Fleischer himself claims he can. It is the fashion now among the "liberal" Jews to deal in glittering generalities, to paint word-pictures, to make bold antitheses, for by this means the paucity of thought and logic behind their position will not be disclosed to *hoi polloi*.

That our friend "Charlie of Boston" should seriously object to racial pride we can understand. He has no pride of race, or of anything else, himself. If he had, would he be continually on the point of leaving Boston, yet not quitting it? Would he maintain that Judaism, as our fathers knew it, is a worn-out creed? Would he be continually parading before the *Goyim* (the Jews can see through the thin veneer) as the latter-day "liberal" prophet, the possessor of the mantle of Elijah?

Of all the foolish things Rabbi Fleischer has said and done—and their number is legion—his appeal to the Jew to be an American caps the climax. In this "stirring" philippic he ventures to say the following:

But if the Jew wants to become as distinctly serviceable to American life as he can be, there must be no further indulgence in a petty pride in Jewish orthodoxy, but he must give it treatment like that which Paul gave Judaism 1800 years ago, and which enabled Christianity to start on its career of world-conquest.

Reader, ponder the foregoing passage well! A rabbi (save the mark!) is its author!

So far as Rabbi Fleischer's contention, that the Jew can only be an American, presumably, if he favors union services of Jew and Gentile, is concerned, we would point out to him that he does not know the history of his co-religionists (?) in this country. He probably thinks he is "the Alpha and Omega" of their history, and forgets, or what is more to the point, does not know, that the Jew in America has been a useful member of the body politic ever since he set foot on our shores. And we may inform Rabbi Fleischer that the Jew has been here ever since 1655, no mean antiquity, and that in the main he has always been an observant, a loyal Jew, and respected, because he was and in the vast majority of cases is, a loyal and observant Jew. A century hence Rabbi Fleischer may figure as a historical curiosity—no more than that.

THREE FALLEN GIANTS IN ISRAEL.

The cable advised us of the demise the other day, at practically the same moment of time, of three men who have contributed much to make the name Israel synonymous with education and scholarship. Michael Friedlaender was for many years the principal of Jews' College, London, the institution from which the religious leaders of Anglo-Jewry went forth. He was even more widely known, however, as the author of "The Jewish Religion," an exhaustive treatise on the doctrines and practices of our faith, written from the traditional point of view. Saul Pinhas Rabinowitz, of Frankfort-on-the-Main, was one of the most prominent of Hebrew writers, and the author of the Hebrew edition of Graetz, a work which stands as far above the original in point of scholarship and accuracy as that itself surpassed all previous efforts of the kind. The third of these giants in Jewry was Hirsch Hildesheimer, of Berlin, a communal worker of rare worth and distinction, a scholar and publicist.

These men are gone from among us, and there are none left to replace them! For they were Jews who were proud of the Judaism handed down to them from past generations; they enriched its content; they sought to make it a tree of life to those who would take hold of it. Scholars they were—and yet not mere scholars—for they labored to enrich the science of Judaism with the wants of the great, unscholarly Jewish public in mind.

May their graves and their remembrance be green amongst us! May this be the case; may we each live their true, Jewish lives!

That the Hebrew Democratic Club of Brooklyn should continue its "work" among a certain section of "Jewish Americans" is a source of much grief to us. That the Rev. Samuel Rabinowitz should indorse the standpoint taken by this organization, and deliver an address before its members, causes us to feel that the efforts of so many good and noble co-religionists to divorce the Jew *qua* Jew from American practical politics have been fruitless. Does the Rev. Mr. Rabinowitz, hitherto ever anxious to enlarge the nimbus of glory surrounding our people, believe that his address before the Hebrew Democratic Club of Brooklyn was *Kiddush ha-Shem*?

We can readily appreciate why the *New York Christian Work and Evangelist* can hail the miscegenated amalgamation of Universalism, Unitarianism and Free-Synagogue-ism as "a logical outcome of the movements of the last fifty years," and as "the beginning of a much closer identification of the extreme liberals." The Christians realize that those of their "fellowship" residing in this city "have got to live with a million and a half of Jews during the next twenty years," hence should seize eagerly the chance to "fraternize." Of course, the Jews, in their eyes, are narrow sectaries. The latter have a tradition to conserve, and, being a weak minority, can only conserve this in one way: by keeping for themselves in their worship. But this the "liberal" Christian cannot, or will not, understand.

CHANUKAH REFLECTIONS.

"And Joseph dreamed a dream and told it to his brethren; and they hated him yet the more." (Gen. xxxvii:6).

יחלום יוסף חלום ויגיד לאחיו ויוספו עוד שנא אתו:

JOSEPH dreams a dream and fondly insists on telling it to his envious brothers. The more he insists on his dreams the more they hate him. For, the one central thought of all these glowing dream-visions is Joseph's ultimate dominion over his brothers. What more natural than the suggestion that the relation between Joseph and his brothers is symbolic of the relation between Israel and the other nations—children of the One Father in Heaven, yet widely divergent? Time and again has this symbolism been exploited by Jewish preachers. Israel is the dreamer, the idealist, among the nations. The central thought of Israel's vision, too, is that Israel would finally conquer and become the spiritual ruler of the world; that the ideals which give these wonderful dreams content and coloring, would be adopted by the whole world as the guiding principles of human life. Israel insists on fondly proclaiming these dreams to the nations, with the inevitable result of: envy, hatred, persecution, martyrdom!

The Chanukah-candles, which will be kindled in every true Jewish home during the coming week, shed a peculiar light upon this piece of symbolism. The events that led up to the rededication of the Sanctuary by the Hasmoneans and to the latter's conquests over the Syrians—truly one of the most glorious chapters in our history—exhibit our people in the act of "telling its dreams" to the world, insisting upon them with the point of the sword, and warding off the hostilities of the enemy that attempted to shatter its dreams. The conflict between the Maccabees and the Hellenising Antiochus was, as is well known, a battle of ideals, a clash of cultures. Out of this battle the Jews emerged victorious, succeeding as they did in saving all their national thought-treasures from being swept away by the flood of Greek paganism which broke into Asia in the wake of Alexander the Great. Joseph's dream was fulfilled—Israel maintained its own amidst the hostilities of the nations, and kept on telling its dreams as was its wont from of old.

But here is the point: The Maccabean victory was, after all, only a *partial fulfillment* of Joseph's dreams. All that Israel succeeded in was merely to maintain its own and check the inroad upon its national culture by a foreign civilization. It did not defeat this foreign civilization. Hellenism flourished as ever for a long time yet, though it did not dislodge Hebraism. The two cultures in fact continued side by side; and, as a rule, it was Hebraism that was apt to suffer through contact with Hellenism rather than the reverse. At best Hebraism barely managed to hold its own; while in the sense of Joseph's dream it should have dislodged Hellenism entirely by the help of the Maccabean's conquering arm, and become the spiritual ruler of the world. Moreover, if we scan the records of Jewish history down to the period of Emancipation, we are struck throughout by this same phenomenon of the mere partial fulfillment of Israel's dream-vision. Our people had its hands full trying to maintain its own amidst the hostile surroundings; at best it succeeded in doing this and no more; of the realization of its world-dominion, of the acceptance of Jewish ideals by the other nations, we find not a trace. The ultimate goal of *Pan-Judaism*—is as far as ever.

What will become of Joseph's dream? Its fulfillment is retarded nowadays even by ourselves. How much of Hellenism and how little of Hebraism there is in modern civilization, every student of the march of history knows full well. It seems as if in our own day Hebraism is being pushed to the wall. What do we, the keepers of the Hebrew spirit, do by way of checking, even as the Maccabees did of old, the conquering march of the Greek world-view? We do not succeed in bringing about even a partial fulfillment of Joseph's dream. We do not manage even to maintain our own. Ever since the period of Emancipation we have begun a series of compromises with foreign cultures—compromises in which the least concessions are made to Hebraism, until of the latter there is barely a shred left in our own lives, let alone in the lives of others. And the most shameful thing in this ridiculous part which we have been playing is, that we are compromising with a compromise with Christianity! Christianity itself is nothing but a wretched, and in reality unsuccessful compromise between Hellenism and Hebraism; and with this hybrid creature have we been bargaining in modern times! And more shameful yet, that there are those among us who claim that this spiritual baiting and haggling will place Judaism in the position of a world-religion!

What, in very truth, will under these circumstances become of Joseph's dream? Many of us, standing before the Chanukah-candles, will ask this question, and, in a fit of skepticism, hesitate to kindle them. But Jewish optimism will get the better of us, I know. We shall kindle the lights, derive from their unsteady flicker as much hope as we can—and keep on telling our pathetic dream to ourselves and our "brethren."

RABBI JOEL BLAU.

The work on the new Jewish translation of Holy Writ, in which the Jewish Publication Society and the Central Conference of American Rabbis are jointly interested, proceeds apace, although two years more will be required to complete the textual revision. This apparently leisurely application to the work in hand is eloquent of the care with which details and scholarly minutiae are being considered and arranged for, and the result can only be something of which all Jews may well be proud. We think the community should contribute liberally to the cost of placing the translation when it is once completed in the hands of its members, for publication is the only tangible appreciation such a labor of love and devotion deserves and can receive.

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"A CELEBRATED CASE"

Our hearts would indeed be of adamant were we deaf to the appeal from "American citizens residing in Jerusalem" to their brethren-in-faith and fellow citizens here. "With bitter tears from hundreds of learned and pious aged, and widows, Americans in the Holy Land," they come to us. The report that they are in receipt of their proper share of Chalukah causes them much (they say) pain and untold sufferings, and the bad Vaad Hakloli "drummers" sent here by the trust "Kol Hakolelim" in Jerusalem are responsible for all their anguish, their citation from Isaiah, and their claim that all their erstwhile friends have gone over to the enemy.

A trust in Jerusalem? Wonders shall never cease! Here the Jews of the civilized Western world have contributed liberally to the Chalukah in the past; little did they know that the Jerusalem *Kenesseth Israel* is a death-dealing institution, worse; if we can believe these "Americans," than the Inquisition of the Middle Ages. For no less than 750 souls

are being subjected to the terrors of *Chalukah persecution!*

Well, this is a case for a "trust-buster," a T. R. Now, more than ever, the *Chalukah* must be thoroughly reorganized, must be made to function as a real charity, not as an engine of oppression, or a system of more or less legitimate taxation.

Recent Jewish travelers in the Holy Land picture the *Chalukah* as being everything, good and bad. To some of them it appears to be a blessing; to the great majority an unmitigated nuisance. Who is right we are at a loss to determine. From the advices we have received, stripped of their clap-trap and melodrama, however, it would appear that those who are loud in insisting on a thoroughgoing reform of the established practices have the right with them.

Seriously, the *Chalukah* situation in Jerusalem—the entire question as a matter of fact,—calls for detailed investigation and report.

It would seem that only seventy-two prospective Jewish immigrants into the Dominion of Canada have been deported in the past seven years. The Jewish immigration, in the past two fiscal periods, has increased by leaps and bounds. In 1908-1909 only 1,636 Jews entered Canada; in

1909-1910 3,182 was the figure. In the latter period, too, most of the Jewish immigrants, 1,285 to be exact, were destined to places in the Province of Ontario. This is the ultra-English, non-Catholic section of the Dominion, and our people find the locality much more congenial no doubt than the older but more bigoted Province of Quebec. The immigration officials testify, however, to the fact that the Jews prefer to go to the cities.

It seems as if the recommendations of our various national Jewish organizations on the subject of immigration legislation have had little weight with the United States Immigration Commission. Until we have had the opportunity to make a detailed study of its conclusions we refrain from considering the report of this body at length. The commission finds that emigration from Europe is at the present time largely due to economic causes, and that therefore our legislators and public opinion should no longer treat it from the standpoint of sentiment. What this may mean the members of the commission are no doubt able to explain to their own satisfaction. We confess that we cannot follow such reasoning. Take, for example, Jewish emigration from Russia and Roumania. The Jews resident there leave these countries because their economic condition has been rendered intolerable through prejudice and fanaticism against their race. Because they would better their lot and can only do so in a country like our own their situation is an economic one, opposed to sentiment, to be treated economically! These premises being established it was easy for the restrictionists on the commission to come out with proposals for reading and writing tests for restricting the number of immigrants of a particular race within a definite time, etc. The friends of the immigrant in Congress must now be prepared to give battle to protect him.

The Jewish Publication Society of America was probably well advised to issue Abraham B. Rhine's appreciation of Leon Gordon, the Russian Jewish poet. Studies in Russo-Jewish life and letters are certainly of interest to the large number of Jews of Russian extraction in this country. Such books, moreover, win for the society a large and growing constituency which must be reckoned with in any consideration of its future usefulness and prosperity. In a sense, too, these remarks will be found applicable to the other of the two latest publications of the society: A. S. Isaacs' "Step by Step," a biographical novel of the early life of Moses Mendelssohn. One unfavorable comment must be made of these and of several other recent publications of the society; paper and binding are not all that can be desired. It seems to us that the society has sacrificed beauty to economy.

In *Die Welt*, a writer refers to some length to the anomalous conditions which exist in Prussian Jewry. He points out how desirous, on the one hand, the Jewish millionaires are to contribute large sums to this or that German (read Teutonic and *Judenreine*) foundation, and, on the other, how difficult it is for loyal Jews to advance in the service of the Prussian ministry of education. Collateral relatives of these very millionaires are compelled to work as private tutors at the State universities for forty years, and end their career by being rewarded with an *extraordinary professorship*, imposing upon them the burdens and obligations, but depriving them of the just emoluments, of university teaching. The inference he wishes drawn from his

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remarks is, that the Jews are themselves to blame for this state of affairs; if the Jewish millionaire did not hasten to contribute his gold to the Prussian Christian institutions, where Jews are anything but welcome, and only Jewish money is received, the poor Jewish teacher at the universities might succeed in reaping for himself the tangible rewards of scholarship. This, however, is a tragedy of modern Jewry.

GAMBLING AND COMMERCIAL CREDITS.

If a merchant sells another goods and he is not familiar with his commercial standing and desires to ascertain it, he fills up a slip and sends it to the commercial agency to which he happens to be a subscriber. In due course of time the information, which is confidential, is returned and the merchant acts or does not act upon it, as he deems fit, but in most cases it is his principal guide.

The information which the commercial agency furnishes is as to capital, extent of business, character, habits, etc., of the person inquired for.

The agency itself gathers this information. Some of it is already inscribed in their books, part of it is gathered immediately after the inquiry is made. One would therefore be led to believe that it could give an accurate report of the character and habits of merchants generally. But does it?

Nothing seems to be thoroughly perfect in this world, and it would be asking too much to have the reports of agencies precisely accurate. They are as accurate as the method they adopt in getting them up will permit them to be. But can't the method be improved upon?

Some time ago a merchant sent one of these applications in proper form, and the character of the party inquired after was returned as "good" and habits "excellent." Yet the very man was an inordinate "poker player," and amongst his

LIBERMAN, SOLOMON.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Solomon Liberman, late of the County of New York, deceased, to present the same, with vouchers thereof to the subscriber, at his place of transacting business at the office of his attorney, Isaac Cohen, No. 141 Broadway, in the City of New York, on or before the 22d day of June, 1911.

MICHAELIS, LUDWIG M.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Ludwig M. Michaelis, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business at the office of their attorneys, No. 51 Chambers Street, in the Borough of Manhattan, city of New York, on or before the first day of July next.

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friends it was known that he would frequently get up from a sitting a loser of \$100 to \$200. One would hardly be justified in calling this habit for a merchant "excellent."

It is well to note it that with the present rage for gambling which is in vogue in the clubs, at the races and in private houses, it will become absolutely necessary sooner or later for the agencies to give proper information to have their reporters shadow these places as the detectives do their intended game. And merchants will then be able to give their credit with some knowledge of the "habits" of the customers.

Some people may look upon this as ridiculous or as a case overdrawn, but the vice of gambling has so corroded the habits of society and drawn into its destructive grasp so many members of the mercantile community and ruined no small number of them, that self-protection will demand the opening of a bureau in the agencies as indicated above. The world would be all the better for it.

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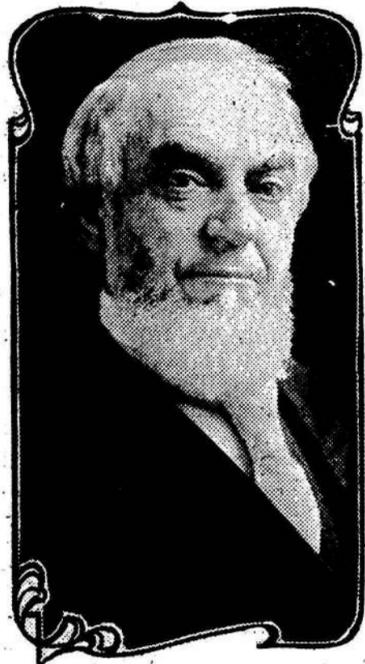
Pastor Russell's Article

—ON—

Rabbi Wise's "Union" Service

The Jewish People Should Pray by Themselves, for They Have Their Own Sufferings, Their Own Hopes and Their Own Promises.

A Mixed Prayer is Neither Cold nor Hot. It Does Not Touch the Heart of Him Who Offers It.



I have read with deep interest of the arrangement made by Rabbi Stephen S. Wise, of the Free Synagogue, with two Christian churches to hold union services together on Sunday evenings, and the ensuing discussion in the Jewish and general press. This is a matter of great concern to the Jew and Christian alike, and inasmuch as Rabbi Wise has associated himself with Christian ministers, and relies upon them as co-workers in his plan, I, as a Christian, feel privileged to express my views on the subject. But not merely because I am a Christian do I venture to speak. I have devoted many years of my life to the special study of the Old Testament Scriptures. I have carefully sought the true import of the prophecies which are therein found, and their deep significance to Jew, Gentile and Christian. I am therefore able to say something respecting Rabbi Wise's innovation based on the teachings of the Jewish prophets. I write sympathetically, from the Jewish viewpoint, as far as my understanding and study enable me to harmonize my opinion with the Scriptures.

It is my belief that Rabbi Wise makes a great mistake in inaugurating these "union" services. For, God forbid that it should succeed, it would endanger the very existence of the Jewish nation and frustrate its hopes. It surely is not the will of the Almighty that the Jewish nation should be extinguished from the face of the earth. It is not for such a denouement that the Jewish people have suffered these many centuries the fires of persecution. Surely God did not preserve them that now they shall become fused in Rabbi Wise's "melting pot," heated by the artificial enthusiasm of mixed prayers and union services. There was a providential design in Israel's suffering. It is but the prologue to the return of the Jewish peoples to their own land in glory and honor that thence God's Word shall be spread to the four corners of the globe. Are not the prophecies impregnated with this thought?

The Jewish nation has lost not only its land, but also its language, that splendid poetic, resonant, glorious language which was spoken by the great Hebrew seers, the foretellers of the glory that is to come. Shall the Jews now

lose also their faith brought with them in their exile—their old faith based upon their sacred Bible? They have wandered through various lands, lived under various rulers, spoken a babel of tongues, mingled with various beliefs, suffered persecution and been burned at the stake as martyrs. They still survive, clinging loyally to their treasure—faith—brought by them from the promised land. The strength of that faith enfolded them with its strength; the power of its spirit gave consolation to their spirit.

The entire world looks up at Jewish people with astonishment and admiration as they stand like a rock and scorching waves of destruction that dash against their faith, determined to wash away its foundations. Like a rock they remain serene and raise their eyes to the Heavens, to God, Who once made them the people of His choice, and through Whom they were privileged to deliver His religion to humanity. This people must live for itself, in its own true character, in order that it may reveal to the world the great power of God, and the wonderful ways in which He works out His divine purposes. True, the Jewish nation has suffered, but that was in accordance with God's will as prophetically foretold. But God, through His prophets, also declares that this people shall not despair, but shall have faith that the day will come when they shall return to the land promised to them, there to plant the centre of a faith for the entire world, for "from Zion shall come forth the law and God's word from Jerusalem."

Does not Rabbi Wise know all this? He has impressed me as a leader among his people. Although there have been times when he has been maligned, that did not prejudice me; for every public man must become accustomed to calumny and falsehood. He is undoubtedly an able man, and it was very sagacious of him, when committing a transgression against his nation's faith-interest, to enter into close relations with Unitarians who believe in but one God, and not with those who believe in the absurdity of a Trinity of Gods; but nevertheless, as I see it, he has made a mistake, a great mistake. The Jewish people should pray by themselves, for they have their own sufferings, their own hopes and their own promises. They are a people by themselves, small in number, but singled out by God from among the nations as a kingdom of priests. "Let every nation walk in the name of its own god: we will walk in the name of Jehovah our

God forever" (Micah 4:5). This prophetic warning, which was as a lamp at the feet of our fathers through the past, should remain the guiding principle of the Jewish people. A mixed prayer is neither cold nor hot. It does not touch the heart of him who offers it. Is it acceptable to Him that is addressed?

The Jewish people are now on the threshold of great happenings. After centuries of martyrdom, the time draws nigh for the culmination of the prophecies. Those who are not blind see it, and those who are not deaf hear it. God has compassion on his people and is about to deliver them and exalt them. The Promised Land is reviving, and putting on its garments of beauty. I have been there, and have been rejoiced to see it. The great day cometh! The Sun of that new day now tips the mountain peaks, and soon its light will crown the hills of Judea and fill the world with its radiance.

Shall the Jews now, when the light begins to shine upon them, when the promises are about to be fulfilled, and when the rewards of faith as announced by the prophets are about to be given, shall they now abandon the faith upon which their nation was founded? Shall they abandon their divine Mission, and join with Unitarians, or, for that matter, with any Gentile or Christian sect? No! Such over-riding of the divine programme for their nation is not possible.—Isaiah, 55:11.

The Jewish people must prepare themselves for the return of God's favor to themselves and to the Land of Promise which now awaits them with open, bountiful arms. "The time, yea, the set time" for God to remember Zion is now come. Soon, through Israel, God's blessing will be dispensed to the entire world, as God promised the patriarch Abraham: "In thee and in thy seed shall all the families of the earth be blessed."

If I am not mistaken Rabbi Wise is a Zionist. This does not surprise me. Every Jew must be a Zionist. Have the Jews not vowed faithfully that, if they forget Zion, their right hands shall forget their cunning, and their tongues should cleave to their palates? It does not surprise me that Rabbi Wise is what a Jew should be; but I wonder that he who, as a Zionist, believes that the Jews shall have their own land again, should indulge in a "Union" venture which can bring only confusion into the ranks of his people and become a menace to their future. Why these new methods, these new experiments, Rabbi Wise? Why not deliver to your nation the blessed word of hope and cheer now due? Why not point them to the great future that awaits your nation? Come! In this work you and they will be blest! Strengthen them, encourage them, bring to them the prophetic consolation! Tell them that the time is at hand for them to once more enjoy the mercy of God. Assure them that their sufferings, their martyrdom, their pains and privations were not in vain; that a great abiding reward is to be their portion.

Is there need to seek out a greater mission? This great work is worthy of the devotion of any man's life. The Jewish people, your people, my friend Rabbi Wise, are in need of consolation and encouragement. Why not you give them this encouragement, this consolation? I have no fear that your "Union" services will destroy the Jewish people, for on this point I have the assurance of God's word. Nor fire nor sword has extinguished your people, and they are not in great danger, whether your "Union" services are maintained or abandoned, but I do raise my voice and protest against your effort to do this thing.

We live in a serious time potent in possibilities; we stand at the portals of a golden future, of which all the great minds of the past have dreamed, the Jewish prophets, speaking the Word of God, in advance of them all. The Golden Age will arrive through Jewish channels, and the seed shall be scattered thence to all humanity; every digression, therefore, swerving from the main current, and from the channels that feed it, is a mistake, a waste of energy and a great transgression against history and against God's Word.

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KIRCHHEIMER, LUDWIG.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Ludwig Kirchner, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, at the office of Louis A. Solomon, No. 41 Park row, in the City of New York, on or before the 5th day of June next. Dated New York, the 29th day of November, 1910.

EVIRA KIRCHHEIMER, LOUIS A. SOLOMON, Executors. **GOLDSMITH, ROSENTHAL, MORK & BAUM, Attorneys for Executors,** 31 Nassau Street, New York City.

SHOENBERG, JOSEPH E.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Joseph E. Shoenberg, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, at the office of Vogel & Vogell, No. 15 Broad Street, Borough of Manhattan, City of New York, on or before the 20th day of April next. Dated New York, the 11th day of October, 1910.

MOSES SHOENBERG, LOUIS D. SHOENBERG, HERMON AUGUST, Executors. **VOGEL & VOGEL, Attorneys for Executors,** 15 Broad Street, New York City.

ROSEN, JOSEPH G.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Joseph G. Rosen, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of their attorneys, Goldfogel, Cohn & Lind, Esqs., No. 271, Broadway, in the City of New York, on or before the 19th day of June next. Dated New York, the 9th day of December, 1910.

HARRY L. ROSEN, ALFRED D. LIND, JOHN F. AHEARN, Executors. **GOLDFOGEL, COHN & LIND, Attorneys for Executors,** 271 Broadway, New York City.

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CHRISTIAN SCIENCE.

A Jewish Point of View.

By RABBI M. M. EICHLER, Boston, Mass.

The very name "Christian Science" is baffling. Is it Christianity or is it science? Is it a religion or a school of medicine? It seems to be both and neither, a peculiar conglomeration of the two. One is reminded of the minister who had to perform the double functions of preacher and cantor. When his preaching was criticized he said, "Remember, I am principally a cantor." When his singing was found fault with his excuse was that his main function was that of a preacher. The most remarkable thing about Christian Science is not its peculiar doctrine, but the time and place of its rise and extraordinary success. That Boston of the twentieth century should give birth to such a mystic and distinctly retrogressive cult is a puzzle worthy of the thought of the great psychologists. It is one of those eddies that sometimes appear, no one knows why, in the stream of civilization. The combination of religion and medicine is entirely against the spirit of the age and belongs to primitive civilizations. Among the ancient Hebrews, as well as among other nations of antiquity, the priest was also the physician. But the two vocations gradually parted among the Jews. It is true that we find Elijah, Elishah and even Isaiah performing miraculous cures, but there is reason to believe that these were exceptional cases, and that at a very early period the physician's calling was recognized as a distinct one among the Jews. The author of Ecclesiasticus says: "Honor the physician with the honor due unto him. * * * The Lord has created medicines out of the earth, and he that is wise will not abhor them. My son, in thy sickness be not negligent. * * * give place to the physician." The great sages of the Talmud knew and sometimes practiced medicine, but they were not "healers" in the Christian Science sense. Of course the ignorant masses for a long time

continued to believe in faith cures, and it was among such that Jesus of Nazareth acquired his reputation as a miraculous healer, and it was among such that decadent Chassidism produced the Wonder Rabbi, who, among other things, could also heal diseases.

But Christian Science did something very remarkable: it translated the ancient superstition into the vocabulary of nineteenth century science and philosophy. Its basic principle is that mind controls matter. Granting this premise all the rest of Christian Science is a logical necessity. If mind absolutely and completely governs matter, then mind naturally can legislate matter out of existence. But the premise cannot be granted, it being a half truth. Of course mind controls matter, but matter likewise controls and limits mind. My mind controls the motions of my arm, but the length and strength of my arm limit its reach and the amount it can lift. Supposing my mind wills my body to fly will it overcome the law of gravitation? The Jewish view is that matter and mind constitute a partnership, with mutual rights and duties. "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life," expresses in one sentence the Jewish philosophy of life, which is dualism, recognizing both matter and mind, body and soul.

The foundation gone, all the superstructure of Christian Science tumbles down. That disease is all imaginary is the essence of the Christian Science doctrine. This is another half truth. There certainly are imaginary ailments, but the vast majority of them are only too real. A man is shot by a bullet; is his trouble imaginary? A man suffers from consumption; is his sickness a fancy of the imagination? The death-dealing bacilli can be seen through the microscope. Disease is a disorder in the function of an organ and cure is a restoration of the function in accordance with natural laws, which are the laws of God.



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This is the Jewish and common sense view. You can no more restore a severed limb by prayer only than you can repair the broken wire of the telephone or raise a crop of wheat by the same means. Is this a denial of the efficacy of prayer? It is a denial of a certain view of prayer out of which mankind is gradually emerging to a higher conception of worship. "Wherefore criest thou unto Me?" says God to Moses. "Speak unto the children of Israel that they go forward." When in distress our prayers be for strength and courage, not for the suspension of the order of the universe. Our sages severely condemned a "vain prayer."

Thus much concerning the "scientific" element of Christian Science. As a religious movement it is even more deficient. It makes health the all-in-all of religion. Now, while health is important, it is not all-important. The real message of religion is not health, but duty; not happiness, but perfection. Although it denies the existence of matter, Christian Science is the most materialistic of all religions, having made physical comfort its ideal. This explains its remarkable popularity. It promises so much.

That Jews should feel attracted to that cult is one of the most discouraging symptoms of American Israel. That a Jew can remain a Jew and still be a Christian Scientist is a fallacy too obvious to require discussion. I merely refer you to page 497 of "Science and Health," where the creed of Christian Science is stated and in which belief in the Trinity is affirmed. In my opinion a Jewish Christian Scientist is an absurdity. Alas, that Jews refuse to partake of the rich banquet of Jewish wisdom and faith and prefer to pick up the crumbs from strange tables! Deeper knowledge of Judaism is the only remedy.

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The Dropsie College for Hebrew and Cognate Learning.
(Communicated.)

A quarterly meeting of the Board of Governors of the college was held on Sunday, December 18, at 3 p. m. Present, Doctor Cyrus Adler in the chair, Judge Sulzberger, Louis Marshall, Oscar B. Teller, Edwin Wolf, Louis Gerstley and Ephraim Lederer.

Judge Sulzberger reported for the Building Committee that a tentative plan had been adopted and that the architects are preparing specifications on which bids will be asked from contractors. The proposed building which is to answer the needs of the college for the present will be the ultimate Library Building of the college and will finally have arrangements for over 1,000 volumes. In addition to a book stack, there will be a reading room, offices for the administration, four lecture rooms, a students' room and an auditorium seating three hundred persons. The building will be of fire proof construction, 103 feet in length and 40 feet in depth, and will occupy about one-quarter of the entire lot, leaving ample room for future extension.

It was announced that gifts had been received for the library, and collections from Mr. Edwin Wolf, Mr. Marcus Katz and Judge Sulzberger. Judge Sulzberger, among other books, presented a copy of the famous Sauer Bible, printed in Germantown (Philadelphia), and a natural history of the Bible by Thaddeus M. Harris, printed at Boston in 1733, which in this first edition is unknown to the bibliographers. The library has been increased by purchase of books and numerous photographs of texts on which the members of the college are at work from libraries in England, France, Italy and Germany.

It was stated that Professor George F. Moore, of Harvard University, will deliver a course of lectures beginning on January 23 and extending to February 13, 1911, on "Judaism at the Beginning of the Christian Era."

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IN THE SYNAGOGUES.

BETH ISRAEL BIKUR CHOLIM.—Rev. Aaron Eisenman will lecture this evening on "Christianity" (second in the series on "Great Religions of the World").

EMANU-EL.—Dr. Silverman preaches Sabbath morning on "Sacrifices for Conviction." Sunday, at 11.15, "National and International Peace."

B'NAI JESHURUN.—Rabbi B. A. Tintner preaches Sabbath morning on "Sentiment Applied."

SHAARAY TEFILA.—The Chanukah entertainment of the children of the religious school will be held on Sunday afternoon, December 25, at 3 p. m.

BETH-EL.—Dr. Schulman preaches Sabbath morning, Sunday, at 11.15, Dr. Schulman will lecture on "Judaism and Christianity Co-Operating, Though Not Worshipping in Common."

ANSHE EMBETH.—Mr. Julius J. Price will preach Sabbath morning on "Jacob's Struggle." Sunday morning sermonette in religious school, "The Meaning of Chanukah."

ADATH ISRAEL (Bronx).—Rev. Mayer Kopfstein preaches this evening on "Mysteries."

HAND IN HAND (Bronx).—Rev. Dr. Isidor Reichert will preach this evening on "The Jew and the Jewish House of Prayer." Sabbath morning "Jacob's Defense."

ANSHE CHESED.—Owing to injuries sustained through a fall on the 1st Rev. Gustav N. Hausmann was unable to preach last Friday evening, and Rev. Jacob H. Landau, of Buffalo, volunteered in his stead, speaking on "Shylock." This evening Rabbi Hausmann preaches on "A Benefactor." Sabbath morning, "The Dreamer."

SHAARI ZEDEK (Harlem).—Rev. Dr. Adolph Spiegel will preach Sabbath morning on "The Care of a Parent." A Chanukah festival will be held on December 25.

OHAB ZEDEK.—The installation of officers and a Chanukah festival of the congregation will be held on Wednesday evening, December 28, 1910, at 8 o'clock. Rev. Dr. B. Drachman will address the gathering, and special musical selections will be rendered by Cantor Melsels and choir.

ZICHRON EPHRAIM.—Rev. Dr. Bernard Drachman will preach Sabbath morning on "Mr. Carnegie's Peace Message Examined."

MICKVEH ISRAEL (Harlem).—Rev. Henry S. Morais preaches this Sabbath morning.

EZ CHAIM.—Rev. Daniel Loewenthal preaches Sabbath morning on "Jacob at Home." The pupils of the Sabbath School will celebrate Chanukah Sunday evening at 7.30 o'clock by giving a Chanukah play and recitations in the synagogue. All are welcome.

EDUCATIONAL ALLIANCE.—Dr. Samuel Buechler will speak this evening on "The Importance of Cheerfulness." Dr. M. H. Harris will officiate as rabbi and Rev. S. Sokolsky as cantor at the children's service Sabbath afternoon.

SOCIAL.

Mrs. H. Lax has left to visit her daughter, Mrs. L. Hess, of Fort Wayne, Ind.

A benefit performance to help pay off an existing mortgage on the Ansche Chesed Synagogue will be given at the Republic Theatre on Sunday evening, January 8, through the courtesy of Mr. David Belasco. A large number of well known performers have volunteered their services, including such drawing cards as Lew Fields, Sam Bernard, Maude Raymond and Willis P. Sweatnam. The benefit is in charge of Mr. Edward L. Margolies and Mr. Leonard W. Simmons is chairman of the committee.

Invitations have been issued for the wedding of Miss Bertha Reutlinger to Mr. Max Wilhelm, which will take place at the Hotel Majestic on Sunday, January 1, 1911.

Mrs. Joseph Mayor Asher and Mrs. Edwin Kaufman and daughter are at Heller's Cottage, Lakewood, N. J.

Invitations have been issued by Mr. Abram Morris for the wedding of his daughter Ruth to Dr. H. L. Abramson on the evening of Wednesday, Dec. 28, at Carlton Hall, West 126th street. The bride will be attended by her aunt, Mrs. Lina Scheinberg, as matron of honor, assisted by the bridesmaids, Misses Ethel Weinstein, Bessie Winkleman, Alma Epstein and Rhoda Jacobs. The ushers will be Messrs. Sam Morris, Lee J. Morris, Emanuel Morris and Abe Sobel.

A theatre party in aid of the Orach Chaim Sisterhood was given on Tuesday last at the Alhambra Theatre, where the members and a large number of friends gathered and enjoyed an excellent vaudeville performance. A goodly sum was realized mainly through the indefatigable efforts of the committee, which included Mrs. Adolph Schwarzs, Mrs. L. Roggen, Mrs. L. Jacob, Mrs. E. Kaufman, Mrs. S. Wilhelm and Mrs. Spiceland.

Beth-El Sisterhood Auxiliary. A very successful amateur vaudeville performance was given under the auspices of the Beth-El Sisterhood Auxiliary at the Waldorf-Astoria Hotel Monday evening, December 19, 1910. Misses So-

phy B. Glemby, Nina Steinert, Stella Steiner, May Scholer and Messrs. Phillip W. Gottlieb and Jack P. Newhoff all scored individual hits.

Miss May Stumes and Mr. Sydney Oberfelder in their own version of the popular vaudeville skit, "On and Off," scored the biggest success of the evening. Miss Stumes very gracefully danced her way into the hearts of her audience and was ably assisted by Mr. Oberfelder. Mr. Phil Blum and Mr. Leo Franklin were very amusing in a comedy skit. All the numbers were excellently staged and coached by Mr. M. V. Ille Gunst, Mr. Alfred M. Bloomberg and Mr. Sydney Oberfelder. Mr. A. H. Bloomberg conducted his own musical compositions, including his new song hit, "Wont You Kindly Look Me Over."

The hall was filled and a large overflow crowded the corridors. Dancing followed the performance until the small wee hours.

The whole performance and dance was under the supervision of Mr. Sidney Levy, president of the Auxiliary.

Fortieth Wedding Anniversary.

Mr. and Mrs. Isador Monheimer celebrated their 40th marriage anniversary at the Herrnsstadt, 27 West 115th street, on Sunday, December 18. A splendid collation was served on the occasion. They were surrounded by their daughters and husbands—Mr. and Mrs. Nathan Hirsch, Mr. and Mrs. G. Rechnitz, of Denver, Colo., and Mr. and Mrs. Herman M. Hess, and Miss Lillian Monheimer and her fiancé, Mr. Mortimer Lanzit, all their grandchildren and many friends, among them being the trustees of the Congregation Ansche Chesed, of which Mr. Monheimer is a trustee and treasurer, and the Ansche Chesed Sisterhood, of which Mrs. Monheimer is the treasurer. Appropriate resolutions felicitating the couple were presented by the congregation.

CORRESPONDENCE.

Jews at Christian Lectures. Editor HEBREW STANDARD:

The enclosed is one of many letters of the kind which are received at the office of the Kehillah. As it bears upon a matter of public interest and illustrates the need of the lectures which we are now giving and of other educational work, I beg to forward it for your attention.

Yours very truly, B. G. RICHARDS, Secretary Jewish Community (Kehillah) of New York City. December 19, 1910.

The Kehillah: Gentlemen—As your organization was formed to uplift and promote Judaism, and as I am a loyal Jew, I think it my duty to set before you which demand an investigation and remedy. I am a young man, and as such like to attend lectures and concerts. At present the Labor Temple at Fourteenth street and Second avenue has lectures and concerts every evening. A great number of Jewish young men and ladies attend regularly. These lectures are beneficial to all, but on Sunday they hold sermons and sing songs in regard to the Christian religion. The majority of the audience is composed of Jews. This fact is true, and why not remedy it? Cannot our synagogues of the East Side hold lectures, concerts and sermons in regard to our religion? Another fact I would like to call to your attention is in regard to Jewish mothers sending their children to churches and missionary schools. The majority of these mothers are bought by the candles and excursions their children receive. Can we not instruct those ignorant mothers of the danger they are permitting to their children and religion? Trusting those weaknesses will be remedied and wishing your organization the best luck in all their undertakings. Yours respectfully, (Signed) ALBERT ADLER.

What is Just? Editor HEBREW STANDARD:

I recently noticed an appeal to the Jewish public made by the Kehillah of New York city for contributions toward the maintenance of a kosher kitchen for the Jewish patients in the Gouverneur Hospital (Christian by State control). Truly no one will dare to dispute this just appeal; neither should any one withdraw from helping this deserving cause. Undoubtedly all attention be paid to such a request as asked by the Kehillah and approved by two honorable gentlemen, such as: Rev. Dr. H. Periera Mendes and Dr. Huleston, the attending physician (very likely a Gentle) of this mentioned institution.

However, permit me to ask, how long will we Jews sweep before the doors of others in place of our own?

Just because I believe that such contributions will be a perfect act of charity, the question arises with'n me. "Why is it that the Mt. Sinai Hospital erected by Jews, consecrated by Jews, supported by Jews, and the majority of occupants being Jews, still lacking with that enthusiasm to uphold this great institution in the full sense of Judaism, in accordance with the dietary laws of the Jewish religion.

Let us consider, while Mt. Sinai is noted by the civilized world as the holy spot where the religious radium illuminated the entire civilized world. On the other hand, Mt. Sinai Hospital is lacking of this Jewish inspiration of even granting to their poor suffers the psychological charity in providing for them kosher food which may be a healing balm to their spiritual and inner feelings. If I am not mistaken it is about twenty years since that Mr. Newman Cowan offered to the Board of Directors of Mt. Sinai Hospital to pay all costs for the installation of a kosher kitchen, but his offer was rejected.

Even in latter years the Board of Jewish Ministers petitioned the directors of this great institution to introduce a kosher kitchen, but very little consideration was paid to the teachers and leaders in Israel.

I personally was an eye witness when a meal was served to a patient in this same hospital consisting of meat, potatoes, with cheese and milk. The above set me to wondering whether this was

a medical requisite. This not alone refers to the Mt. Sinai Hospital, but I may be frank in stating the fact that other Jewish institutions, although they may buy meat of Schwarzschild & Sulzberger never prepare it in accordance with the Jewish dietary laws. I may again state the axiom, first sweep before your door and then before the doors of others.

Very truly yours, LEOPOLD ZINSLER. New York, Dec. 12, 1910.

The "3 in 1" Service.

Editor HEBREW STANDARD:

Dr. Stephen Wise's "Three in One Service" comes in just at an opportune moment to teach our brethren in this country a valuable lesson, for this service is the natural and inevitable outcome of two sins of which many of our American brethren have been guilty, namely, the celebration or recognition of non-Jewish religious festivals, particularly Christmas, and the introduction of non-Jewish ritual customs into the Jewish house of worship, such as the custom of uncovering the head, or a non-Jewish choir. I say this is an opportune moment, because the Gentile world is about to celebrate its Christmas festival, and many of our American sisters and brethren will no doubt join in the celebration, or at least recognition of this festival by putting up Christmas trees in their homes, repeating the Santa Claus legends, or sending and receiving Christmas instead of Chanukah presents, forgetting how much suffering this festival has brought upon our people in the past, and how much dread and anxiety of massacre and bloodshed its coming still brings into the hearts of our brethren living in the Eastern parts of Europe. The "Three in One Service" shows us that it is wrong for any self-respecting Jew or Jewess to recognize the Christmas festival, in any manner or form whatever, not only because such recognition shows a lack of sympathy for the suffering of one's brethren, but because it brings in its train grave dangers to the life of Judaism and the Jewish people. For how did Dr. Wise come to lose his Jewish self-respect so far that he has agreed to hold union services week after week with the members of two Christian sects? It was because preaching and practicing the principles of Radical Judaism, he has grown accustomed to seeing Jews and Christians celebrate together such a purely Christian festival as Christmas, which stands for all the doctrines that are so objectionable to the Jewish mind. He has seen and

helped the Jewish synagogue lose every Jewish feature, until a Christian clergyman, attending a service of one of our radical temples, declared he could not recognize whether it was a Jewish or Christian house of worship. What was more natural than for Dr. Wise to pass from the common celebration of religious festivals and worshipping in a synagogue, which closely resembled a church, to the idea of a Union Service. Only one more step is necessary to complete the evolution, and that is for Dr. Wise either to step right over into the folds of Christianity or Ethical Culturism, or else to combine with his associates in framing a new religion, for which he will take out from the United States Patent Office patent, No. 965,543, I believe, as the late Mrs. Eddy probably did.

To be sure, Dr. Wise refers to the prophecy of Isaiah, "My house shall be called a house of prayer for all peoples." The prophet, however, does not say that any house of worship can serve as a "house of prayer for all people," but only "my house." Gentiles are welcome to pray in a Jewish synagogue. But the Jew, who has been the teacher of religion to the world, should not go to his pupils, who have not yet learned their lessons well, to learn how to pray. The lesson, then, of the "Three in One Service" is that we do our duty, if we want to preserve Judaism and the Jewish people, gently but firmly to refuse to take part in celebrating a non-Jewish religious festival, or to introduce into our house of worship any non-Jewish religious custom. For the Jewish people being in the minority, in order to preserve their identity, must maintain every mark of distinction between their religious life and that of their neighbors until they will have accomplished their mission of teaching the world the elements of true religion.

P. ISRAELI, Rabbi Cong. Adath Jeshurun, Boston, Mass.

Mrs. Leslie Carter continues to attract large audiences to the Lyric Theatre. This most popular of American emotional actresses has found in Rupert Hughes' "Two Women" the most pleasing play she has had for a number of years. Mrs. Carter will begin the fifth week of her engagement with a special matinee on Christmas Monday, December 26. Among the more than fifty players in the company are Robert Warwick, Harrison Hunter, Brandon Hurst, Arthur R. Lawrence, Helen Tracy, Lily Cahill and Mile. Andree Corday.

The ninth week of the indefinite engagement at Maxine Elliott's Theatre of Charles Klein's gripping play, "The Gamblers," will begin on Monday. The Authors' Producing Company is entitled to the credit of supplying one of the season's most successful dramatic offerings, and if the future presentations by that organization prove as satisfying it will add much that is wanted in this year of many failures. The same splendid original cast remains, including, among others, George Nash, Charles Stevenson, William B. Mack, De Witt C. Jennings, Cecil Kingstone, George Backus, William Postance, Charles Burbidge, George Wright, Jr., Jane Cowl and Edith Barker.

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REUTER, HEINRICH GUSTAV RUDOLPH.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against HEINRICH GUSTAV RUDOLPH REUTER, late of Hamburg, in the Empire of Germany, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, Nos. 208 and 208 Broadway, in the Borough of Manhattan, in the City of New York, on or before the 24th day of June next.

Dated New York, December 14, 1910. BENNO LOEWY, Ancillary Executor.

GEO. H. MERKEL, Attorney for Ancillary Executor, 206 Broadway, Borough of Manhattan, New York, N. Y.

LEVY, PHILIP B.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Philip B. Levy, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business in the office of Eph. A. Karelson, No. 87 Nassau street, in the City of New York, on or before the 31st day of July next.

Dated New York the 9th day of December, 1910. MARIE ANNE LEVY, Executrix.

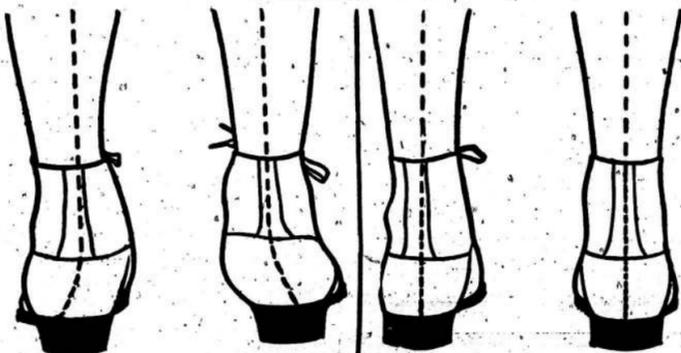
BEH. A. KARELSEN, Attorney for Executrix, 87 Nassau street, New York City.

LOEWENSTEIN, ISRAEL.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Israel Loewenstein, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, at the office of Hugo H. Ritterbusch, his attorney, No. 150 Nassau street, in the City of New York, on or before the 15th day of July next.

Dated New York, the 6th day of December, 1910. WILLIAM BRITTHAUPF, Executor.

HUGO H. RITTERBUSCH, Attorney for Executor, Office 150 Nassau Street, Manhattan, New York City.

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BROOKLYN NOTES.

Williamsburgh Y. M. H. A. Opens Hebrew Free School.

The Young Men's Hebrew Association of Williamsburgh, alive to the needs of the Jewish Community, offers to Jewish children a graded course of instruction in the language, literature and history of Judaism. The instruction offered will be given every day except Friday, Saturday and Jewish holidays, from 4 to 8 p. m. The work is carried on by this association, co-operating with the school for Biblical Instruction of Brooklyn, and under the direct supervision of Dr. S. Benderly, educational director of the Kehillah. An enthralling neighborhood meeting of parents was held at the association building, and it was voted to support the movement financially and do all in their power to induce parents to send their children to this school.

Further information may be obtained by writing to the superintendent of the association or to any member of the Religious Committee.

Last Saturday night at the Willoughby Mansion the first anniversary of the Young Men's Hebrew Association of Williamsburgh was celebrated in the form of an informal supper. About a hundred of the active members were present. Stewart Engel, the president, acted as master of ceremonies, and in an address traced the growth of the institution from a membership of but eighteen to 300, the present number on the roll. He recalled to the members the many obstacles the association had overcome during the past year and hoped that the association would keep on making as much progress as it has made in the first year of its existence. Ralph K. Jacobs, Michael Furst and others also delivered addresses.

Quincy Street Temple.

The Young Folks' Auxiliary of the Quincy Street Temple will meet at Clinton Hall, Gates avenue, on December 25, 1910, at 3 o'clock. Election of officers will take place.

The feast of Chanukah will be celebrated Sunday afternoon, the children of the Sunday school participating. Dr. Spear will deliver an address.

Rev. Dr. F. W. Hahnman will occupy the pulpit this evening. Sabbath morning Rabbi J. D. Spear will preach on "Wealth Versus Wisdom."

Hebrew Ladies' Auxiliary of Bath Beach.

Fully eighty-five ladies sat down to a luncheon Wednesday, December 14, at the Belmont Hall, corner Bath avenue and Bay Twenty-second street, to celebrate the eighth anniversary of the Hebrew Ladies' Auxiliary. The affair was opened with a few well-chosen words of welcome by the president, Mrs. A. Slomka. The menu, which consisted of a course dinner, was prepared personally by the ladies on the committee, Mrs. M. Quitman, Mrs. M. Keller and Mrs. D. Weigel, assisted by Mrs. A. Assenheim, and too much praise cannot be bestowed on the committee for their great efforts in behalf of the members.

During the luncheon the president read her very able report of the year's doings enumerating the many affairs going by the society, and the various members who had assisted them in their work, and the vice-president presented the president with a very handsome diamond bracelet from the society. The vice-president was also presented with a pretty leather bag by some of the officers.

After the luncheon the ladies adjourned to the dancing hall, where a very pleasant programme was given under the direction of Mrs. Mazur.

Young Men's Hebrew Association.

On Sunday evening, December 13, 1910, a large audience of members and friends were present in the auditorium of the Young Men's Hebrew Association, at 345 Ninth street, to listen to the address of Andrew McLean (editor of the Brooklyn Citizen) on "The Pursuit of Happiness." During the course of the evening a musical programme was excellently rendered by well-known Brooklyn musicians.

The next lecture and entertainment of the course will be held on January 15, 1911, when Hon. Joseph A. Burr, Justice of the Appellate Division of the Supreme Court, will address the association.

Last Saturday evening, December 17, 1910, the Ciceronian Literary Society of the Y. M. H. A. held its regular meeting, at which an excellent literary programme was rendered.

On Sunday afternoon, December 25, the Emerson Literary Society will hold its regular meeting, and in the evening the association will hold a Chanukah dance in the gymnasium.

Hebrew Educational Society.

The annual meeting of the Hebrew Educational Society will take place on Sunday afternoon, January 15, at 3 o'clock, at the building, Pitkin avenue and Watkins street.

Under the title of "The Yiddish Platform," a series of lectures in Yiddish has been projected. The lectures will be on literature, drama, citizenship and Jewish history. The first will take place on Saturday evening, December 24, and will be given by Mr. Joseph Resnik on Sederman's "Die Helmath." The other lectures are as follows:

Monday evening, January 9, "Tolstol, the Philosopher and Poet," by Dr. N. Sykin. Saturday evening, January 14, Ibsen's "Nora," by Mr. Joseph Resnik. Monday evening, January 23, "Citizenship," by Mr. L. Lande. Monday evening, February 6, "Modern Russian Literature," by Dr. N. Sykin. Monday evening, February 13, "The Better Jewish

Drama," by Mr. I. Entlin. Monday evening, February 20, "Maimonides," by Rev. Dr. Nathan Krass. Monday evening, February 27, "Citizenship," by Mr. A. S. Shomer. Monday evening, March 6, "Jewish Literature," by Mr. M. Katz. Monday evening, March 13, "Ibna Ezra," by Rev. Dr. Nathan Krass. Monday evening, March 20, "Checkoff," by Mr. Leon S. Moisseff.

Owing to the illness of Dr. Anspacher, there was no lecture on Sunday evening in the Ibsen course. The lecture will take place on Thursday evening, December 29th.

The Arts and Science Institute, of Brownsville, which is managing the lectures, has arranged for a concert for Sunday evening, January 15, by Jehu Munkacsy. It has also arranged a course of lectures on Sunday afternoons, beginning January 22, by Prof. Christian Gauss, of Princeton University, on "National Types in Modern Literature."

Preparations are active for an attractive presentation of the Chanukah play to be given on Sunday, January 1, by the children of the Sabbath School.

Cong. Bath Israel Anshe Emes.

Last Sunday evening the teachers of Sunday school Bath Israel Anshe Emes held their monthly sociable in the vestry rooms at Harrison, near Court street, Brooklyn. The affair was a most enjoyable one, and the programme an excellent one. During the evening a collation was served and dancing followed.

On Sunday evening, December 25, 1910, the Sunday School Bath Israel Anshe Emes will hold a Chanukah entertainment and dance at the synagogue building and vestry rooms. The entertainment will begin at 8 o'clock sharp. The committee in charge of the affair is working industriously to make the affair a great success and enjoyable to the large number of children and friends of the Sunday school and congregation who will attend.

Hebrew Orphan Asylum Annual Meeting.

The annual meeting of the members was held last Sunday afternoon in the Asylum Building and was fairly well attended. The president's report, submitted by Mr. Simon F. Rothschild, shows that within the year there had been built an addition to the asylum building doubling the capacity of the institution. The entire work was completed and paid for. It cost \$208,888.30.

Mr. Rothschild was re-elected as president. The other officers chosen were: Vice-president, Frank Pentlarge; treasurer, Moses J. Harris; trustees for three years, Alfred A. Ehrlich, David A. Mayer, David W. Stein, Emanuel Weil, Michael Furst, Max Reiss, Henry M. Strauss and Emil Weil; trustee for two years, Mark Goodstein; for one year, Julius Mendelson, filling the unexpired term of Abraham Abraham, resigned, and Leon Isaacson.

A Surprise Party.

Mr. and Mrs. Joseph Ansoerge, of 625 Eleventh street, gave their daughter, Miss Julia, a surprise party last Saturday night, 17th inst., to celebrate her eighteenth birthday and to give a "coming out" affair. The charming young lady was completely surprised, and it took all the hearty and joyful congratulations from her numerous friends of both sexes to regain her composure. At the party were games, dancing and an elaborate collation; served about midnight, after which there was more dancing which the young people kept up as long, or nearly, as long as the night lasted. And it was most thoroughly enjoyed by all present, and was voted a complete success.

At the Montauk Theatre, beginning with a holiday matinee on Monday, Charles Frohman will present John Drew, the brilliant and popular actor, in what is considered his best play of recent years, "Smith," a comedy by W. Somerset Maugham, author of "Lady Frederick," "Jack Straw" and other successful efforts. The piece has had a remarkable vogue in both London and New York. In the latter city it ran for three months to large audiences at the Empire Theatre, from which house it comes direct to this city with the complete original cast and scenic equipment. It is said to be not only the best Maugham play yet done in America, but from critical comment elsewhere it seems to be an unusually happy vehicle for Mr. Drew, inasmuch as it affords him an opportunity to score brilliantly in a role thoroughly congenial and at the same time quite at variance with those in which he has latterly been seen. In Mr. Drew's supporting company are Mary Poland, Isabel Irving, Sybil Thorndike, Jane Laurel, Morton Seltou, Hassard Short and Lewis Casson.

Sacramento, Cal.

Blanche Lillian Kaplan, the young daughter of Rabbi and Mrs. B. M. Kaplan, gave a piano recital before the local musical club. She made a wonderful impression by her wonderful technique and her intellectual and practical interpretation of a varied and difficult programme. She plays not like a child, but as a finished artist of years of training and experience. She is also a very beautiful child, full of magnetism and a charming personality.

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Office of the District Grand Lodge, No. 2, 108 La Salle Street, Chicago, Ill. GRAND LODGE OF THE UNITED STATES OFFICERS:

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EXECUTIVE COMMITTEE. Herman Steifel, Jacob A. Hirschman, Henry Jacobs, Wm. Bookheim, Sig. S. Lurie, Raphael Levy, Julius Harburger, Isaac Harburger, Benjamin Blumenthal, Julius Sinsheimer, Emil Tausig, Raph. Rosenberger, Henry L. Weisbaum, M. S. Meyerhoff, Joseph I. Hartenstein, Bor. H. Wasserman, I. Anderson, Loeb, Henry V. Rothschild.

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The 588 lodges of this order are divided into 40 districts, which are under the supervision of 60 district deputies, who report weekly to the Grand Master, Leon Sanders.

Pennsylvania Lodge, No. 76, located in Philadelphia, has on its roll 2,100 members, and is numerically the largest in the order. The members naturally feel proud of the record, and at every meeting do their best to further increase the membership.

Roumanish-American Lodge, No. 83, will, on January 1, 1911, celebrate its twenty-fifth anniversary. Elaborate arrangements have been made to make the affair a success. The grand officers will be the guests of the members.

Mendel Mocher Sphorim Lodge No. 551, is one of the younger lodges of the order, but older sister societies must be on the lookout if they desire to retain their laurels, as this lodge knows no stop and halt in the increase of members. At each session held there are initiations and propositions. It is anticipated by the executive officers that numerically at the next convention the lodge will be in the front rank.

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Lodges in all parts of the United States. Membership, 70,000.

For full particulars and all information address SAMUEL DORF, Grand Master.

There are 466 lodges in the order, and with few exceptions all are doing excellent work increasing their numerical strength. The order will positively count 500 lodges and more when the next convention of the organization will be held.

Considering the large membership which has now reached nearly 75,000, the death rate has been very favorable, and the assessment for endowments very light on the lodges.

Most of the grand officers can be seen at the office of the order daily. One and all are working for the best interest of the brotherhood.

Endowment Secretary, Ex-Grand Master Oscar Weiner, leaves nothing undone that can count for the perpetuation and welfare of the order. He has an able assistant in the person of Brother Numan.

Isaac Grossman has been the grand master of the order for the past five years. He can be proud of his record, and the order has shown its approval by retaining him at the head of the order for five terms. Samuel Goldstein has been first deputy grand master for the past two years. His work in behalf of the order makes him an available candidate for a future grand master.

Jacob Weissman was elected in convention as second deputy grand master, and his work has been beneficial to the order. On Sunday last, December 13, he conclusively proved this. Mainly through his efforts his lodge in Stamford, Conn., initiated twenty young men. The lodge now has a membership of 150.

Sigmund Foder has been grand secretary for the past twelve years, and his valuable services and fraternal experience stamp him the grand secretary par excellence. He is a "macher" in every sense of the word.

Adolph Wiener is grand treasurer and has held several positions on the Ex-

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Executive Board for the past five years. It is rumored that he is a candidate for first deputy grand master in the next convention.

The degree team of Justice lodge officiated on Sunday last in Stamford, Conn., and initiated twenty new members. They were accompanied by Ex-Grand Master I. Byk, First Deputy Grand Master Goldstein, Brother Heyran and other members of the Executive Board.

The degree team of Friendship Lodge, with Brother A. Bouton at its head, visited Kaskel Lodge on the 22d inst., and initiated seven young men. The hall was filled and all present enjoyed a pleasant evening. The president of Max Jacobson Lodge, accompanied by nearly all the members of the lodge, paid a fraternal visit to Friendship Lodge on Sunday, December 18, 1910.

The difficulties that have beset the order during the past bid fair to be rapidly adjusted and the "powers that be" predict an onward movement. Quite a number of proposals from young men have been received of late and the new timber promises to hustle for the good of the order.

The Grand Officers are now making official visits and with good results, the members aiding and assisting. An invitation is extended to all members to call at headquarters and familiarize themselves with the "exact" condition of the order.

The funeral of Samuel Asher, for the past eighteen years Grand Messenger of the order, took place on the 19th inst., and was largely attended. Among the prominent members of the order present were Grand Master Richard Cohn, ex-Grand Master Ferdinand Levy and A. Rosenberg, Grand Secretary L. B. Franklin and the entire staff of executive officers.

Holiday throngs continue to crowd the big New York Hippodrome twice daily. The new circus acts, which were put on a couple of weeks ago continue to excite comment by their diversity and interest. Among these may be mentioned "The Flying Butterflies," otherwise the Curzon Sisters, two young women who perform surprising feats in mid-air while suspended by means of their teeth; among their aerial accomplishments the remarkable skirt dance executed from the same daring height, forms the climax to their act. The three great spectacles, "The International Cup," "The Ballet of Niagara" and "The Earthquake" continue their glittering career. The beautiful ballet with its poetic background of Niagara Falls and Indian coryphees, constantly grows in popularity.

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per annum on all sums not exceeding \$1,000 and THREE AND ONE-HALF PER CENT. per annum on the excess of \$1,000 and not exceeding \$3,000 remaining on deposit during the three or six months ending on the 31st inst., payable on and after Jan. 10, 1911. Deposits made on or before Jan. 10, 1911, will draw interest from Jan. 1, 1911. JOSEPH BIRD, President. FRANK G. STILES, Secretary. CONSTANT M. BIRD, Asst. Secretary.

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WEISSMAN, MENDEL.-In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Mendel Weissman, late of the County of New York, deceased, to present the same with vouchers therefor to the subscribers, at their place of transacting business, No. 51 Chambers street, in the city of New York, on or before the 13th day of June next. Dated New York the 6th day of December, 1910. MATHILDA WEISSMAN, Administratrix. GREENHALD & GREENHALD, attorneys for Administratrix, 51 Chambers street, New York City.

CHILDREN'S PAGE

THE MACCABEES.

BY MIRIAM MYERS.

Listen, my friends, the while I tell
A story of long ago;
How Israel fought and what befell,
This tale of mine will show.

Two thousand years and more agone,
A king, both bad and cruel,
Oppressed the Jews, who long had borne
The Grecian tyrant's rule.

Antiochus Epiphanies—
This was the monarch's name—
Would brook no act that did not please
Himself and royal dame.

He prayed to marble idols cold,
The Jews to God alone,
The Lord of Hosts, from time untold
And not to things of stone.

"Bow down," he cried, "ye shall bow down,
To Grecian gods now pray,
Your own religion trample down,
Ye dare not say me nay!"

Dare not! The tyrant little knew
The loyal Jewish heart,
That strong in faith, in members few,
Could act the hero's part.

He little dreamed, this coward king,
A band of heroes bold,
Defiance at his feet would fling,
Their rights but to uphold.

Their holy Temple see defiled
By sacrilegious horde,
And Jewish tenets all reviled,
Forbid to praise their Lord!

Could Jewish hearts submit to this
Tyrannical decree,
Descend to such a low abyss
Of coward infamy?

Oh, no! A savior bold arose,
Brave Mattathias he;
Five loyal sons, their father chose
To follow faithfully.

A patriot hand around them pressed,
To quell the mighty foe;
The Maccabees their wrongs redressed
With conquests sure and slow.

Brave Maccabees! Brave Judah's band,
The day is yours at last!
You've won at length a vict'ry grand,
Your troubles now are past.

The sacred Temple, once again
To fit for Jewish rite;
Bold warriors, 'twas not in vain
Ye entered on the fight.

And Chanukah we'll celebrate
While beats a Jewish heart;
We'll bear in mind those soldiers great
Who played the hero's part.

A FATHER'S GRIEF

Dear Children:
WHEN you read about Jacob and his children in the Sedrah which we read this Sabbath, which is called *Vayesheb*, your hearts are filled with pity when you see before your eyes such a heartrending picture of a father's grief—Joseph, the apple of his father's eye, aroused his brother's jealousy—all on account of a beautiful coat of many colors which Jacob made for him, and not for the rest of his brothers. Joseph told his father evil tales of his brothers. Joseph dreamt such beautiful dreams, which seemed to show that he would reign over his brothers. It was more than their human nature could stand.

The brothers must get rid of Joseph. Alas, that they reckoned not of a father's grief! Too late did they come to their senses—the evil was done—a heartbroken father—an exiled son—and a lot of remorseful conscience-stricken brothers who would do anything to recall the past and undo the evil they had done. O, what a lesson this is, dear children, of the care you should take to live peacefully with your brothers and sisters, and not to let your quarrels break your parents' hearts. The Medrash of this Sedrah proves to us how oft the happiness or misery of the parents are entirely in the hands of their children. "And Jacob dwelt." It is written in the 59th chapter of Isaiah, "When thou wilt gather thy masses they shall de-

liver thee," thus have we learned that the gathering of Jacob and his children have saved them from the hands of Esau. Thus the Medrash teaches us that when all the children of Jacob were gathered together in harmony, Esau, their enemy, was powerless against them, but when they were not in harmony with each other, but allowed foolish jealousy to get the best of them, Jacob groaned in the bitterness of his spirit. "I have had no safety and no quiet (Job 3), I have had no safety from Esau, and no quiet from Laban, and no rest from Dinah, and (now) harrowing trouble has come—the trouble of Joseph has come upon me."

And it was really all a misunderstanding—we follow Joseph from the time he was sold in slavery to the time that he was placed in the prison and we find that he was a righteous man and God was with him. We can therefore readily understand that he did not slander his brothers before his father, it was simply little faults they had to which he called their father's attention, in order that by reproving them gently for it they would correct those faults and they, the brothers, were God-fearing men, who are called "the tribes of God" and who were worthy of the great blessings bestowed upon them by their father, but they attributed evil motives to their brother's actions and dreams.

However, one great mistake Joseph did make and that was when, being in prison he begged the chief of the butlers to think of him and get him out of prison, for this the Medrash rebukes him and says, "Yet the chief of the butlers did not remember Joseph, and forgot him." Said the Holy One blessed be he, "The chief of the butlers forgot thee, but I will not forget thee." Whoever expected that a son should be born to Abraham and Sarah when they were so old? Whoever expected that Jacob, who crossed the Jordan, possessing only his staff, should become so immensely rich? Whoever expected that Joseph, who passed through so much trouble should become a King? Whoever expected that Moses, who was cast into the river, should become what he did become? Whoever expected that of Ruth, the proselyte to Judaism, the kings of the Jewish nation should spring forth? Whoever expected that David should be King for all Generations?

Whoever expected that Jehoiacin, the imprisoned King, should leave his prison? Whoever expected that Chanaujah, Mishael and Azaryah should go out of the fiery furnace? Whoever expected that Israel, in the time of Haman, should be saved by the Holy One, blessed be he? Whoever is expecting that exiled Israel will yet be removed and praised?

Whoever is expecting that the fallen tabernacle of David will be raised up by the Holy One, blessed be he?

And yet thus it will be, for it is written in the ninth chapter of Amos: "On that day will I raise up the tab-

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ernacle of David, which is fallen." "Whoever is expecting that the entire world will yet be united in one band?"

And yet thus it will be, for it is written in the third chapter of Zephaniah, "Yea, then will I change unto the people a pure language, that they may all call on the name of the Lord, to serve Him with one accord." This lesson teaches us that we shall trust only in God.

בן אהרן

The Stranger—Is this a pretty healthy neighborhood?

The Native—You bet it is! That ain't bin a death here in years, 'cept in' the undertaker, an' he did o' starvation.—*Harper's Weekly*.

"What luck did that sheriff who went out after Stagecoach Charley have?"

"Purty good," replied Three Finger Sam. "Charley didn't ketch him."—*Washington Star*.

Patient Father—Dearie, baby's eating my glove now. Is it all right? Dearie (from above)—Oh, quite all right—(pause)—you're sure it's yours?

Woggs—So young Saphead and his father are carrying on the business?

Boggs—Yes. The old man does the business while young Saphead does the carrying on.—*Puck*.

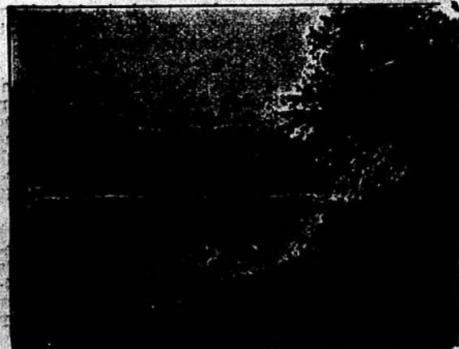
CONUNDRUMS.

What is always behind time? The back of a clock.

When is a man not a man? When he is a little horse (hoarse).

What is that which a lady never had, and never can have, and yet she has it in her power to present to another? A wife.

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(Continued from page 3)

grateful to the leader of the Free Synagogue for having been such an eye-opener to our radical brethren, to show them how dangerously close they were to the yawning abyss, which threatened to engulf them altogether.

But, aside of this one good result, it seems to me inadvisable to make so much ado about what really amounts to nothing as a menace to Judaism. A man who is out for sensationalism, who is consumed by the one burning ambition to have his name in print, can only have his ambition gratified when people take him seriously and begin to attack him. That's what he is looking for. Sensationalism feeds on attack. The more the sensationalist is attacked the more important does he deem himself and the more dangerous and bold does he become. We had the same experience with a group of Jewish Anarchists—if such a combination be possible—in New York city, who persisted in outraging Jewish feeling by holding a ball on Kol Nidre night. Naturally, a cry of resentment was raised by all Jews against these blasphemers; they were bitterly assailed and in some cases even physical violence was used upon them. But those Anarchists were just craving for attack. It gave them the desired notoriety, the free advertisement, and in the following year the Yom Kippur dance proved even a greater success. Finally, the Jewish people realized that the best way to disrupt the gang was to ignore them. The next Yom Kippur ball was not in the least interfered with, and the Kol Nidre dancers, seeing that their venture did not even create a ripple of excitement, made a few more vain attempts, and finally gave it up altogether, so that the Kol Nidre ball is now a thing of the past.

And for that reason I believe it a mistake to give so much notoriety to the effort of one individual to lead a few followers into a union worship with two Christian churches. This agitation and resentment makes him too important, too conspicuous in the public eye, and instead of only leading astray a few, who, any way, have broken away entirely from all Jewish obligations, and whose loss we could endure with equanimity, he is liable, through this notoriety, to exert a baneful influence upon the innocent and the guileless. But were he ignored and treated with indifference, were he looked upon as merely another recruit in the ranks of apostates, with whom Judaism has nothing more in common, you would see that his whole movement would either go over completely to Christianity or become dissolved like a soap bubble. Our sages have a trenchant saying, which could well be applied in a case like this: "You need not trip a drunkard; he will fall by himself." The sensationalist, the man who is intoxicated with the craze for innovation, who acts in an irresponsible way toward his religion and his people, need not be attacked; he will of himself fail. The most effective weapon against him is silence. But our duty it is to create a greater religious feeling, a stronger Jewish consciousness in the ranks of those who are still loyal to our traditional faith, so that such

aberrations and treachery, parading under the cover of "synagogue" shall be impossible in the future, and Judaism, pure and unadulterated, may continue to be our source and inspiration.

To The Newlyweds.

Friedberger and Kosch, proprietors of the "Furniture Corner" Avenue A, corner of Houston street, are already preparing to celebrate the tenth anniversary of their business which occurs next month. Many new designs in the best made furniture for the anniversary sale are now on exhibition and these are 13 pieces at very moderate prices, will appeal strongly to the Newlyweds, who are advised to see Friedberger and Kosche if they want the latest at the lowest.

Jewish Calendar.

First day Chanukah, Monday, Dec. 28. *Rosh Chodesh Tebeth, Sunday, Jan. 1. Fast of Tebeth, Tuesday, Jan. 10. Rosh Chodesh Shebat, Monday, Jan. 30. *Rosh Chodesh Adar, Wednesday, March 1. Purim, Tuesday, March 14. Rosh Chodesh Nissan, Thursday, March 30. First day Pessach, Thursday, April 13. Seventh day Pessach, Wednesday, April 19. *Rosh Chodesh Iyar, Saturday, April 29. Lag b'Omer, Tuesday, May 16. Rosh Chodesh Sivan, Sunday, May 28. First day Shabuoth, Friday, June 2. *Rosh Chodesh Tammuz, Tuesday, June 27. Fast of Tammuz, Thursday, July 13. Rosh Chodesh Ab, Wednesday, July 26. Fast of Ab, Thursday, August 3. *Rosh Chodesh Ellul, Friday, August 25.

*Also observed the day previous as Rosh Chodesh.

WEISS SAMUEL W.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Samuel W. Weiss, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers, at their place of transacting business, at the offices of Goldsmith, Cohen, Cole & Weiss, No. 45 Wall Street, Borough of Manhattan, New York City, New York, on or before the 1st day of July, 1911.

Dated December 16, 1910. JOSEPH F. CULLMAN, CARRIE STIX WEISS, WILLIAM S. WEISS, Executors. GOLDSMITH, COHEN, COLE & WEISS, Attorneys for Executors, 45 Wall Street, Borough of Manhattan, New York City.

LEVY, DOROTHEA.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Dorothea Levy, late of the County of New York, deceased, to present the same, with vouchers thereof to the subscriber, at his place of transacting business, office of J. Philip Berg, his attorney, No. 302 Broadway, Borough of Manhattan, in the City of New York, on or before the 1st day of July next.

Dated New York, the 18th day of December, 1910. DAVID MANSFIELD LEVY, Surviving Executor. J. PHILIP BERG, Attorney for Executor, 302 Broadway, Borough of Manhattan, N. Y. City.

LIEBMAN, JOSEPH.—The People of the State of New York, by the Grace of God Free and Independent—Supplemental Citation to Henry L. Liebmann, Martha Liebman, Arnold S. Furst, Alice J. Lowy, Henry A. Furst, Paul Rosenfeld, Marion Rosenfeld, Herbert Cohn, Frank Cohn, Dorothy Cohn, Marjorie Cohn, Theodor Cohn, Edward Cohn, Mabel Gutmann and Nanni Gruenwald, send greeting:—You and each of you are hereby cited and required personally to be and appear before our Surrogate of the County of New York, at the Surrogate's Court of said county, held at the fall of Records in the County of New York on the 15th day of January, 1911, at half-past ten o'clock in the forenoon of that day, then and here to show cause why Joseph Liebmann, as sole surviving and acting Executor and Trustee under the last Will and Testament of Joseph Liebmann, deceased, should not be allowed to resign his said Trust, and why a decree permitting him to resign and discharging him accordingly, should be granted in the case and in such case to attend the judicial settlement of the accounts of the said Joseph Liebmann, as Executor and Trustee as aforesaid, in accordance with the prayer of the petition of said Joseph Liebmann, dated October 21st, 1910, and filed herewith with the order entertaining said petition on October 22nd, 1910, 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 you in the proceedings.

[L. S.] In testimony whereof, we have caused the Seal of the Surrogate's Court of the said County of New York to be hereunto affixed. Witness, Hon. John P. Cohalan, a Surrogate of our said County, at the County of New York, the 28th day of November, in the year of our Lord one thousand nine hundred and ten. DANIEL J. DOWDNEY, Clerk of the Surrogate's Court. SAMUEL HOFF, Attorney for Petitioner, 140 Nassau Street, New York, N. Y.

KAUFMAN, AMELIA.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Amelia Kaufman, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business at the office of David Hershfeld, their attorney, No. 95 William Street, in the City of New York, on or before the 1st day of June next.

Dated New York, the 9th day of November, 1910. JULIUS SHWETZER, MICHAEL GOLD, Executors. DAVID HERSHFELD, Attorney for Executors, 15 William Street, Borough of Manhattan, New York City.

FROELICH, DAVID.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against David Froelich, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of George Hahn, No. 15 William Street, Borough of Manhattan, City of New York, on or before the 15th day of May next.

Dated New York, the 2d day of November, 1910. EMMA E. B. FROELICH, Executrix; MOSES S. FROELICH, Executor. GEORGE HAHN, Attorney for Executors, 15 William Street, Manhattan, New York City.

SOLOMON, ABRAHAM.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Abraham Solomon, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, at the office of her attorneys, Mannheim & Mannheim No. 302 Broadway, Borough of Manhattan, in the City of New York, on or before the 1st day of May next.

Dated New York, the 24th day of October, 1910. REBECCA SOLOMON, Administratrix. MANHEIM & MANHEIM, Attorneys for Administratrix, 302 Broadway, New York City, Manhattan Borough.

EISENKRAMER, HERMAN.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Herman Eisenkramer, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, at No. 99 Nassau Street, in the City of New York, on or before the sixth day of May next.

Dated New York, the 27th day of October, 1910. ADOLPH BLOCH, Executor. HENRY BLOCH, Attorney for Executor, Office and Postoffice Address, 99 Nassau Street, Manhattan, New York City.

HERSCOVITZ, MORITZ.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Moritz Herscovitz, also known as Morris Herskowitz, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, at the office of Louis Rosenberg, No. 220 Broadway, in the City of New York, on or before the 11th day of May next.

Dated New York, the 24th day of October, 1910. MORITZ WEINBERGER, Executor. LOUIS ROSENBERG, Attorney for Executor, 220 Broadway, New York City.

KOHNSTAMM, EMANUEL H.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Emanuel H. Kohnstamm, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Guggenheimer, Untermyer & Marshall, No. 37 Wall Street, Borough of Manhattan, in the City of New York, on or before the 10th day of April next.

Dated New York, the 28th day of September, 1910. EMILY L. KOHNSTAMM, Executrix. LUTHER S. KOHNSTAMM, JOSEPH KOHNSTAMM, Executors. GUGGENHEIMER, UNTERMYER & MARSHALL, Attorneys for Executors, 37 Wall Street, Borough of Manhattan, New York City.

ULLMANN, ELIZA.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Eliza Ullmann, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at their place of transacting business, the office of George Hahn, No. 15 William Street, Manhattan, in the City of New York, on or before the 20th day of April next.

Dated New York, the 20th day of April next. RALPH R. ULLMANN, MEYER H. ULLMANN, Administrators. GEORGE HAHN, Attorney for Administrators, 15 William Street, Manhattan, New York City.

STRINGER, HANNAH.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Hannah Stringer, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, at the office of Meyer Auerbach, No. 42 Broadway, Manhattan, in the City of New York, on or before the tenth day of June next.

Dated New York, the twenty-ninth day of November, 1910. AMANDA M. WELLS, Administratrix. MEYER AUERBACH, Counsel for Administratrix, 42 Broadway, New York City.

HERZOG, SIGMUND.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Sigmund Herzog, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, No. 27 William Street, Borough of Manhattan, in the City of New York, on or before the 7th day of February next.

Dated New York, the 30th day of July, 1910. PAUL M. HERZOG, Executor.

ISRAEL MAX EDMUND, also known as MAX ISRAEL.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Max Edmund Israel, also known as Max Israel, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, at the office of Bernice Rosenthal, her attorney, No. 25 Nassau Street, in the City of Manhattan, City of New York, on or before the 2d day of January, 1911.

Dated New York, the 23d day of June, 1910. LEAH ISRAEL, Administratrix. BERNICE ROSENTHAL, Attorneys for Administratrix, No. 25 Nassau Street, New York City.

LOWENGARD, OTTO.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Otto Lowengard, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, at the office of Rendell & Herzog, 27 William Street, Borough of Manhattan, in the City of New York, on or before the 15th day of June next.

Dated New York, the 1st day of December, 1910. EMMA L. LOWENGARD, HENRY R. ICKENBIMMER, ALFRED RENSKORF, Executors. RENDALL & HERZOG, Attorneys for Executors, No. 27 William Street, Borough of Manhattan, New York City.

IMON, ULRICH.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Ulrich Simon, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Wolf & Kohn, their attorneys, No. 208 Broadway, Borough of Manhattan, in the City of New York, on or before the 8th day of May next.

Dated New York, the 21st day of October, 1910. GUSTAVE F. SIMON, DAVID B. SIMON, Executors. WOLF & KOHN, Attorneys for Executors, 208 Broadway, New York City.

WEISSMAN, SARAH.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Sarah Weissman, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Alice E. Levy, No. 37 Liberty Street, in the Borough of Manhattan, City of New York, on or before the 27th day of March next.

Dated New York, the 9th day of September, 1910. Alice E. Levy, Attorney for Executors, 37 Liberty Street, Manhattan, New York.

SAVILLE, JOHN G.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against John G. Saville, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber, at his place of transacting business, at the office of Samuel B. Hamburger, No. 2 Rector Street, Borough of Manhattan, in the City of New York, on or before the 1st day of March, 1911.

Dated, New York, the 10th day of August, 1910. LEWIS R. S. WATT, Administrator. SAMUEL B. HAMBURGER, Attorney for Administrator, 2 Rector Street, New York City.

SONDHEIM, SAMUEL.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Samuel Sondheim, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, at the office of Jacob Levy, 302-304 Broadway, Borough of Manhattan, in the City of New York, on or before the 31st day of December next.

Dated New York, the 21st day of June, 1910. JACOB LEVY, Attorney for Executor, 302-304 Broadway, Borough of Manhattan, New York City. DAVID WOLFF, Executor.

PLONSKY, CARRIE.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Carrie Plon sky, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber, at his place of transacting business, at the office of his attorney, Isaac Cohen, No. 141 Broadway, in the City of New York, on or before the 24th day of April next.

Dated New York, the 17th day of October, 1910. LEWIS SAMUELS, Executor. ISAAC COHEN, Attorney for Executor, 141 Broadway, Borough of Manhattan, New York City.

LIGHTHILL, PAULINE.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Pauline Lighthill, late of the County of New York, deceased, to present the same, with vouchers thereof to the subscriber, at her place of transacting business, at the office of her attorney, No. 115 Broadway, in the City of New York, on or before the 6th day of April next.

Dated New York, the 24th day of June, 1910. MARTHA GLUCK, Administratrix. MORRIS BERKOWITZ, Attorney for Administratrix, 115 Broadway, New York City.

WEILL, ALEXANDER.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Alexander Weill, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber, at his place of transacting business, at the office of Herman B. Goodstein, No. 38 Park Row, in the City of New York, on or before the 8th day of March, 1911.

Dated New York, the 2d day of September, 1910. SOLOMON WEILL, Administrator. HERMAN B. GOODSTEIN, Attorney for Administrator, 38 Park Row, Manhattan, New York City.

SIMON, KLARA.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Klara Simon, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, at the office of Arthur K. Wing, his attorney, No. 815 Eighth Avenue, in the City of New York, on or before the 20th day of February next.

Dated New York, the 12th day of August, 1910. CAROLINE SOLOMON, Administratrix, C. J. A. ARTHUR K. WING, Attorney for Administratrix, 815 Eighth Avenue, New York City.

FROMME, JACOB.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Jacob Fromme, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, No. 50 Church Street, in the City of New York, Borough of Manhattan, on or before the 11th day of March next.

Dated New York, the 1st day of September, 1910. ADDIE FROMME, Executrix. HOMER BROTHERS, Attorneys Executrix, 50 Church Street, New York City.

FRIEDMAN HYMAN.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Hyman Friedman, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, at the office of her attorney, Samuel Kahan, Nos. 61-63 Park Row, in the City of New York, on or before the 6th day of May next.

Dated New York, the 2d day of November, 1910. LIEBE FRIEDMAN, Administratrix. SAMUEL KAHAN, Attorney for Administratrix, 61-63 Park Row, New York City.

COHN, ABRAHAM.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Abraham Cohn, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, at the office of Joseph H. Fargis, No. 37 Liberty Street, Borough of Manhattan, in the City of New York, on or before the 15th day of June next.

Dated New York, the 26th day of November, 1910. AMALIE COHN, Executrix. JOSEPH H. FARGIS, Attorney for Executrix, No. 37 Liberty Street, Borough of Manhattan, City of New York.

EINSTEIN, CAROLINE.—The People of the State of New York, by the grace of God Free and Independent, to Amy Spingarn, Florence Waldstein, Charles Waldstein, Lewis Einstein Waldriss Fatman, Kalman Haas, the heirs and next of kin of Caroline Einstein, late of the County of New York, deceased, send greeting:—Whereas, Solomon A. Fatman, 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 personal property, duly proved as the last will and testament of Caroline Einstein, late of the County of New York, deceased, therefore you and each of you are hereby cited to appear before the Surrogate of our County of New York, at his office in the County of New York, on the 12th day of January, one thousand nine hundred and eleven, at half-past ten o'clock in the forenoon of that day, then and there to attend the probate of the said 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 proceedings.

[L. S.] In testimony whereof, we have caused the Seal of the Surrogate's Court of the said County of New York to be hereunto affixed. Witness, Hon. John P. Cohalan, a Surrogate of our said County of New York, at said County, the 10th day of November, in the year of our Lord one thousand nine hundred and ten. DANIEL J. DOWDNEY, Clerk of the Surrogate's Court. ROSE & PUTZEL, Attorneys for Petitioner, 128 Broadway, Borough of Manhattan, City of New York.

HOFFMAN, DAVID L.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against David L. Hoffman, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Charles L. Hoffman, No. 31 Nassau Street, in the City of New York, on or before the 17th day of April next.

Dated New York, the 10th day of October, 1910. BENJAMIN HOFFMAN, HERMAN HEINEMAN, Executors. CHARLES L. HOFFMAN, Attorney for Executors, 31 Nassau Street, N. Y. C.

BLACKMAN.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Morris Blackman, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, at the office of Nicholas Aleinikoff, No. 93 Nassau Street, in the City of New York, on or before the 10th day of April next.

Dated New York, the 30th day of September, 1910. ESTHER BLACKMAN, Administratrix. NICHOLAS ALEINIKOFF, Attorney for Administratrix, 93 Nassau Street, N. Y. City, Borough of Manhattan.

FRANK, WILLIAM P.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against William P. Frank, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, No. 114 East Thirteenth Street, in the City of New York, on or before the 1st day of February next.

Dated New York, the 20th day of July, 1910. HONORA FRANK, Executrix. SAMUEL D. LASKY, Attorney for Executrix, 320 Broadway, New York City.

KANN, EDWARD.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Edward Kann, late of the County of New York, deceased, to present the same, with vouchers thereof to the subscribers, at their place of transacting business, at the office of William Gans, No. 9 Rector Street, in the City of New York, on or before the 25th day of April next.

Dated New York, the 10th day of October, 1910. AMALIA KANN, Executrix; GEORGE M. KANN, Executor. WILLIAM GANS, Attorney for Executrix, No. 2 Rector Street, New York City.

GARBARINO, PAUL.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Paul Garbarino, also known as Paulo Garbarino, P. Garbarino and Paolo Garbarino, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, at the office of William Gans, No. 9 Rector Street, in the City of New York, on or before the 21st day of March, 1911, next.

Dated New York, the 11th day of August, 1910. THERESA GARBARINO, Administratrix. A. SALOMON, Attorney for Administratrix, 335 Broadway, Borough of Manhattan, New York City.

AUERBACH, RICHARD.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Richard Auerbach, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber, at her place of transacting business, at the office of her attorneys, Eisman, Levy, Corn & Lewine, No. 129 Broadway, Borough of Manhattan, City of New York, on or before the 3d day of January next.

Dated New York City, June 24, 1910. JOSEPHINE AUERBACH, Administratrix. EISMAN, LEVY, CORN & LEWINE, Attorneys for Administratrix, 129 Broadway, Borough of Manhattan, New York City.

WEILL, SOLOMON.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Solomon Weill, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, at the office of M. S. & I. S. Isaacs, at No. 69 William Street, in the Borough of Manhattan, City of New York, on or before the first day of February next.

Dated New York, the 11th day of July, 1910. M. S. & I. S. ISAACS, Attorneys for Executor, 69 William Street, Borough of Manhattan, New York City.

ROSENTHAL, JACOB.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Jacob Rosenthal, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Jacob Levy Esq., Nos. 302-304 Broadway, Borough of Manhattan, in the City of New York, on or before the 28th day of February next.

Dated New York, the 15th day of August, 1910. JONAS ROSENTHAL, RUDOLPH STEIN, Executors. JACOB LEVY, Attorney for Executors, 302-304 Broadway, Borough of Manhattan, New York City.

MINZESHEIMER, CLARENCE C.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, dated July 25, 1910, notice is hereby given to all persons having claims against Clarence C. Minzesheimer, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers, at their place of transacting business, the office of Colby & Goldbeck, No. 111 Broadway, Borough of Manhattan, in the City of New York, on or before the 19th day of February next.

Dated New York, August 1, 1910. FLANCHE S. MINZESHEIMER, CHARLES MINZESHEIMER, Executors. COLBY & GOLDBECK, Attorneys for Executors, 111 Broadway, New York City.

LEVENTRITT, GEORGE M.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against George M. Leventritt, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, No. 111 Broadway, Borough of Manhattan, in the City of New York, on or before the 1st day of March, 1911, next.

Dated New York, the 19th day of August, 1910. BERNICE LEVENTRITT, Executrix. LEO L. LEVENTRITT, Attorney for Executrix, 111 Broadway, Borough of Manhattan, New York City.

GARBARINO, CATHERINE.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Catherine Garbarino, also known as Kate Garbarino, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, at the office of A. Salomon, No. 325 Broadway, Borough of Manhattan, in the City of New York, on or before the 21st day of March, 1911, next.

Dated New York, the 11th day of August, 1910. THURGOOD ALARINE, Administratrix. A. SALOMON, Attorney for Administratrix, 325 Broadway, Borough of Manhattan, New York City.

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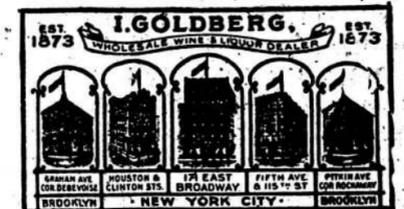
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