



# THE HEBREW STANDARD

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# Interviews Beyond the Grave

By EZEKIEL LEAVITT.

SEVERAL years ago a tragedy-comedy was performed in one of the halls of our great Metropolis. A certain Ivan Narodni, who named himself "General," proclaimed a "Russian Republic" here.

Who was this "General?"

Was he a dreamer? A Utopian? A maniac? Or perhaps a lunatic?

I can hardly answer any of these questions, but one thing I know for sure that no one of the Czar's family was at all frightened at this proclamation, and the Czar himself, if such a report reached him, surely laughed in his sleeve. What was Narodni's idea?

Or perhaps his answer would remind us of the answer of a provincial reporter to his friends.

A certain reporter, who was very well qualified for writing reports about fires and suicides, about thefts and kidnapping affairs, and who had become "famous" through his interviews, which always contained everything but the truth, made himself believe that he is also a writer and a judge of literature.

And this reporter, thinking that he had the abilities of a writer, once invited some of his friends to his house to read for them a dozen sheets of paper, which he called a novel, and which bore the title "My Mother-in-law's Macaroni-board." When he finished the reading his face beamed with joy and he expected, of course, general approval of his talents. But the audience was still, and after a minute of silence one of his friends dared to ask him, "What is the central idea of this so-called novel?" "What do you mean?" asked the reporter angrily, "everything is supposed to have an idea? Nonsense! I do not believe in such routine, in such conventional axioms. I am too progressive for such things; I am above ideas and logic!"

"If such is the case," his friend answered, "I have no more questions to ask you. Go on with your writings and never make use of ideas and of logic, for they are not for you."

If Narodni was not a victim of

foolishness, as was this reporter, and really had some original ideas, I would advise him (if he would ask

my advice would positively bring better results than his "palliative remedies," as he called his proclamation

incognito to Russia and with the help of experienced revolutionists kidnap the Russian Czar and bring

for exhibition and make a fortune thereby. I am sure that no matter how high the admission tickets would be, everyone would go to see this wonderful half animal and half human being. The Americans are very fond of animals. Even the popularity of our Roosevelt is due mostly to his dealing with animals. And as it is now the fashion to offer premiums, I would advise Narodni and his manager to give to everyone, who buys a ticket for the show of the greatest Russian animal, Prince Urusoff's book, "Memoirs of a Russian Governor." Urusoff was the Governor of Kishinef, and the readers of his book would better understand the zoology and the zoography of such animals like the Russian ruler.

But as Narodni's revolutionary "activities" is a matter of the past, and I presume at present he would not risk going to Russia for the purpose of kidnapping the Czar, I would advise him to enter another field of activity—to become a reform rabbi. The fact that he is a Gentile would not be in his way, for there are many reform congregations in our beloved country which would prefer a *real* "goy" to one who calls himself a Jewish rabbi and tries to outdo the real "goyim."

But if he does not know English well or the pronunciation of his "th" sounds at all faulty, he should not attempt to put his feet in the boots of a reform rabbi, for he would make a laughing stock of himself as one reform rabbi of German birth, whose pronunciation of "chief" of the Hebrew Union College sounds like "thief." And having many reasons to think that Narodni's English and especially his "th" are not perfect enough to make him qualified to wear the toga of a reform rabbi, I would advise him (I know that he looks for a job) to choose a new career, which, as far as logic and sound judgment is concerned, has much in common with his former illusions.

Let him go to London and become a pupil of Sir Oliver Lodge. This gentleman, who has a name in the



ALEXANDER HEINEMANN.

Early in the season this admirable German lieder-singer made his debut at Mendelssohn Hall. He at once showed the claims made on his behalf by a most indefatigable impresario were thoroughly well founded. In his own particular field he is the peer of any concert baritone now before the public. Born in Berlin, less than forty years ago, of Jewish parents, Herr Heinemann was first destined for a mercantile career, but his fine voice, to which is joined uncommon musicianship, was early recognized, and for nearly fifteen years his has been a name to conjure with on every European concert platform.

me, of course,) to do something better for the cause of bringing relief to the martyrs of Russian tyranny, and

and ultimatum to the Russian government.

My advice would be this: To go

him to our shore. Narodni would undoubtedly find a manager here who would put Nicholas in a menagerie

scientific world, emphatically declared that he can do the same as the woman of En-dor (I. Samuel xxviii, 7), that is, to have conversations and to arrange interviews with the inhabitants of the other world.

If Lodge will reveal to Narodni the secrets of his "art," the latter will become a very rich man at once. I am sure that multitudes would pay him large sums of money for arranging interviews with the dead for them. One would like to speak at least one word to his deceased parents; another to his sweetheart; a third to friends; etc. I myself, though I am very, very far from being rich (I am a Hebrew poet, you know, and this speaks for itself) would "buy" from him several such interviews.

First, I would like to have an interview with Dr. Herzl, whom I was not fortunate enough to have seen while he lived. I would like to tell him that his loftiest child, Zionism, is in agony. I would like to make known to him that it has now many undesirable nurses; that many discredited socialists and so-called anarchists are trying (and their *chutzpa* always helps them) to become even leaders among the Zionists and to lead them by the nose. I would tell him that his great ideal is not inspiring now as before, for we lack sincere agitators and we have not many honest exponents of it. I would tell him everything and I would ask him what to do. This prince of Israel would surely advise me how to help the cause of our great national aspiration, and how to get rid of the elements which are dangerous to Zionism. Then again I would like to have an interview with Mapu and Zmolensky. I would show them many, many modern Hebrew books and I would ask them to explain me the meaning of many Hebrew words and phrases there. And how great would be the shame of the author of *Ahavath Zion* and of the author of *Kvurath Chamor* not to be able to explain the meaning of the modern Hebrew words nor even to read them correctly.

And with pride I would say to them: You see, old fellows, how

much more progressive are we, the youngsters, than you were. You cannot even read our

After that I would take dozens of volumes containing modern Hebrew poetry and put them on the golden tables, around which Gordon and Lebensohn sit in *Gan Eden*, and would say to them as follows:

My dear colleagues, your poems are out of fashion nowadays! Your poems, Michal, are too old, too primitive, too childish. We, modern writers, like stormy feelings, bohemian outpourings and realistic tokens of love. We do not like to speak of love in the language of nuns. We, modern poets, like to interpret the vibration of our soul according to the European style.

Your poems, Gordon, are not read now at all. They are too prosaic, too nonsensical, too plain. Nowadays we are bestowing honor on modern people, who sing the glory of Indians, who are composing rhymes in honor of Esquimaux. We like such kind of poetry. We revere such things. We give bequests to writers of such gems. What is the use of writing poetry, which is easily understood, and which needs not at least half a dozen dictionaries to explain it? Ye understand, dear colleagues and teachers, that I am not expressing my individual sentiments, for I am still proud to belong to your school. But I am voicing the opinion of many youngsters, who are ignoring you entirely. If you care that attention should be paid to you again, I would advise you to write something new, and try to be as cynical as one of the French decadents, and use as many new Hebrew words as you can (you will find them in the modern Hebrew dictionaries, which are manufactured from time to time). And after you will be through with your writings, send them over to one of the modern critics, and if he will put his seal of approval on them, then, of course, they will be read.

After this interview I will ask to have an interview arranged for me with one of the deceased reform rabbis. I would like to inquire whether he has been placed there, in the other world, together with priests and with churchmen, whose company he always tried to join, or as a punishment for him he has been put among orthodox Jews whom he always hated and whose presence he was not able to endure. Very many of the reform rabbis, who are still alive, I have not a great desire to see and to interview, but a reform rabbi, a dead one, well, him I would not mind seeing, for in the two, three minutes I'll see him he would not be able to exhibit so much foolishness and so much ignorance of Jewish knowledge, as one of the reform rabbis usually shows even in the smallest of his sermons.

### The Strong and Weak Points of Jewish Sunday Schools.

By REV. MAURICE H. HARRIS.

The first weak point in Jewish Sunday schools is held in common with the schools of the Church. It is the brief period the children come under our supervision, in which to implant the sanctity of life, the vir-

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tues, faith, sacrifice and humanity. For the impressing of those great themes, what is one hour weekly for-part of the year, compared with the daily unbroken influence of the home? The home can undo in a week the careful instruction of months of the Sunday School. It can, on the other hand, tremendously reinforce it. With the parents we can achieve ethically ever so much. Without them, oh, so little! The Sunday school influence is at their mercy.

A strong feature of many Jewish Sunday schools is the undertaking by each class of some practical philanthropy. This teaching by practice, rather than by maxim, brings beautiful and eager response.

The strongest point in the Jewish Sunday school is the thoroughness of its training, conducted more on the serious lines of a secular school. Though unfortunately—and here is the weakness again—we do not keep our young people under our Sunday school supervision after about the age of 15. But while with us, the history of the Jews, beginning with the Bible, is taught as a systematic study. This is carried through a series of grades impressed further through examination tests, given at the close of each school term. It begins with the story of Abraham and the Patriarchs, and continues through the Egyptian Redemption, the Conquest, the Monarchy, the Babylonian Exile, the Restoration, the Destruction of the Jewish Nationality and the dispersion of the Jews throughout the world. Concurrently with this, we start the development of the religious idea of a righteous God and of moral law. This theological branch of the subject is further pursued in the Confirmation Class, instructed by the Rabbi himself. The story of the Jews and Judaism is carried further in the higher grades, through post-Biblical times in special text books prepared for the purpose. They cover the Talmudic era, the Philosophic Schools of the Middle Ages, the rich literary epoch of Golden Spain and the martyrdom for conscience sake, running through it all. Finally, from the days of the Renaissance, the gradual emancipation, civil and religious, is presented right down to the status of the Jew in our own day. This course tends not only to impress the pupil with the knowledge of the theory and practice of his faith, but further, awakens in him a Jewish consciousness. The development in our scholars of this Jewish conscious-

ness is vital to our cause. So this brings me again to one of the weak points of the Jewish Sunday school—the difficulty of impressing the faith and its varied obligations convincingly in an environment alien to it.

Here in the United States, there are two million Jews to eighty-nine million Christians. Even when Church and State are constitutionally separate, it stands to reason that many American institutions are unconsciously adapted to the religious conditions of the overwhelming majority. Thus, Christmas, the birthday of Christianity's Founder, is a national holiday. Easter, commemorating His resurrection, affects the whole social life of the people. Church teachings, more or less, pervade general literature. Thus, the Christian Sunday school is aided by its environment, and to be Christian, is to move along the line of least resistance.

The Jew, living in this atmosphere, to come in touch with his own traditions, must move against the popular current. Thus the problem of the Sunday school to hold our own loyal to the Jewish faith, is an increasingly difficult one. It is thus seen that while Jewish persecution certainly had its sorrows, Jewish emancipation has its difficulties too.

Hebrew Infant Asylum Completed.

The new buildings of the Hebrew Infant Asylum at Kingsbridge road and Aqueduct avenue, which have been in course of construction for the past two years, will be dedicated with appropriate ceremonies on February 22 (Washington's Birthday). The exercises, which will begin at 10 a. m., will include prayers by Revs. H. P. Mendes, J. L. Magnes, Joseph Silverman and Samuel Schulman. Addresses will be delivered by Hon. N. Taylor Phillips, Mr. Benno Neuberger, Mr. Adolph Lewisohn, Charity Commissioner Drummond, and Comptroller Prendegast. Governor Dix will come down from Albany and will be accompanied by his military staff. Music will be furnished by the Hebrew Orphan Asylum band.

The Ivan M. Stettenheim Memorial Isolation Building, which has been built and donated by Mr. and Mrs. Isidore M. Stettenheim in memory of their deceased son, will also be dedicated on this occasion.

The new buildings, which cost in the neighborhood of \$500,000, are of limestone and fancy brick, and form an imposing group. They will be fully described in a later issue.

### Jewish Theological Seminary Alumni Association.

At a recent meeting of the Executive Committee preparations were made for the next annual meeting. In order to insure an attendance larger than ever before, it has been deemed desirable to secure an expression of opinion from all the members as to the time and place of the next meeting.

Hitherto meetings have been held in connection with the seminary commencement, but as this involves difficulties by reason of its proximity to the festival of Shabuoth, it has been suggested that this year's meeting be postponed until after July 4, and that it be held at some summer resort near New York, such as Arverne, L. I.

One part of the meeting will probably be in the nature of a reception to President Schechter on his return, after a year's absence, to this country.

The programme, as yet in a tentative stage, also provides for papers and discussions on "The Problems of the Religious School," on "The Jewish Pulpit," on the "Development of Societies Auxiliary to the Congregation," and "How to Increase the Influence of the Synagogue on the Rising Generation," upon "The Jewish Prayer Book" and upon the great subject of "Marriage and Divorce." Besides this, the important subject of establishing a union of Jewish forces in this country will come up for action. Tributes to the memory of departed Jewish worthies will be paid, and important reports of committees will be considered.

The following rabbis who are the officers and members of the Executive Committee of the alumni of the seminary are considering the details of the annual session: Charles I. Hoffman, president; M. M. Kaplan, vice-president; Leon H. Elmaleh, treasurer; Elias L. Solomon, recording secretary; Nathan Wolf, corresponding secretary; Julius H. Greenstone, Charles H. Kauvar, S. Z. Prokesch, Jacob Kohn, Marvin Nathan and Alexander Basel.

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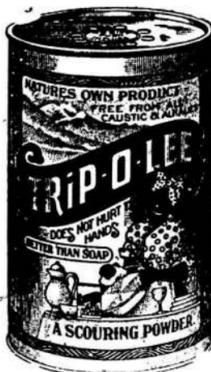
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# POINTS of ORDER.

## OUT OF THE GILDED GHETTO.

The twenty-second council of the Union of American Hebrew Congregations, with its blare of trumpets, its tumult and shouting, has come and gone and we here shall, I fear, remain the same adherents of "Ghetto Judaism," the same "Orientals," the same "Medieval" exclusiveists, the same upholders of "mere archeology and dead formalism"—if our devotion to Jewish historic ideals must thus be designated. If there was any intention on the part of the leaders of the Union to convert us to Scream-Eagle Reform Judaism it has utterly failed. If anything it has put greater barriers between us and our brethren of the progressive, of the advanced camp. It has shown us that there is a greater distance between us than we imagined. The progressive ones have advanced so far that we cannot catch up with them. Besides, we have not the desire to do so.

For we "Ghetto-Jews," we of the "New Exodus," we of the immigrant classes, especially of the younger generation, are a peculiar and difficult people. We are almost incorrigible, in so far as any attempt to make us realize the beauties of Reform is concerned. We have pride of race and a certain fatal consistency. We love America and we love Judea, but we are not in the wont of bragging in the streets of the things we love. We have a certain amount of modesty. Being loyal we do not invite any questions about it, and we do not believe in too many protestations. We believe in men and expect all other men to believe in us. We "Ghetto Jews" feel free in this glorious land, free even to sympathize with the aspirations of the whole Jewish people, of which America holds only a small fraction. Then there is that fatal consistency. Those of us who have religion have it and those who have it not are not attempting to palm off the wrong article by waving an American flag.

The Judaism which any of us are fortunate to possess is not so easily fused with another and entirely different, though noble, conception. We do not believe that Judaism is synonymous with Americanism. We do not feel so uncertain here as to find it necessary to justify our religion by giving it a patriotic lining. We have faith in America and do not believe it necessary to give continuously in public a minute inventory of all our beliefs and sympathies.

Thus the Reform propositions and professions are entirely alien to us and the more we propound them here, dear friends, the worse it becomes. The more you present your Reform in the spirit of the last council the wider becomes the breach between the native-born and immigrant Jews. What has been begun by the meeting here two years ago of the Central Conference of American Rabbis has now been completed by the council of

the Union. The Reform movement is now regarded with greater distrust and more bitterness and scorn than ever by the Jewish population of New York. And it is a pity that this should have been brought about, not only because the council did some good for general Jewish interests, which we all have at heart, but because in the essentials of Judaism, in its doctrines and teachings of life—if only our religious leaders chose to deal with them instead of with the occidentals—there is greater possibility for agreement than disagreement. After all, most enlightened Jews believe in the free and untrammelled growth of the Jewish spirit and none would stay the hand of progress. There are no advocates of "dead formalism" and "empty ritualism," though there be victims of it. To deride these victims is to join the gamins who pull their beards and otherwise molest them on the streets. There must be a natural growth of religious ideas and any artificial attempt to hasten progress and suit the religion to surroundings is bound to be abortive and prove fatal. Only in a free and spontaneous Jewish life can Judaism flourish. When the waters of our spiritual life stagnate, then orthodoxy degenerates to mere ritualism and Reform, too, becomes petrified.

If Judaism is to be maintained and promoted here and now it can only be through the free exposition of its essential doctrines and beliefs, through a Jewish and thorough presentation of its ideas and a fearless application of them to our life. Judaism itself is the thing, the essential. To talk, as the Reformers nearly always do, of the occidentals of radical or conservative forms of expression of it, is of no avail. To trim the sails to the wind, to suit the religious ideas to the surroundings is fatal. The so-called Ghetto Jews are free. They never apologize for their existence. They would give their Judaism full play. The inhabitants of the Gilded Ghetto, who met at the Astor, are afraid; they are always apologizing for the existence of the Jew. They would circumscribe their Judaism, confine it to certain limitations and fuse it with something which should be absolutely safe and sane.

And where will this fusion end? "If the idea of the fusion of Judaism with Americanism be carried to its logical conclusion," said the *Jewish Daily News* "then Judaism must eventually cease to be Jewish; for the Jew of England should have an English Judaism, the Russian Jews a Russian Judaism until there will be no Jewish Judaism."

RABBIS, BRAVE AND FREE.

Without wishing to overthrow the

American Constitution or to Russianize America, I must say that Dr. Kohler in his exceedingly tactless and highly offensive opening address did everything possible to widen the gulf between the native-born and the immigrant Jews. And it is a thousand pities. For as I tried to point out above, this gulf should not be widened and perhaps need not be at all. But that terrible thing, Zionism, gives the Reformers no rest. They cannot do anything without taking up and discussing Zionism. Why does it trouble them so much? Dr. Heller's stand was as manly and as courageous and just as was to be expected from a gentleman and scholar of his character and attainments. Summing up and closing his stirring words he said:

"I wish also to contravene the statement that this Union has forever placed itself on record as opposed to political Zionism. Such a Union representing so many diverse congregations, cannot in fairness place itself in hostility to the Zionist or any other movement. It is high time also that we stop protesting our Americanism on every occasion, and that we stop mixing up Americanism and modernism, as if they were one and the same thing. It is not true, as we continually say, that everything which the Jew enjoys is to be assigned to America. We should stop this emphasis. We are Americans, and should be accepted as such, and it is not necessary to dwell on the fact. Neither should we feel that our truth is the only truth, that our progress is the only progress, and that Americanizing the immigrant is the only thing we can do for him."

It is known that a number of the rabbis present sympathized with Dr. Heller, but only those who wanted to defend the master's "masterly address" and to attack Dr. Heller took the floor. For a reason we must, I suppose, go to Dr. Kohler's eulogy of the bravery of American rabbis. Brave and free, indeed, are Dr. Kohler's followers and busters. They dwell in the same Gilded Ghetto with him. The closing paragraph of Dr. Kohler's address might be made good use of by the restrictionists, whom his talented son, Mr. Max J. Kohler, is fighting so ably. It is as follows:

"Will this Judaism of ours assume a different aspect amid the constant influx of new elements of Jewry bringing along different views and traditions which tend to lead backward instead of forward, which, instead of Americanizing the Jew, threatens to Orientalize him? I, for one, have too much confidence in our blessed land and its institutions to fear for the future. The foundations of liberty and human equality laid by the Puritan, the Quaker and the Cavalier and by the framers of the American Constitution will not be overthrown nor radically changed by the millions that are yet to enter the land. Neither will the American Jew and American Judaism be Russianized, Hebraized or Orientalized by visionary idealists. The process of fermentation, of assimilation, will require years and decades, but as to the outcome we need not fear. You may as well believe that the Hudson will some day turn its waters backward to the source, as that American Judaism will retrograde and despise a civilization that gave humanity its individual and social liberty and equality under the very influence of the Decalogue of Sinai."

It is a noble conception and fine trick to put Reform Judaism on the side of the Constitution and out American civilization and to make it appear that the "Orientals," the immigrants, are aiming to undermine this Republic. "There is no room for Ghetto Judaism here." But there is lots of it in Cincinnati.

BETTER THAN THEY KNEW.

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notions of some of the leaders of the Union the council was evidently planned and made to serve the larger Jewish cause. The desire for a larger Jewish unity and for the furtherance of the interests of our oppressed brethren asserted itself in many ways. In view of the great interest that was manifested in the oppressed of our brethren the Reformers should be given the benefit of the doubt and credence should be lent to a privately-circulated statement that Dr. Kohler was not expected to read a paper which would violate the feelings of the Jewish population of this city; that it was not desired to have him speak as he did and to make bad blood. An effective demonstration was made in behalf of immigration and of the recognition of the American passport when presented by Jews in Russia. And the good work was not done by any apologizers. The important utterances were delivered by brave and strong men, who spoke in the spirit of and have the admiration of the "Ghetto-Jews." That was where the better counsel of the council prevailed and which somewhat redeemed the Union.

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ITEMS OF INTEREST IN THE JEWISH WORLD.

A Hebrew Ladies Society has been formed at Eveleth, Minn.

The cornerstone of the new Maimonides Kasher Hospital of Chicago, Ill., will be laid March 26.

The Perth Amboy, N. J., Hebrew Mutual Aid Association has joined the Order Brith Shalom.

The second annual convention of the ten Y. M. H. A.'s of New Jersey was held in Plainfield last Sunday.

A meeting to discuss the advisability of federating the Jewish charities of Winnipeg was held last Sunday.

The will of Noah Schanfield, late of Minneapolis, Minn., makes a number of bequests to local Jewish charities.

The members of the Jewish congregation of Lewiston, Me., are formulating plans for the erection of a new synagogue.

District Grand Lodge No. 1, I. O. B. B., will hold its annual convention at Hartford, Conn., on Sunday, February 5.

Rev. Meldola de Sola, of Montreal, Canada, sailed on the Arabic last week for England, where he will take a three months' rest.

Disagreements have split the Congregation Mishkan Israel Anshie, of Astoria, L. I., and one faction has taken its case to the local courts.

Rev. H. Masliansky will be the principal orator at the dedication exercises of the Hebrew Free School of Worcester, Mass., on the 19th inst.

The attempts to establish a reform congregation at Coney Island have been given up, and the present congregation will stick to conservatism.

A large fair in aid of the building fund of the Ohab Zedek Synagogue, of Newark, N. J., will be held during the first eight days of March.

Rev. Max Freifeld, for the past five years assistant rabbi of the Congregation Ahawath Achim, of New Bedford, Mass., died on the 24th ult.

The annual report of the Federation of Jewish charities of Philadelphia, Pa., for 1910, shows a membership of 2,189 and disbursements of \$151,329.

The Elsie Juvenile League has lately been organized in Chicago, and \$2,000, the proceeds of its initial affair, will be devoted to charitable purposes.

A fire which broke out early in the morning of the 20th ult., did considerable damage to the synagogue of the Congregation Bnai Israel, Scranton, Pa.

Following the example of other councils, the New Orleans Section Council Jewish Women has inaugurated penny lunches in McDonogh School No. 13.

Senator Pollock and Assemblyman Levy have jointly introduced in the New York State Legislature a bill to incorporate the American Jewish Committee.

The Congregation Bnai Israel, of White Plains, N. Y., will break ground next month for the erection of a synagogue at Fisher ave. corner of South Lexington ave.

The Hebrew Consumptive Aid Association of Ottawa held its annual meeting last week, and although organized but three years now numbers 1,960 members.

The St. Petersburg authorities have decided to introduce gradually a new regulation granting the right of residence in the capital only to the Jewish master-artisan who has work enough to employ two assistants.

Rabbis Foster and Hoffman, of Newark, N. J., have indorsed the project of the Young Women's Christian Association of that city to raise \$250,000 for a new building.

The Congregation Emanuel, of Youngstown, O., will break ground early in the spring for the erection of a new synagogue to be located at 117 East Rayen avenue.

Supreme Court Justice Erlanger, of this city, last Friday decided that a Rabbinical divorce obtained in Russia where the parties concerned were residents is valid.

Rabbi Elieser Treitman (of Radom) has been honored by the Russian authorities for his "diligence," receiving a silver medal and the sash of the Order of St. Vladimir.

Steps are being taken for the raising of a memorial to the late Lord Swaythling by the Federated Synagogues, and a meeting for the purpose was held on Wednesday last.

A number of Jewish young men of Fall River, Mass., started a movement towards the organization of a club of Jewish young men for social and educational purposes.

Mrs. Rachel Mocatta, who died in London on December 17, leaves the income of her large estate to relatives, and upon their death the residue will eventually go to charities.

Sir Isidore Spielmann as Commissioner-General for Great Britain at the exhibition shortly to be held in Rome, is actively at work in that city in connection with this department.

Seventy-five young men are already enrolled under the auspices of the newly organized Young Men's Hebrew Association of Harrisburg, Pa., and application is being made for a charter.

Dr. Joseph Pedott, a well-known sociologist, has been appointed to the post of superintendent of the Chicago Hebrew Institute, made vacant through the resignation of Dr. David Blaustein.

The Hebrew Old Ladies' Home, of Hartford, Conn., was dedicated last Sunday. On the Sunday previous at a mass meeting held in Parson's Theatre \$1,050 was collected to be used in furnishings.

The German Jewish Women's Union, which has just held its third conference in Munich under the presidency of Fraulein Bertha Pappenheim, comprises 132 societies with a membership of 32,000.

Twenty-five young men of Columbus, O., have organized the Judge Bloch Company of Uniformed Rank, Knights of Joseph. The 1912 convention of the Grand Lodge will be held in Columbus.

The Polish section of the Great Slavic Society has adopted a resolution in favor of abolishing the Pale. Jewish meetings against the Polish Local Government Bill have, however, been prohibited in Poland.

The sanatorium conducted by the Associated Jewish Charities of Chicago at Wingfield, Ill., has treated 224 cases of tuberculosis since its opening two years ago; 86 per cent. have returned to their work.

The fifteenth annual convention of the Progressive Order of the West, which took place last Sunday in St. Louis, showed that the organization has sixty-three lodges, with a membership exceeding 10,000.

The immigration into Switzerland of a number of Jews from Eastern Europe has brought new Jewish life into unexpected quarters. In Basle there has just taken place the celebration of the Swiss Chevrat Shass (Society for the Study of the Mishnah), which has its branches all over the country.

Israel, a unique Judaeo-Egyptian monthly organ, made its appearance on January 2. The paper is written in French, and the tone of the leading article displays the fervent Zionist feelings of the writer.

The local Board of Control of Montreal, Quebec, recently voted the distribution of \$55,000 among various charities "irrespective of creed," but conspicuously omitted mentioning any Jewish institutions.

Rabbi M. M. Eichler was re-elected rabbi of Temple Ohabei Shalom, Boston, Mass., for a term of three years with an increased salary. Rabbi Eichler has been the head of this congregation for the past six years.

The Baltimore United Hebrew Charities have purchased the property at Asquith and Lexington streets, formerly occupied by the Hebrew Children's Home, and will remodel the building to meet the requirements of its constituent societies.

A new institution to be known as the Home of the Sons and Daughters of Israel will be opened at 232 East Tenth street, this city, on or about April 1. The home will be maintained under the auspices of the United Austrian Hebrew Charities.

The project of founding a Jewish hospital in Cairo has been attended with some success. The Administrative Council of the community have appointed a special committee composed of the Jewish notables to collect subscriptions for the long-needed institution.

The Ancient Order of Hibernians have filed plans for the erection of a theatre on the plot which they control corner 116th street and Fifth avenue, this city, and when completed it will be operated by David Kessler as a Yiddish playhouse.

During the second reading of the Cruelty to Animals Bill, the Reichstag decided, by a large majority, that the Jewish method of slaughtering cattle is humane. Should the clause pass the third reading, no German State will henceforth possess the power of prohibiting Schechita.

Signs are not wanting that the Real Russians have received large pecuniary reinforcements during the last few weeks. Following on the Tsar's donation to the "Black" Club, the Russkoe Znamya reappeared with a triumphant announcement that its future, too, had been rendered secure.

Advocate Hillerson was released last month from the Dvinsk fortress after a rigorous solitary confinement in a cell for nine months. The St. Petersburg lawyers are organizing a great banquet in honor of the martyr who had the courage to accuse the Government of Russia of complicity in pogroms.

State Councillor I. M. Halpern, the vice-director of the Department of the Ministry of Justice and a member of the Council of the latter, has tendered his resignation to the government. He was the highest Jewish official in Russia. M. Halpern is an orthodox Jew, and, though he knew that conversion would bring him the rank of Senator and a ministerial post, he remained faithful to his religion.

A special dispatch from Vienna says that in consequence of representations made by Russia, the Austro-Hungarian Government has relaxed its restrictions against Russian Jews in Moravian-Ostrau, which had already forced 283 persons to leave the country hurriedly. An interpellation on this subject is now pending in the Douma. More than 400 Russian Jews were originally declared to come under the order of expulsion from Moravian-Ostrau on the pretext that they lacked proper passports. Of these 90 per cent. were Jews, 8 per cent. Poles and 2 per cent. Russians.

Hoboken, N. J.

The Hebrew Ladies' Aid Society of Hoboken realized \$337 from a benefit performance recently given in the Lyric Theatre. The society has been doing much active work in the cause of charity under the able guidance of Mrs. M. Driesen, its president.

CORRESPONDENCE.

A Defense of Commodore Levy.

Editor HEBREW STANDARD:

A letter in the last issue of your paper by a Mr. Markens compares in a disparaging manner the inscription on the tombstone of my late uncle, Commodore Uriah Phillips Levy, with that on the statue of John P. Hale, relating to the abolition of flogging in the United States Navy. There is no doubt that Commodore Levy agitated the abolition of corporal punishment in the navy as early as 1845 and continued so doing until 1855. Evidence of this fact is still extant. The inscription on his tombstone states he was the "Father of the act to abolish that inhuman punishment" and the inscription on the Hale monument only states that he "secured its abolition," etc., the distinction between the two inscriptions is so obvious that no further comment is necessary. One of those eminent men was the father of the movement and the other secured the necessary legislation.

Another gratuitous statement by Mr. Markens was that Commodore Levy in his will was designated as captain, but as that instrument was executed some years prior to his decease and during the period between its date and his demise, he saw much active service in the United States Navy and then acquired the honorable title he enjoyed at the time of his demise, 1862. It goes without saying that any statement in a will antedating his title would not divest it. I know not Mr. Markens' reasons, but it comes with poor grace from any one to cast a slur on the memory of a man who persistently and fearlessly upheld his religion under great and trying conditions and who at all times was highly respected and admired by all classes of our citizens.

Yours very truly,

JEFFERSON M. LEVY.

New York, January 31, 1911.

"Commodore" or "Captain" Levy.

Editor HEBREW STANDARD:

Isaac Markens, the author of "Hebrews in America," in a communication published in your issue of the 27th, frankly admits that he was misled into crediting the distinguished Jewish naval officer, Uriah P. Levy, in his book published in 1888, with having attained the rank of commodore and having been the ranking officer of the navy when he died.

The writer has recently had occasion to examine the will of Captain Levy probated in 1862, and recorded in Liber 141 of Wills in the New York Surrogate's office. In this will Levy describes himself as "captain," and directs that his tombstone contain an inscription with that designation. No records can be found to show that Levy was raised to the rank of commodore between the date of his will (1858) and the date of his death (1862). His tombstone describes him as captain in accordance with the direction in his will.

The writer in reply to an inquiry on the subject has received from the Navy Department (Bureau of Navigation) a letter under date of January 6, 1911, stating that the naval records do not show Levy to have been a commodore, and that the highest rank held by him in the navy was that of captain.

The elimination of Levy as the first Jew in the naval service to reach a grade higher than captain leaves Rear Admirals Marix and Taussig to share that distinction, the latter's commission antedating that of Marix by less than seven weeks.

MARK J. KATZ.

New York, Jan. 27, 1911.

The Jews and Masonry.

Editor HEBREW STANDARD:

I have read Mr. Oppenheim's reply to my review of his paper on "The Jews and Masonry" that appeared in these columns, and ask for a brief space in rejoinder. I have no desire to enter into any controversy with Mr. Oppenheim. A careful reading of his reply shows clearly enough the justice of my strictures.

Mr. Oppenheim gives a long explanation of why he did not consult my book in the revision of his paper; needless, indeed, inasmuch as he says that even if the book had been available he would have found nothing of consequence to change by reason of it. It is useless to go into detail. It is evident that Mr. O. does not appreciate material when it lies in his very hands.

Mr. Oppenheim assures us that South Carolina is not the United States. This is a very important statement. My criticisms did not refer to South Caro-

lina especially. An example here and there of his absurdities was quoted by way of illustration from South Carolina, where information—reliable information—was ready at hand. Scattered through the paper are examples enough of the same sort of thing. Over forty times we find Mr. Oppenheim "presuming" and "assuming" and out of 225 names there are—not as Mr. Oppenheim says twenty or twenty-five doubtful, but fifty or fifty-five—an extraordinary number, forsooth, for one who claims to have made use of local histories. Mr. Oppenheim thinks my guesses are frequently wrong. I wish that his were half as frequently right.

I am fully aware that Mr. Oppenheim was not writing a detailed history of the individuals he mentions, but a glance at his paper shows clearly enough that he prints everything he has found so long as it looks pretty. He even discusses dates on tombstones.

Apart from its bibliographical interest and its biographical data, there is little reason, if any, to consult the paper at all. Aside from its vagaries, Mr. Oppenheim's paper adds little of consequence to Masonic knowledge. I am sorry that I cannot go into ecstasies over a list of members of a Masonic Lodge, even if it be a Masonic Lodge that existed before 1810. Even when a few scraps of further information are added now and again, I regret that my imagination is not vivid enough to recognize in such a compilation "a large sized canvas depicting a variety of scenes in a general ensemble, with a few fly specks that in no way obscure the view." The paper will be consulted, if consulted at all, for its biographical data, and that data should be as accurate as possible. It is a nuisance to find in latter-day papers traditions that have long been exploded and errors that have been elsewhere corrected.

But Mr. Oppenheim wants to argue. My authority is not good enough for him even in South Carolina matters. Pike, who writes for information to a certain Dessausure, a Christian, who had never heard of Abraham Alexander, is more satisfactory to him. Let me again tell Mr. Oppenheim that there is not and there has never been the slightest question as to the identity of Abraham Alexander, the first secretary of the Supreme Council of Scottish Rite Masonry. In his own misquoted reference, Jacob C. Levy, a contemporary of Abraham Alexander, who knew him personally, says: "I remember Mr. Abraham Alexander. I think he was by birth an Englishman. I knew him as the secretary of the collector of the Custom House in Charlestown. His grandson, of his name, now lives in Atlanta, Ga." Surely this is enough to identify a man. Furthermore, in The New Age for February, 1907, there is a portrait of Abraham Alexander, the first secretary, from which an oil painting has been or is about to be made for the use of the Grand Council. Mr. Oppenheim has seen this picture, which was loaned or presented by the great-grandson of the first secretary, Henry Alexander, of Atlanta, Ga. The great-grandfather of Henry Alexander was Abraham Alexander, Sr., the Hasan of Beth Elohim, the scrivener by trade (calligrapher he is sometimes called), and the clerk of the Custom House in 1802. The son, Abraham Alexander, Jr., was a shopkeeper and never anything else. It seems to me that the identity of Abraham Alexander is established clearly enough to any normally constituted mind—but to Mr. Oppenheim, it remains to be proved.

How Mr. Oppenheim uses his authorities is well shown by his remarkable discovery from my own book that Alexander Alexander, whom I state as being well known and a Christian, was a Jew. Had he used my Directory intelligently he would have seen at once that the Alexander Alexander of my list was not the Alexander Alexander who was secretary of the Grand Lodge from 1788-1800. Again I repeat, any local worker could have informed him who he was.

I need not discuss Mr. Oppenheim's remarks about Oglethorpe's treatment of the Jews of Georgia. I have made a study of the history of the Jews of Georgia for many years at first hand, and my material, as all my material, is readily available at a moment's notice. I prefer my first-hand knowledge to Mr. Oppenheim's rapidly acquired fantasies.

I have said enough. Mr. Oppenheim's paper shows much research. It is valuable as showing the sources of his information and for the biographical data which it contains, but it is disfigured by many evidences of careless and erroneous data which could have been avoided. To use Mr. Oppenheim's own simile—too many fly specks on a canvas of beauty and excellency—even if they don't obscure the general view, are not pleasing to the eye.

Very truly yours,

BARNETT A. ELZAS  
New York, January 30, 1911.

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 Absolutely Pure  
 The only baking powder made from Royal Grape Cream of Tartar  
 NO ALUM, NO LIME PHOSPHATE

**ENGAGED.**

**BISBERG-VAN DAMM.**—Mr. Edward Van Damm, of 147 West 118th st., announces the engagement of his daughter Isabelle to Mr. Charles Bisberg.

**BLUMENSTOCK-WOLF.**—Mrs. L. Wolf announces the engagement of her daughter Bertha to Mr. Jacob L. Blumenstock. At home Sunday, February 5, from 3 to 6 p. m., 219 West 135th st. No cards.

**BRANDENSTEIN-STERNFELS.**—Mr. and Mrs. A. Sternfels, 535 West 162d st., announce the engagement of their daughter Rene to Mr. Daniel Bräffendstein, formerly of Brooklyn. Reception Hotel Savoy, Sunday, February 5, from 3 to 6 p. m. No cards.

**BRAUNSTEIN-JUFE.**—Dr. and Mrs. I. Jufe, of No. 372 Manhattan ave., announce the betrothal of their daughter Sadye to Mr. Israel Braunstein, of New York.

**DRUCKER-ISAAC.**—Mr. and Mrs. William Isaac announce the engagement of their daughter Frances to Mr. Jerome Drucker. At home Sunday, February 5, from 3 to 6 p. m., 201 West 111th st. No cards.

**FARIAN-LICKER.**—Mrs. Jennie Farian, of 221 West 140th st., announces the betrothal of her daughter Hermina to Mr. I. R. Licker, on Sunday, February 12, 1911, from 3 until 6 o'clock. No cards.

**FINK-DAVIDSON.**—Mr. and Mrs. Harris Davidson, of 194 Bridge st., Brooklyn, N. Y., announce the betrothal of their daughter Matilda to Mr. Ferdinand E. Fink, of New York.

**FUCHS-GOLDRICH.**—Mr. and Mrs. M. Goldrich, of No. 283 Barrow street, Jersey City, N. J., announce the betrothal of their daughter Anna to Mr. Max Fuchs, of New York.

**GALEWSKI-MANHEIMER.**—Mr. and Mrs. H. S. Manheimer, of 353 West 118th st., announce the betrothal of their daughter Elsie May Manheimer to David Galewski. At home February 5, 3 to 6 o'clock. No cards.

**GOLDSTEIN-AUFSES.**—Mr. and Mrs. Samuel Aufses, 118 East 72d st., announce the engagement of their daughter Florence V. to Harry M. Goldstein. At home Sunday, February 5, from 3 to 6 p. m. No cards.

**GOLDSTEIN-ROSENTHAL.**—Mr. and Mrs. Harry Rosenthal, of 26 West 112th st., announce the betrothal of their daughter Hattie to Mr. Oscar Goldstein. Reception Sunday, February 5, at the Savigny, 5th ave., near 125th st., after 7.30 p. m. No cards.

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**GOTTDIENER-WEISZ.**—Mr. and Mrs. Jacob Weisz, of No. 550 Decatur st., Brooklyn, announce the betrothal of their daughter Carrie to Mr. Samuel H. Gottdiener. At home Sunday evening, February 12, 1911, after 7 o'clock. No cards.

**JACOBSON-WALLACH.**—Mr. and Mrs. Samuel Wallach, 25 East 99th st. (Clement Court), announce the engagement of their daughter Tinnie to Mr. Harry Jacobson.

**KHODOFF-DENBOSKY.**—Mr. and Mrs. Morris Denbosky, of 34 East 119th st., announce the engagement of their daughter Adeline to Dr. Jacob Khodoff.

**LASSAR-VICTORSON.**—Mr. and Mrs. V. Victorson, of 1061 St. Nicholas ave., announce the engagement of their daughter Harriet to Mr. Richard Lassar. Reception Sunday, February 5, 3 to 6. No cards.

**ROSENBERG-GREEN.**—Mr. and Mrs. Samuel Green, of 73 2d p'ace, Brooklyn, announce the betrothal of their daughter Regina to George E. Rosenberg, of New York.

**ROSENBERG-SCHIFF.**—Miss Florence Schiff, of 973 Fox st., Bronx, to Mr. Leo Rosenberger.

**ROSENBLATT-PROPPER.**—Mr. and Mrs. Sigfried Propper announce the engagement of their daughter Carrie to Mr. Jacob Rosenblatt. At home Sunday, February 12, from 3 to 6 p. m., 351 East 72d st.

**ROSENTOVER-HARRIS.**—Mr. and Mrs. Hyman Spektorisky announce the engagement of their niece Sara Harris to Dr. Morris Rosentover. At home Sunday, February 12, from 3 to 6 p. m., No. 10 East 96th st. No cards.

**ROTHCHILD-GREENBLATT.**—Mr. P. Greenblatt, 1405 5th ave., New York announces the engagement of his daughter Belina to Mr. Isidor Rothchild; of 2,612 3d ave., New York.

**SCHLOSS-WOLF.**—Mr. and Mrs. Albert Wolf, 1024 Boston road, New York city, announce the engagement of their daughter Stella to Mr. William Schloss, of Plainfield, N. J. Reception Sunday, February 5, at the Herrnsstadt, 29 West 115th st., after 7 p. m.

**SCHWARTZ-LINDEMAN.**—Mrs. Caroline Lindeman, of No. 234 East 87th st., announces the engagement of her daughter Adeline to Mr. David Schwartz. At home February 5, 3 to 6.

**SOLOMON-HIRSH.**—Mr. and Mrs. Charles L. Hirsh, of 515 West 110th st., announce the engagement of their daughter Lillian to Mr. Joseph Solomon, of New York. Reception Sunday, February 5, at Majestic Hotel, 72d st. and Central Park West, 4 to 6 o'clock. No cards.

**WEINER-AARONSON.**—Mr. and Mrs. I. E. Aaronson announce the engagement of their daughter Anabel to Mr. Leo G. Weiner. Notice of reception later.

**MARRIAGES.**

**BERNSTEIN-MANDEL.**—Miss Sadie Bernstein to Mr. Abraham Mandel on Thursday, January 26, at the Lexington, by Rev. Dr. Adolph Spiegel.

**FRANKEL-COHEN.**—At the Beth Israel Bikur Cholim Synagogue on Tuesday, January 31, by Rev. Aaron Eiseman, Miss Tessie Florence Cohen, daughter of Mr. and Mrs. Jacob Cohen, of 200 West 111th Street, to Mr. Henry Frankel. A reception and dinner at the Tuxedo followed.

**KORNFELD-KATZ.**—At Shaari Zeдек Synagogue, on Monday, January 30, 1911 Miss Edna Kornfeld to Mr. Tobias Katz. Rev. Dr. Adolph Spiegel officiated.

**ROSENZWEIG-SINGER.**—The marriage of Miss Alberta B. Rosenzweig, daughter of Mr. and Mrs. D. Rosenzweig to Mr. Nat Singer was solemnized at Vienna Hall on January 29, 1911, Rev. Dr. Bernard Drachman officiating. Dr. Drachman officiated at the wedding of the bride's parents 22 years ago. Mr. and Mrs. Singer are at present enjoying a honeymoon trip in the South.

**VITRIOL-WOLF.**—Miss Anna Vitriol to Mr. Samuel Wolf on January 29, 1911, by Rev. Dr. Adolph Spiegel.

**BAR MITZVAH.**

**ECKSTEIN.**—Mr. and Mrs. Jacob Eckstein announce the Bar Mitzvah of their son Robert on Saturday morning, February 4, 1911, at Temple Ahawath Chesed Shaar Hashamayim, Lexington, ave. and

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55th st. At home Sunday, February 5, from 3 to 6 p. m., at 412 East 79th st.

**GUMPERT.**—Mr. and Mrs. Julius Gumbert announce the Bar Mitzvah of their son Sanford R. on Saturday, February 4, 1911, at 10 a. m., at Temple Agudath Jeshorim, 113 East 86th st. Reception on Sunday, February 5, 1911, at their residence, 132 East 96th st., from 3 to 6. No cards.

**LISSNER.**—Mr. and Mrs. James Lissner announce the Bar Mitzvah of their son, Sylvester, on Saturday, February 4, 1911, at Temple Peni El, 527 West 147th street. At home Sunday, February 5, 1911, from 3 to 6, at 522 West 136th street. No cards.

**TOPPER.**—Mr. and Mrs. Solomon Topper, of No. 134 East Ninety-sixth street, beg to announce the Bar Mitzvah of their son, Morris M., on Saturday, February 11, 1911, at the Orach Chaim Synagogue, No. 1461 Lexington avenue, near Ninety-fifth street.

**SOCIAL.**

The Auxiliary of the Hebrew Tabernacle will give a professional vaudeville entertainment at Terrace Garden on Wednesday evening, March 29, 1911. The affair will be in charge of Miss Ruth Isaacs who will have the assistance of Misses Rose Hirschfeld, Helen Thannhausen, Bertha Alexander, Evelyn Baum, Ella Lesser and Messrs. Wm. Posner, Oscar Wilhelm, Lester Kohnstamm and David E. Klein.

An installation meeting and reception was held by the Sisterhood of the Hebrew Tabernacle on Tuesday, January 24, in the vestry rooms on West 130th street, between Seventh and Eighth avenues. The officers for the incoming years are Mrs. J. L. Schwarzbaum, president; Mrs. Max Warschauer, vice-president; Mrs. F. Mansbach, treasurer, and Mrs. A. Schwarzbaum, secretary. After the installation a very interesting entertainment was given. A silver card tray was presented to Mrs. Rudolph Haurowitz, the retiring president, in token of esteem for past services.

**IN THE SYNAGOGUES.**

**ANCHE EMETH (West Harlem).**—Mr. Julius J. Price will preach Sabbath morning on "The Old Spirit Revives." Sunday morning at 10.30, Mr. Price will deliver a sermonette in the religious school.

**BETH-EL.**—Rev. Samuel Schulman preaches Sabbath morning, Sunday, at 11 a. m. he will lecture on "Modern Life and the Church."

**EMANU-EL.**—Dr. Silverman preaches Sabbath morning on "The Purpose of the Synagogue." Sunday morning, Rev. Nathan Krass will lecture on "Some Modern Platitudes."

**SHAARI ZEDEK (Harlem).**—Rev. Dr. Adolph Spiegel preaches on "Monotheism" Sabbath morning.

**HAND IN HAND (BRONX).**—Rev. Dr. Isidor Reichert will preach this evening on "The Duties of Mothers to the Religious School." Sabbath morning, "Love for the Stranger."

**AGUDATH JESHORIM.**—Rabbi David Davidson preaches Sabbath morning on "Light vs. Darkness."

**BETH ISRAEL BIKUR CHOLIM.**—Rev. Aaron Eiseman lectures this evening on "Zoroaster and the Religion of the Persians." This is the fifth in the series on "Great Religions and Their Founders." Sabbath morning Rabbi Eiseman preaches on "The Two Messages of God," the tenth sermon in series on "The Beauties of the Psalms."

**OHAB ZEDEK.**—Rev. Dr. Bernard Drachman preaches Sabbath morning on "Miracles."

**QUINCY STREET TEMPLE (Brooklyn).**—Rev. J. D. Spear will lecture this evening on "Thou Shalt Rest," Sabbath morning, "Love the Stranger."

**EDUCATIONAL ALLIANCE.**—Dr. S. Eucher will lecture this evening at the young people's services on "The Egyptian Bondage." Rev. J. D. Spear will

**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. Telephone No., Plaza 4093.

**Temple Beth-El**  
 5th Ave. and 76th St.  
 Regular Friday evening services at 8.30. On Sabbath morning, Rev. Dr. Samuel Schulman will preach at 10.30. Sunday morning, Dr. S. Schulman will preach on "Modern Life and the Church." Services begin at 11 o'clock. All are welcome.

officiate as rabbi and Rev. Abramson as cantor at the children's service, Sabbath afternoon.

**B'NAI JESHURUN.**—Dr. Gustav N. Hausmann will preach Sabbath morning on "Religious Symbols."

**AHAWATH CHESED SHAAR HASHOMAYIM.**—Sabbath morning, Dr. Isaac S. Moses preaches on "Pharaoh's Views of Attending Divine Service."

**Traditional Jewish Music.**

Those who had the good fortune to be present at the Anshe Chesed Synagogue on Tuesday evening, January 17, enjoyed a rare treat, the occasion being a lecture on "Traditional Jewish Music," by Rev. Dr. D. de Sola Pool, assistant minister of the Spanish and Portuguese Congregation.

Dr. Pool was introduced to the large audience that crowded the vestry room of the temple, by Mr. Meyer Goodfriend, the president of the congregation, who acted as chairman, in a few well chosen words of welcome and compliment. He laid special stress on the great benefit Jewish people would derive if religious organizations would give more attention to the discussion of such educational Jewish topics.

Dr. Pool took exception to certain contentions of Mr. Henry L. Gideon, M. A., who delivered an address on "Traditional Jewish Music" at Temple Anshe Chesed some weeks ago. Dr. Pool in his address maintained that Jewish music was traditional, and also distinctive as to its original ancient melody. "He showed by what appeared to be a very conclusive argument the correctness of his statement as to the ancient source of Jewish music, and illustrated its melodies by selections of a varied number of pastorals and prayers, which were impressively rendered by Mr. Sigfried Phillip.

At the conclusion of the Rev. Dr. de Sola Pool's argument, Mr. Gideon, who had come from Boston to hear the address of his opponent, was invited to express his views. He was most gracious in his acknowledgement of the scholarly character of the argument he had listened to, and admitted that the reverend gentleman's argument was a source of much pleasure and edification to him.

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He insisted, however, that he was correct in his own views as to the greater universality of religious music, and said that perhaps the only real difference between his position and that of his opponent was the difference of viewpoint.

Dr. Pool replied in very facetious terms and hit off the situation very aptly as well as humorously when he said that Mr. Gideon as a musician could put him into his pocket, but as a Jew he could put Mr. Gideon in his tephelin bag.

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## THE MARTYRDOM OF THE RUSSIAN JEW.

By HERMAN ROSENTHAL.

The following article is reproduced from "The Outlook."—Mr. Rosenthal was born in Russia, but has lived in this country for many years. He organized, in Louisiana, the first agricultural colony for Russian Jews in America, and afterwards started similar colonies in New Jersey and South Dakota. He has been for twelve years chief of the Slavonic Department in the New York Public Library, and is the editor of the Russian Department of the "Jewish Encyclopaedia." The author, who had special knowledge and means of obtaining the facts accurately, makes what he has to say on the present subject of positive value.

**F**EW persons beyond the borders of Russia have any conception of the actual conditions that prevail among the Jewish subjects of the Czar. The Russian Government has seen to that. Press censorship and "influence" are fairly effective in minimizing the publication of damnable truths, while press subsidies and again "influence" are very useful aids in neutralizing the effect of such truths as have crept into the light, and in spreading the impression that the devil is not so black as he is painted and that Russian bureaucracy can be tender-hearted.

As a cold matter of fact, the policy of the Russian Government toward the Jew is brutal, tyrannical, and cruel. In three decades one and a half million Jews were forced to leave the Empire. In a series of terrible "pogroms," or anti-Jewish riots—outbreaks stimulated and countenanced by subtle governmental policy—thousands of helpless Jews have been murdered, many more thousands crippled or wounded, and robbery or destruction of the property of the victims has left their widows and children destitute.

There are, of course, a few wealthy Jews who buy complete immunity—everything is for sale in Russia—and these few live in peace. But the masses of the Russian Jewish population of over five millions are very poor. For the most part the Jews are herded together in the cities of the provinces known as the Pale. They may not live in the country districts, nor buy, lease, or manage real estate therein. Those who because

of their occupations have under the law been privileged to reside in cities outside the Pale now, after years of legal residence, find the privilege withdrawn through some arbitrary distortion of the law, and are suddenly driven from their homes. The Jew is almost excluded from State service. Legally the calling of judge is not barred to the Jew; yet, in spite of the great number of Jewish jurists, there is in the whole empire only one Jewish judge, a relic of former years, while the few Jews who were formerly employed as State attorneys or court justices now belong to the history of the past. Similar is the relation of Jews to public instruction. Excepting the teachers in Jewish schools and teachers of Jewish religion, there are no Jewish teachers in the primary, secondary, or high schools. Equally "free from Jews" are the various professorships; and of the Jewish lecturers who succeeded in establishing themselves during the more liberal era, but few remain. Jews are taxed, and heavily taxed, for education, but only a small percentage of their children may enter the Russian schools. No Jew may enter the navy, the frontier or quarantine service, or the gendarmierie. Jews may serve in the army—in fact, they furnish from thirty to forty per cent. more soldiers than their proper allotment—but no Jew may become an officer. The Jew may die for "Holy Russia," but he need look for no reward. Sixty thousand Jews served in the war with Japan. A ukase of 1904 promised a general right of residence within and without the Pale to all of these who should be found to have served worthily. But the Russian Government is bound by no promises. This privilege was denied even the Jewish volunteers who endured privations and sustained wounds in the defense of Port Arthur.

The Jew is the daily sport of oppressive special laws so constantly distorted by conflicting "interpretations" that he knows not what "common right of man" may be withdrawn

from him to-morrow. It seems that the Jew has no right that the Russian Government is bound to respect. He is, moreover, at the mercy of a rapacious police. It is estimated that every year the Jews pay from twenty to twenty-five million rubles blackmail. Bribery is their sole, humiliating defense.

But from the Jewish point of view it is not robbery, deprivation of rights, or even murder itself that is most to be deplored. More terrible than all these is the inevitable consequence of ever-present fear and persecution—the moral degradation of a race. For this crime Russia will be responsible, but not Russia alone. Civilization cannot escape the penalty for the deeds that civilization has permitted.

### Russia's Jewish Policy.

Russia's present unpardonable policy, appealing as it does to the brutal instincts of the ignorant masses, has been followed ever since the accession of Alexander III. in 1881, when the first pogroms shocked the civilized world.

Since that time the persecution of the Jews has been unremitting, with periodical massacres and wholesale expulsions. The atrocities of the Romanov dynasty have finally culminated in a tendency toward the complete extinction of the Jewish race in Russia. The originator of this policy was Pobyedonostzev, called the Grand Inquisitor of Russia. His plan aimed at the expulsion or forced emigration of one-third of the Jews, the absorption of another third into the fold of the Orthodox Church, and the complete annihilation of the remaining third by the gentle expedient of depriving it of the means of subsistence. This apparently impossible and suicidal policy was not taken seriously abroad. But the brutal treatment of the Jews during the past two years shows that the Russian bureaucracy "that make their wills their law" are attempting to realize even the impossible. Jews are hunted from place to place like common criminals. Expulsions, persecutions, and the inevitable blackmail create an economic distress and an industrial confusion which compel vast numbers to seek safety in emigration, and wreck the careers of many who cannot even take refuge in flight. From time to time short cable items appear in our daily papers under such headings as "Russian Pale Enlarged,"

and we read that "the Emperor Nicholas to-day approved the Cabinet resolution opening up new sections for the residence of Jews." Then follows a list of the supposedly new localities. To non-Russians this list is slightly misleading. How many American readers would be likely to know that the provinces mentioned in the cable—Vitebsk, Volhynia, Mobelev, Poltava, and Kherson—always belonged to the Pale of Settlement? It is no secret to the initiated that before launching a new loan the local authorities expel Jews from villages, so that the Central Government may later allow them to return to their places, and thus blazon its liberality to the world! This pleasant expedient has been employed so frequently of late, and has caused so much misery, that last summer one hundred and sixty delegates, in spite of the triumphs of the reactionaries, were moved to introduce in the Duma a bill aiming to make an end to the greatest calamity of the Russian Jews—the unceasing struggle for the right of domicile. Thirty other members of the Duma have promised to support the bill. Whatever the fate of the proposed act, its discussion may at least reveal the true situation of the Russian Jews. Recent, and evidently inspired, articles in Russian reactionary periodicals show clearly that the government is attempting to counteract the impression that will be created by the debates on the measure.

### The Pogroms.

It is now nearly thirty years since the existence of the Russian Jewish masses was first made unbearable by pogroms and legislative oppression. In the years 1881-1883, the records show, there were two hundred and twenty-six pogroms in various cities and towns of South Russia and Poland. In these riots, with all their murders and unspeakable cruelties, more than seventy thousand Jews, mostly from among the poorer classes, were despoiled of their possessions to the amount of ten or eleven million rubles. Yet the pogroms and atrocities of these years were greatly surpassed by those of the epoch of Kishenev-Syedletz. In the October days of 1905 alone, seven hundred and twenty-five places were disgraced by riots whereby over two hundred thousand Jews suffered a direct loss of nearly sixty-three million rubles. In two governments, Chernigov and

Yekaterinoslav, every fifth Jew was among the sufferers, while in a great number of other places almost the entire population was directly affected by the pogroms. In the riots covered by the period October, 1905, to September, 1906, more than a thousand Jews were killed and many thousands were wounded or crippled. The murdered men left 386 widows and 1,641 orphans. The direct loss sustained by the Russian Jewry in this era of pogroms exceeded one hundred million rubles. But even this is a small fraction of the vastly greater loss occasioned by general economic demoralization. The actual losses that have been thus inflicted may be safely estimated at hundreds of millions.

### The Restrictive Laws.

The system of special enactments concerning Jews and the arbitrary interpretation of these laws have reached into the most vital economic relations and have created a mass of legal ambiguity that invites extortion by major and minor officials. The Jewish masses have always served as a rich source of graft for the insatiable *chinoxniks*, or officials, for the interpretation of the law has been largely left to these gentry, and they do not neglect their opportunities. According to a calculation of Prince Urussov in his "Memoirs of a Russian Governor," the "extra income" of the police in his government of Bessarabia alone amounted to over a million rubles annually. Most of this sum was exacted from Jews. On the basis of this statement it may be estimated that the Jews in the whole country pay annually for protection to the police officials amounts of from twenty to twenty-five million rubles. The Russian bureaucracy will certainly oppose with all its might the emancipation of the Jews, since with the repeal of exceptional laws all the special income of the police would be abolished.

The extent to which the exceptional laws are interpreted according to the pleasure of the bureaucracy is evident from the fact that more than three thousand Senate interpretations since 1881 deal with the Jewish question. In these interpretations the Senate—the highest tribunal of justice in Russia—has exhibited the most shameful inconsistency and subservience, at different times construing the same laws in various

(Continued on page 10)

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# NEWS FROM ENGLAND.

(Exclusive Correspondence to the HEBREW STANDARD.)

## Views on the Late Lord Swaythling—Jewish Journalistic Enterprise—Maccabean's Dinner to Sir Rufus Isaacs—The Approaching Census and Non-English Speaking Jews.

London, Jan. 20, 1911.

In the course of the service at the London Great Synagogue on January 14, the Rev. Dayan Feldman said that in the death of Lord Swaythling the Jewish community had lost one of the few remaining links with the fast-departing generation. They had lost a powerful personality, a grand, commanding, patriarchal figure, who for the last half century had loomed largely on the Anglo-Jewish horizon, and whose activities, extending far and wide, had been concentrated more particularly upon the Jewish district of East London. Endowed with a remarkably strong character, an unbending iron will, and tenacity of purpose, he continued to live, as he had been brought up, in strict adherence to the principles and practice of Conservative Judaism. Lord Swaythling had shown by his life that it was possible to render signal service to his country without sacrifice of religious principle or practice, and that a Jew gained respect from the outside world by remaining true to the ideals of his people.

Preaching at the New Synagogue, Great St. Helen's, the Rev. S. Levy said the late Lord Swaythling was a conspicuous example of a Jew who remained true to his faith and to the sunshine of freedom, and who, in serving his countrymen, did not forget the claims of his co-religionists.

Preaching at the New West End Synagogue, Bayswater, the foundation stone of which Lord Swaythling laid some thirty years ago, the Rev. Dr. J. Hochman referred to the great loss all Jews, and especially that congregation, had sustained in the death of their benefactor. In his life he reflected all that was best in Jewish character, and he had proved throughout his strenuous career a true son of Israel. Asked one day what time of life he considered the best, Lord Swaythling said "the present," and it was apparent that his love of mankind and of the Jewish community was ever fresh and showed no sign of flagging.

The Jewish World, one of the two leading Jewish weeklies in this country, tells an interesting story, and the way it promptly, on January 12, informed its readers of the lamented death of Lord Swaythling:

"It was at twenty minutes to eight on Thursday evening, January 12, that we received, by telephone, notification of his lordship's demise. We had long gone to press, and a large proportion of our impression had already been printed. Five minutes after the receipt of the sad intelligence, the machines were stopped, three pages were abstracted and others containing our memoir and leaderette substituted. In order that every one of our readers should be furnished with the news, we destroyed the entire portion of the impression already printed, thus obviating the necessity for a special edition, which could only have fallen into the hands of a few of our readers. By eight o'clock the first copies of the Jewish World were ready, and fifteen minutes later the number was on sale in East London."

After having been postponed for some time the Maccabean's dinner to Sir Rufus Isaacs, attorney-general, came off on January 15. It was a most interesting and brilliant function. The whole community feels proud of the first member of the Jewish faith who has attained the highest position which a British barister can hold, the position of Attorney-General of England—the leader of the English Bar. The tribute paid by James Bryce, British Ambassador to Washington, in a short but interesting biography of Sir George Jessel might very well be also applied to Sir Rufus Isaacs. Bryce said that George was most remarkable for his wonderful power of quickly comprehending facts, and for the wonderful ease with which he penetrated into the intricate labyrinths of ledgers and books of account, and picked out exactly those facts on which the ultimate issue of the case must depend.

Added to this is the perfect and complete self-control always maintained by Sir Rufus. He has always shown an even and unruffled temper, invariable courtesy and generous kindness to his juniors at the bar. Sir Rufus opened his speech at the dinner with the assertion of the pride he felt in that he was the first member of the community to reach this high legal position.

He reminded his hearers that the first member of the Jewish community to become a member of the bar and also a K. C. was Sir Francis Goldsmid. To some extent he (Sir Rufus) had traveled along the same path. Sir Francis is dead, and he (Sir Rufus) thought some of them ought to be grateful to him that he chose that career for himself in order to open it to members of his community. He, too, was elected Liberal member of Parliament for Reading. He must speak also of Sir George Jessel, on whom he looked with greatest awe as the first member of their community to hold office of Solicitor-General, and who a few years after became master of the rolls, ranking among the three greatest equity judges this country had ever produced. He (Sir Rufus) could lay claim to no higher distinction than that he had striven to the best of his ability to uphold the highest traditions of his profession, and that serving the State as he now did with great pride, he gave such capacity and service as he could to the government of the day.

Baroness Alphonse de Rothschild, who has just been laid to rest at Willesden by the side of her parents, Baron and Baroness Lionel de Rothschild, was a frequent visitor to this country, for she was on the strongest terms of affection with her three brothers, who control the destinies of New Court. On the occasion of these visits she never, under any circumstances, failed to pay a visit to the graves of her father and mother, and repeatedly expressed the desire to be buried by their side. "Willesden," to the Jewish community, has but one meaning—"The House of the Living," as a cemetery, is picturesquely called. Thither large numbers frequently flock to pay respectful and loving tributes to departed relatives and friends. There are many beautiful monuments at the hallowed spot, yet the small, simple plot of the Rothschilds never fails to attract a large measure of attention.

The approaching census is being made of a more far-reaching character than any we have had before. It is interesting to note in passing that the East End Jewish community is to have special attention paid to it, also to the fact that it is largely a non-English speaking community, so far as its newer arrivals are concerned.

The regular census schedule will be accompanied by another form identical with it in arrangement, but with the whole of the questions and instructions translated into Yiddish (in the Hebrew character) or German, as the case requires. With these documents they will be handed a copy of this reassuring letter from the Jewish Board of Deputies: "With this paper you will receive a paper from the government, which you have to fill up. We (the Jewish Board of Deputies) hope that each inhabitant will fill in the desired particulars carefully and exactly, according to the requirements of the laws of the land. The Jews, and especially the exiles, enjoy complete protection and freedom here, and should, therefore, be pleased to comply with the requirements of the government. We give our assurance that these papers will only be used for the purpose of obtaining the numbers of the community, as the present government is desirous of obtaining the total of the inhabitants in England on Sunday, April 2. It is not for the purpose of taxation, not for enforcing military service, and not on account of religion. You must fill in your first name and surname in English, whether man, woman or child, and, if of mature years, your occupation. On the other side of this paper is a translation of the English schedule, in order to make it easier for you to understand what is required. You must fill up the English paper in the English language, but you may keep the German (or Yiddish) one." In those districts of London and a few other large towns where Jews live in considerable numbers, an attempt is being made to select enumerators who can themselves speak Yiddish.

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נכ

Next Sunday evening the "three-in-one" services will take on a distinct Jewish tinge (?). They will then be held under the auspices of the Free Synagogue.

Apparently the *Jewish Exponent* is at one with our views of the paper presented by Rabbi Kohler to the recent Union of American Hebrew Congregations.

One of our contemporaries thinks that joint annual meetings, such as the one recently held here by four of our communal institutions, will serve to make the federation-idea popular in New York. Ah! It will take happily much more than that!

It was strange indeed that the Union of American Hebrew Congregations did not take official notice of the death of Samuel Woolner, of Peoria. If we mistake not, he was president of the Executive Board of this body not so very many years ago.

The fact that the *Gemilath Chasodim* can turn over its capital in such a magnificent proportion as five times in a year shows that the local Jews needed the institution, and understand how to value the work it does for them. No free loan has been lost! An excellent record!

The Anglo-Jewish press contains in these days the advertisement of the Jewish Religious Union for the post of its minister. Apparently the firm of Claude G. Montefiore and Company, failing here, is now remitted to such "talents" in this field as the home-market affords.

In the death of Sir Charles Dilke, Member of Parliament for the Forest of Dean division of Gloucestershire, English Jews lost a good friend. Whenever he introduced a bill for the closing of shops on Sundays in large cities, Sir Charles always paid strict heed to the especial needs of English Jews in this regard.

One hundred years hence, a historian describing the early years of the twentieth century will say that 1911 was famous for two things. One was the twenty-second council of the Union of American Hebrew Congregations; the other the fourth anniversary of the founding of the Free Synagogue, not celebrated by means of a dinner.

That was a splendid banquet the London Maccabaeans recently tendered to Sir Rufus Isaacs, the first Jewish Attorney-General of England. This serves to remind us that here we have had as yet no national Jewish attorney-general, and no local society like the Maccabaeans. The Judaeans, the counterpart of the Maccabaeans, is worse than a copy of a post-impressionist picture.

While we are sure that President Taft received Bernhard Bettman, of Cincinnati, with all the courtesy that one American gentleman extends to another, we are not so certain that our Chief Magistrate did not dismiss the subject of the interview from his mind as soon as his visitor left. The future will determine whether Mr. Bettman's mission to the White House was successful. We fancy we shall hear more of the tariff and reciprocity during the next few months than about the American passport and Russia.

This is a strange world! Not only is Rabbi Emil G. Hirsch, so he says, heartily wearied by the blatant Americanism of the Union of Hebrew Congregations, but he asserts that "Even our Zionists are good Americans." And to crown it all, he has accepted the post of editor-in-chief of Dr. Isidore Singer's "Library of Post-Biblical Hebrew Classics"! At least Dr. Singer states that he has. This at any rate was the Emil G. Hirsch of January 28, 1911. What opinions the Emil G. Hirsch of February 28, 1911, will have, who knows? For this reason we live in a strange world!

"THE MARTYRDOM OF THE RUSSIAN JEW."

In an article in *The Outlook* on "The Martyrdom of the Russian Jew," Herman Rosenthal, of the New York Public Library, presents the most cogent and crushing indictment of the policy of the Russian Government toward its Jews that it has been our fortune to read for a long day. The story of Russia's persecution of her Jews has been told time and again, but never with such directness, such convincing proof of its short-sightedness and positive inhumanity as here. Mr. Rosenthal points out, to take but a single fact from his masterly essay, that the pogroms and atrocities of the "May law" years, 1881-1883, "were greatly surpassed by those of the epoch of Kishinev-Syedletz. In the October days of 1905 alone, seven hundred and twenty-five places were disgraced by riots whereby over two hundred thousand Jews suffered a direct loss of nearly sixty-three million rubles"! *The Outlook*, we are glad to note, in view of the fact that its editorial utterances may be taken to represent, in part at least, the views of him who for seven years was the head of this nation, and who may one of these days be called upon to lead us again, accompanies Mr. Rosenthal's paper with remarks of its own, no whit less pointed than his. The time has indeed come when the civilized nations of the globe, if they may continue to call themselves civilized, must interfere to secure a reversal of Russia's accepted Jewish policy. A government which connives at the existence of a state of affairs in which its bureaucratic police are permitted to batten on Jewish bribes, wrung from an abject and unwilling populace, to the tune of not less than a million rubles yearly, is not a government,—it is not even an apology for one. Russian Government to-day is simply a foul blot upon civilization, a pest-hole which ought to be exterminated with a vengeance! America should perform the service of annihilation, for this country has a direct grievance against the myrmidons of the Czar.

Plainfield, N. J., will have an early opportunity to determine whether or not part of the Jewish Sabbath constitutes part of a day in law. There, old Sunday blue laws have been resurrected, and the Jewish merchants claim exemption therefrom.

The American correspondent of *Die Welt*, whose periodic reports contribute so markedly to the gayety of nations, calls *The Outlook* Theodore Roosevelt's favorite journal (*Lieblingssorgan*). This is a euphemism. If the doughty colonel wrote for any other periodical the title would be disputed.

The International Institute of Agriculture, situated at Rome, seems to be continuing its work with steadiness and success. Two co-religionists, David Lubin and Luigi Luzzati, are actively and prominently identified with this organization. Not only is the former the delegate of our own government to the Institute, but he is the man who created the organization itself.

In 1910 the amount collected in this country for the Jewish National Fund, an activity of our friends the Zionists, shows a marked improvement over that of 1909. Which, no doubt, will inspire the scribes of the Jewish press who only see the good that comes out of Zion to say that Zionism is a growing cause here. And equally, no doubt, the anti-Zionists will say that the Zionists are becoming less and less patriotically American. But the latter now have Rabbi Emil G. Hirsch to reckon with!

Mrs. Misch, the national president of the Council of Jewish Women, uttered a very sensible word in a lecture on the Oberammergau Passion Play the other day. She said that it undoubtedly helps to emphasize the prejudice prevailing all over the world against the Jews. If only our American Jews, who fall head over heels in their eagerness to behold the mystery of this and similar plays in Europe every summer, or whenever they are produced, will heed these words, perhaps the Oberammergau play will become a thing of the past. To judge from the accounts of travelers in Bavaria in the summer of 1910 nine-tenths of the audiences at Oberammergau were Jews from the United States!

When Dr. Maurice Fishberg gives utterance to the following, we give him full credit for what he says:

There are many anthropological types of Jews. The short, dark, long-headed individuals are of the same race as the majority of the inhabitants on the shores of the Mediterranean; the tall, blonde, long-headed Jews are racially not differing from the Teutonic population among which they live; the medium, round-headed, dark complexioned Jews in Eastern Europe often look like the peoples among which they have lived for centuries. Then there are many, Mongoloid, and Negroid looking Jews everywhere. The Falashas in Abyssinia, are Negroes; the Black Jews in India are Hindus; the Chinese Jews are Mongolians. Many Russian Jews look like Slavonians, etc.

On Jewish anthropology he can easily qualify as an expert. When, however, he lectures on "The Mistakes of Zionism," and uses his anthropological knowledge to support his connections with respect to our religion and history, we refuse to take him seriously. We do not support Zionism as a cause, but we are far from regarding it as a "mistake."

THE BATTLE BETWEEN THE TOUGH AND THE TENDER.

לכו נא.....(עברו חתד) כי אתה אתם מנשקם:

"Go now . . . and serve the Eternal, for it is that which ye yearn for. (Ex. x:11.)"

ACCORDING to Professor James, our view of the world is largely a matter of temperament. There are, he says, but two types of temperament and hence but two conceptions of life. The two types are the "tender" and the "tough." According as we belong to the one or the other, we incline toward an idealistic or materialistic interpretation of the world. Assuming this to be so, the two types are fitly represented by Pharaoh and Moses. Their encounter, especially at the moment referred to in our text, serves to show up the glaring contrast between the twain. Moses, the tenderhearted, the seer of visions, the Man of God, is the Idealist. Pharaoh, the hard-hearted, the cruel tyrant, the man of the earth, is the materialist.

Pharaoh cannot understand this yearning for the ideal, this search after the infinite, this cult of the intangible. He sneers: "Go serve this invisible nothing, which ye call the Eternal God, for this is the thing ye yearn for!" We can almost hear his fiendish laughter ringing through the dead centuries. For in this hellish sneer, in this malevolent attitude, lies the source of a great deal of human misery; nay, of the very tragedy of Humanity. Since the beginning of the world the two types stood facing each other in bitter conflict, but the conflict was and is due chiefly to the fact that the materialist, by the constitution of his nature, is unable to understand the aspirations of the idealist. Nothing can be more pathetic than this. The idealist points upward to the glowing object of his visionings and tries to persuade the materialist to look in the same direction. The latter lifts for a moment his earthward gaze to the azure vault, but—he simply cannot see. And then he laughs, taps his forehead significantly "משנה איש הרוח"—"The man of the spirit is insane!" And then follow the party-wars, the religious persecutions, the prejudices, the hostilities. All because one part of humanity is so constituted as not to understand the other. Such seems to be the fate of Humanity, and hence the tragedies of History in which the Jew has been the chief sufferer. The prophets, of course, dreamed of the time when materialism and materialists would disappear and enmity and warfare vanish with them, but in the meantime the conflict goes on unabated.

The part that the Jew played and is playing in this conflict, with dire results to himself, is a matter of historic record. The sneers despite, he remains an idealist. The yearning for the ideal is interwoven in his nature, ingrained in the very fibre of his soul. This really is the meaning of the doctrine of the Chosen People. Ideals and ideas are seldom a matter of free choice. Some natures inevitably tend toward certain habits of thought. We cannot change these mental habits, these forms of our inner life; for there is something within us that seems to compel us toward them, to confine us within them. As far as these ideal forms of our life are concerned, we do not choose—we are chosen. What and where is the Force that thus seems to trace in advance the broad outlines of our soul-life, leaving us but a limited amount and kind of freedom? Is it to be found in the dim midst of the past, or in the impenetrable nebula of Heaven? At the birthplace of races, or by the cradle of individuals? Who knows?

There is a midrashic legend which may well be interpreted as illustrating this mysterious selection of races and individuals for certain definite soul-characteristics, this transcendental interweaving of distinctly colored threads into the texture of temperament. The wise men of Egypt warned Pharaoh against the child Moses, who, while held by the king, tore the crown off the royal head. However, a test was proposed. Two plates were laid before the child, one holding the glittering crown, the other containing burning coal. Moses was already on the point of choosing the golden diadem, but an angel, invisible yet guarding the destined leader of Israel, compelled him to touch the fire. Who is this invisible guardian angel? I say, it is the racial genius of Israel! This racial genius it was that has forever been compelling us to shun the golden awards of the life material and to choose the fire of the ideal which sears the body, inflicting upon it agonies untold, but which saves the soul suffusing it with the light of God!

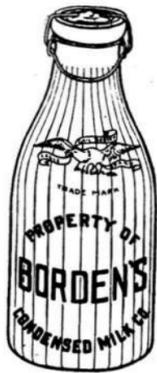
Beautiful is the dawn, for it fills the heavens with light and adorns the curtain of the sky with a riot of symphonizing colors. More beautiful still is the birth of the dawn, the precise moment when the first streak of white radiance appears on the far-off horizon to begin its battle with the surrounding darkness. And more beautiful still is the birth of an ideal upon the distant horizon of human history, when the first streak of the light of God makes its appearance within the soul of a nation, ready to take up the battle with the darkness of materialism. The heavens were created from of old in order to radiate light. Even so was the soul of Israel predestined to become the heaven for the golden luminary of the Ideal. That is why the yearning for the Ideal is so strong in the Jew. Hence his persistence, his martial prowess in the hoary battle between the tough and the tender. Let the battle continue though it cause much suffering and give rise to many tragedies. Victory? Victory comes not from man, but from God!

RABBI JOEL BLAU.

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### JEWES WHO ARE TOLERATED IN CERTAIN HOTELS.

The hotel "Laurel in the Pines," in Lakewood, N. J., which has, since its erection, refused to entertain Jews as guests, has for reasons of its own (possibly a lack of business) evidently concluded to take in a few Jews—surely not from choice, but more likely because of necessity—these few which are not welcomed are simply tolerated.

One would be led to believe that the members of the Jewish faith whose presence was forbidden in this hostelry, would have manhood and know enough not to take advantage of such toleration, and decline to accept entertainment in a hotel, whose proprietors were only recently outspoken enough to reject any applicant whose name had a semitic euphony.

But all Jews are not alike. There are those who are manly and proud of their lineage and who would sharply resent an offer of entertainment in a hotel known to have always declined Jewish patronage; there are others who are ashamed to be known as Jews, though their facial lines anchor them firmly to the semitic foundation—who think it a great thing to be "taken in" where Jews are supposed to be commonly not wanted, and boast of it, as if they were "something of the elect." Of course the Jew of character and principle will look only with contempt upon this class which is happily but small in number.

L'AIGLON.

The highly commendatory remarks concerning Attorney General Wick-

ersham made by our esteemed co-religionist, Congressman Goldfogle, at the Clinton Hall meeting last week, have done much toward introducing the Attorney General as an admirer of the Jewish people.

Prof. Schechter, having spent four months in South Africa, has returned to Europe for a brief stay, preparatory to his homecoming next May. As was to be expected, our foremost scholar told the Jews of the Dark Continent that "a man" may be a university man, and entitled to initials after his name, and still be devoted to Judaism, and find his standard of life in the old faith. And South African Jewry needed just such a message as Prof. Schechter brought to it: a new community, it is exposed to many considerable dangers in the nature of backsliding, of infidelity to our traditions. But Prof. Schechter speaks hopefully of conditions for the future in South African Jewry. After all, why should not this far-off congregation of our brethren-in-faith be faithful to our religion? It was founded by emigrants from the Continent of Europe, by men who assuredly were familiar with the tenets of traditional Judaism, who were not over-eager to create a new form of belief, what we may call (for want of a better term) an African Judaism.

Up in Montreal the other day two members of the Canadian Parliament spoke to the Disraeli Conservative Club of that city. We suspect that the members of the Disraeli Conservative Club belong to that race, which,

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as Disraeli once said in his old age to a little Jewish lad, can do anything but fail! The advice the estimable Canadian M. P.'s offered was that the Jews of Canada are under the duty of taking a deep interest in the study of political problems. And yet, what double-edged counsel this is! If the Jews of Canada, as Jews, take an active part in the political turmoils of the Dominion, who knows where and what their end will be? And they have not the right to look at Canadian political questions through Jewish spectacles! Yet in Montreal, and in other parts of the province of Quebec, Jews are under the painful necessity of banding together against anti-Semitic attacks. To such they must present a solid front. Hence, the solution of the problem is: The Jews should treat Canadian political problems as Canadians, not hyphenated Canadians, but simply and solely as Canadians. Canadian questions, with a Jewish coloring, should be grappled with by them as Jews, militantly as Jews. Then their friends will be encouraged and their enemies discomfited.

From *The Christian Herald* we cull the following advertisement, which, we believe, speaks for itself:

Every Bible Student and Teacher ought to have one of these scrolls. Do You Want One? **OUR OFFER** We want you to read the best Jewish missionary paper in America. It is called *The Chosen People*, edited by the famous Ex-Rabbi, Leopold Cohn, and gives you reports of Mr. Cohn's wonderful work of preaching Christ to the 300,000 Jews of Brooklyn, N. Y. Also, the biography and conversion of Rabbi Cohn, written by himself in a 60-page book—the most thrilling story you ever read. Jews are really accepting Jesus Christ! and you ought to know about it and help! Now: the price of the scroll above mentioned is 50 cents, and *The Chosen People* is 50 cents a year. Mr. Cohn's autobiography is 25 cents. Send us \$1.00 at once; and we will mail you all, and besides, a folder describing the scroll so you can tell your scholars and friends all about it. Write to-day—now.

**EX-RABBI LEOPOLD COHN, 201 Van Buren Street, BROOKLYN, N. Y.**

P. S.—If you want the scroll alone, send us 50 cents. Your money back if not satisfied.

"The Rev." Leopold Cohn offers the miniature *Sepher Torah* as a souvenir to those "admirers" of the ex-rabbi who are willing to separate themselves from an infinitesimal portion of their wealth for the sake of reading *The Chosen People* and the sixty-page autobiography of the "martyr." "The Rev." Leopold Cohn says that the Scroll of the Law is "a beautiful Jewish antiquity," and thus admonishes those whom he would attract by his advertisement: "You ought to see this. It is the most sacred thing in the Jewish synagogue. Christ read his introductory message from the Scroll in the synagogue." Thus the *meshummodim* disport themselves. They seek to straddle over both religions: they "really believe" in the new, though they affect to cherish the old.

Every little while one of our rabbis, with a zeal worthy of a better cause, attempts to awaken in the Jewish students at this or that college or university, an interest in Jewish problems. At times these efforts take the form of Bible or religion classes. The different Menorah societies at some of the older seats of higher learning in our country have been successful in winning back to Judaism a fairly large number of young men whose Jewish affiliations were extremely attenuated. Far more successful are the Jewish university students' societies in Germany. The

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union organization of these bodies has just held its tenth annual convention. Perhaps the Jewish university student in Germany is bound, by reason of the outward prejudice pressing upon him, to publicly proclaim and take pride in his Jewish origin. The fact is, he does make his Jewish interests known, and the rule in this country is that the reverse is here the case.

The recent New Year's honors in England brought three baronetcies to as many Jewish Liberal politicians, and a knighthood to an estimable city tradesman of London. The Anglo-Jewish community is naturally gratified by these fresh evidences of the esteem in which it is held by the king's government, but, as a writer in *The Jewish World*, of London, points out, in the case of men who have done nothing in a communal way for their fellow-Jews they are made baronets, "it is mere snobbery to manufacture them into an item of communal interest" because they have been honored by the government. The warning may be heeded by us, too. We are far too prone to "lionize" our successful American Jewish politicians when honors come to them, and do not then remember that here are men who are Jews only when candidates for public office. Very often, even when they are such candidates, their Jewish interests are sufficiently covered by statements that they are active in three or four Jewish charitable organizations. And were we to dissect their "activity" we would find as a rule that they give each of these organizations the mere support of the average member; they pay their annual dues of \$10 or \$25 and never attend the annual meetings.

We shall watch with much interest the fight which our esteemed co-religionist, Congressman Henry M. Goldfogle, has inaugurated for a more liberal compensation of our United States Court Judges. Congressman Goldfogle made a very impressive speech in favor of the proposition before the House of Representatives last week, and although the vote subsequently taken was unfavorable, Mr. Goldfogle's declaration that he will keep up the fight makes it promising for the outcome of the matter in the next Congress.

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**MOSS, JULIUS.**—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Julius Moss, 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, Samuel J. Cohen, Esq., No. 280 Broadway, Borough of Manhattan, city of New York, on or before the 15th day of July next. Dated New York, December 30, 1910. **MORRIS MORRISON**, Executor. **SAMUEL J. COHEN**, Attorney for Executor, Office and Postoffice Address, No. 280 Broadway, city of New York, Borough of Manhattan.

## Cantor's Association of America

The annual sacred concert of the above association will be held on Wednesday evening, March 1, 1911, at Carnegie Hall.

The programme will consist of **ANCIENT and MODERN SYNAGOGAL MUSIC**, sung by 100 Cantors, under the direction of Leon Kramer.

Eminent artists will also appear.

(Continued from page 6)

**The Martyrdom of the Russian Jew.**

ways to suit the changing moods of the government.

**State Service and Professions.**

The restrictions as to the employment of Jews in State service are most sweeping, extending down to the position of scribe in the police court, and even to police guard. The great Russian police machine employs Jews as stool-pigeons only, thus demoralizing those among them who are inclined toward police activities, in order to heap upon them the greatest odium. While there are in the various Russian ministries individual Jews who, on account of their special knowledge of affairs, are made use of in certain departments, these few officials are glaring exceptions. Theoretically the only requisite for State service is a high school diploma. The law merely stipulates that preference be given to a Christian over a Jew. In practice, however, a Jew can enter State service only after baptism.

A notable exception was made in the more liberal era in the case of Jewish physicians, who, especially in the Russo-Turkish War, distinguished themselves and reached the grade of superior officers—even of generals. But the pressure of anti-Semitic tendencies in 1882 led to the establishment of a military regulation whereby the appointment of Jewish physicians in the army was limited to five per cent. In consequence of this regulation and of the discriminations in other directions, the Jewish physicians have been almost eliminated from the army. However, at the outbreak of the Russo-Japanese War, the Russian military administration tore away without any regard hundreds of Jewish physicians from their civil professions and drove them to the most dangerous points of the theater of war, dismissing them immediately after the conclusion of peace.

**Military Service.**

But if the rejection of the Jews from State service in Russia is generally only an administrative practice, their exclusion from the rank of commissioned officers is a matter of law. Since 1887 the Jewish volunteers have not even been allowed to take examinations for promotion. Additional restrictions are also in force in the army. As I have said, no Jew may serve in the navy, in the frontier or quarantine service, or in the gendarmerie; and since 1889 no Jewish soldier serving in a military orchestra may occupy the position of leader, while the proportion of Jewish musicians in a military orchestra is limited to one-third.

On the other hand, it has been statistically demonstrated that the oft-repeated assertion that the Jews do not furnish enough soldiers is a malicious invention. The truth is precisely the contrary. In consequence of special regulations and of administrative quibblings, the annual levy of recruits from among the Jewish population of Russia is proportionately far greater than that drawn from any other class of subjects. The Russian Jews furnish every year from thirty to forty per cent. more soldiers than their legal quota. Thus it happened that the Jewish soldiers who fought

in the war against Japan amounted to the enormous number of nearly sixty thousand.

Yet, in spite of the fact that the census of 1897 has indisputably proved that the Jews bear the heaviest burden of military service, the Russian administration always manages to ascribe to them a deficit—and for two good reasons. In the first place, the anti-Semitic press is supplied with more material for the calumny that the Jews evade their military duties. In the second place, here is another pretext through which millions are extorted from the already burdened and impoverished Jewish masses. There is a regulation of 1886, applicable to Jews only, establishing "family responsibility" for recruits. The effect of this provision is that should any Jew whose name has been drawn as a recruit fail to report for service at the proper time, even though he may delay but a few hours, his relatives must pay a fine of 300 rubles. It makes no difference if the name of the "recruit" is that of one who emigrated years ago, or died, even in infancy; no matter what proofs may be offered, the penalty still remains. This oppression hovers like a terrifying ghost over the Ghetto, descending on those who have least reason to anticipate it. Suddenly the poor Jew is informed that he must pay the government the untenable sum of 300 rubles because some relative over whom he had no control has emigrated or has died. Thousands, already poor, are thus made still poorer; while many, their last belongings sold to pay the fine, are driven to beggary.

**Civic Disabilities.**

In municipal affairs the Jew must bear the heaviest burdens of taxation without receiving the ordinary rights of citizenship. Under a degrading law of 1892, no Jew can either vote for, or be elected, alderman. The governors of the provinces comprising the Pale of Jewish Settlement are empowered to select from among the Jewish inhabitants of each city several representatives for the municipal assembly. Their number must not exceed one-tenth of the whole body, and is usually fixed by the Minister of the Interior. Even in cities where the Jews constitute three-fourths of the population they have in reality neither a direct nor an indirect voice in the regulation of municipal affairs. In such places illiterates and drunkards, in virtue of the fact that they are not Jews, often rule over an intellectual and well-conducted populace. Those Jews who are appointed to the assembly by the governor, far from being representative, are likely to be men of inferior character out of all sympathy with the governed.

*(To be continued.)*

During the debate on the practicability of permitting Jews to become judges in Russia, the deputies of the Right foretold endless disasters to the country in the event of the realization of the Liberal proposal. It has transpired, however, that Russia does possess a Jewish judge at Saratoff. The members of the local assizes have given their colleague, M. Teitel, a valuable present on the occasion of the completion of his thirty-fifth year of service in the ministry of justice, and have made it widely known that they have a high opinion of him. The Jewish judge has, however, no chance of promotion. When he inquired once at St. Petersburg, "Why the government does not bear in mind his work?" a reply came, telling him to "thank God that the ministry forgets his case."

**MUSIC AND MUSICIANS.**

"Musical America" reprints a "Jewish Chronicle" interview with Landon Ronald, whose appointment to the directorship of the London Guildhall School of Music was reported in this department some weeks ago. Mr. Ronald may be a talented pedagogue, but his knowledge of what Jews are doing in the world of contemporary music seems, to put it mildly, rather limited. I advise him to consult a file of the HEBREW STANDARD—if there is such a thing in London—where he will find that "besides himself and Dr. Cowen" there are many conductors at present occupying important positions in America and Europe. In this town, for instance, there is a little tuppenny hapenny opera house, called the Metropolitan, where Mr. Alfred Hertz is one of the leading conductors, and we also possess a Philharmonic Society, whose orchestra is conducted by one Gustav Mahler, a musician of Jewish birth, of whom it is strange that Mr. Ronald should never have heard. In Berlin, Leo Blech, conducts at the Hofoper and in Prague, Franz Ottenheimer was poor Angelo Neumann's right-hand man.

Mr. Ronald says that "the Jews are the greatest musical nation in the world," but among singers he only finds Mme. Donalda and Mme. Olitzka worthy of mention.

After reading these amazing opinions, I recalled that Pinerio once described London as "the suburb of the world."

Platon Brounoff complains to the "Times" that he cannot get a hearing for an American opera which he composed some time ago. The pupil of Rubinstein concludes his interview by quoting Rimsky-Korsakoff, who once said to him: "The higher you climb, the harder the struggle." To which he adds: "I believe that the man who stands for high ideals must pass five stages. At first, people sneer at him; then they fear him; then they cheer him; and when he dies they revere him."

The exquisite "Jongleur" always excepted, to me Massenet generally spells monotony. And so my chief kindly permitted me to stay away from "Thais." All the more did I enjoy Mr. Henderson's mordant sarcasm in the "Sun's" review the morning after. An apology having been asked for Miss Garden, our great critic thought it quite unnecessary for her singing "was an apology." Praising Mr. Campanini's conducting, he found that "he almost made Massenet sound human." In the "Sun's" evening edition we are told that Miss Garden "was in great shape." What, I wonder would her "Thais" be, if it weren't for her great shape?

As a result of the success of the series of five Philharmonic concerts, just concluded, it has been decided to offer another cycle within the regular series, beginning with the pair of concerts February 14-17, when Mme. Kirkby-Lunn will be the soloist in an English-American programme. On February 21-24 the soloist will be Ernest Consolo, pianist, and the programme entirely Italian. The third pair, March 7-10, will be a "Living Composers" programme, with Maud Powell as soloist. A Norse-Slavic programme will be offered a week later, with George Hamlin soloist, and the cycle and the season will close simultaneously March 21-24 with Mme. Schumann-Heink in an All-German programme.

Carnegie is a pretty big hall, but last Saturday afternoon when Mischa Elman played, hundreds had to be refused admission. This, surely is a record for a violin recital. The young genius was in splendid form. I have before written of the haunting beauty of his tone, of his impeccable technique, of the taste, the sentiment and the verve which renders his playing a joy from beginning to end. The programme was a little too long, and Goldmark's suite for piano and violin might well have been omitted. Mr. Elman and Mr. Percy Kahn played it admirably, but it is chamber music, pure and simple, and its intimate beauties are lost in so large an auditorium.

Owing to the enormous demand for seats the Messrs. Quinlan announce a

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second Elman recital to take place on the afternoon of the 13th inst.

The concert of the Society of Bohemian Journalists in Prague, which yearly brings forth some artistic attraction, this year gave prominence to an American composer, conductor and pianist, Emil Polak, of New York. His musical studies began at the National Conservatory of this city, and in 1908 he graduated from the Conservatory of Prague. Both his symphonic poem, "Belisanta," and a soprano monologue from his opera, "Psyche," soon to be finished, were given under his own direction.

"Das Jungfernstift," a vaudeville operetta, the libretto of which is based upon a novel of Paul de Koch's—music by Max Winterfeld—continues to attract large audiences to the Irving Place Theatre. It is very well given, and Fr. Novotna's dancing forms a most attractive feature. Next Monday the opera season begins with "Der Postillon von Lonjonmau," Werner Alberti singing the title role. In spite of the greatly increased cost attending these musical productions, the price of seats remains the same.

The next concert of the Kneisel Quartet on Tuesday evening at Mendelssohn Hall, offers this programme; Beethoven, quartet in C sharp minor, op. 131; Brahms's piano quintet, op. 26; Bach sonata for violoncello. Mr. Arthur Whiting will be the assisting artist, and the Bach sonata will be performed by Mr. William Willeke.

Busoni's program for his Carnegie Hall recital to-morrow afternoon includes six Chopin etudes, besides the same composer's "Impromptu" scherzo, the C. minor nocturne, and the A flat polonaise. The recital begins with Beethoven's "Eroica" variations and closes with Liszt's "Gallop Chromatique." J. M.

**Second Annual Convention of the Kehillah.**  
(Communicated)

The second annual convention of the Jewish Community (Kehillah) of New York city will be opened on Saturday, February 25, at 8.30 P. M., and will be continued on Sunday, February 26, at 10 A. M.

In the two years of its existence the Kehillah has demonstrated the need of a central organization of the Jews of

New York city. All too long have the Jews of this largest Jewish community in the world been divided into different groups, one working at cross-purposes with the other. The Kehillah represents the first conscious and organized attempt to meet with our common Jewish problems as a Jewish community.

At the coming convention the officers of the Kehillah will report to the constituent societies of the work which has been done during the year. The constituent societies, through their elected representatives, will have the opportunity of expressing their views as to the work of the Kehillah and as to its future policy. In this way the object of forming a sound Jewish public opinion and creating an organization whose voice shall have authority will be further advanced.

We therefore call upon all Jewish organizations, both those affiliated and those unaffiliated with the Kehillah, to elect delegates to the coming convention in order that by a union of our forces an end may be put to some of the chaos in our life and a strong community eventually be formed.

For the executive committee:

J. L. MAGNES,  
Chairman  
B. G. RICHARDS,  
Secretary.

The Allgemeine Zeitung des Judentums (Berlin), the oldest Jewish journal, has just entered on the seventy-fifth year of its existence. It was founded by Rabbi Dr. Ludwig Philippson, who edited it for half a century. He was succeeded by Dr. Gustav Karpeles, on whose death, a little more than a year ago, Prof. Dr. Ludwig Geiger became the editor.

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**New Head for United Hebrew Charities.**

At a special meeting of the trustees of the United Hebrew Charities, Wednesday, January 25, Leopold Plaut was elected president to fill the vacancy caused by the retirement of Mr. Sulzberger, who resigned last October. It was only after repeated and vain efforts on the part of the trustees to have Mr. Sulzberger reconsider his resignation that they looked for a new candidate for the office.

Mr. Plaut is a manufacturer of electrical fixtures. He is a member of the Council of Jewish Institutions a director of the Hebrew Technical School for Boys and a trustee of the Jewish Protective and Aid Society.

The Emperor Francis Joseph has raised Herr Max Krassny, of Prague, to the nobility. His Majesty has also bestowed the Commandership, with the Star, of the Order of Francis Joseph on Herr Bernhard Popper, director of the Vienna Vankverein; the Officer's Cross of the same Order on Dr. Julius Landesberger; the Order of Iron Crown on Herr Max Kraus, director of the Austrian Landerbank; the Knight's Cross of the same Order on Herr Philip Broch, Herr Isidore Kohn and Herr Karl Guttman. Herr Otto Bunzl has been honored with the title of Imperial Councillor.

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The death is reported of Professor Dr. Georg Jellinek, the well-known jurist. Professor Jellinek was a son of Dr. Adolf Jellinek, the famous rabbi, preacher and author. He was born at Leipzig in 1851, and was educated at the Royal Academic Gymnasium in Vienna. He possessed considerable political influence, his great knowledge of the law of nations making him an authority frequently consulted by Austrian and German statesmen.

**BRILL, ADELHEID.**—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 Adelheid Brill, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business at the offices of Wolf & Kohn, No. 203 Broadway, Borough of Manhattan, in the City of New York, on or before the 1st day of August, next.

Dated New York, the 21st day of January, 1911.  
 HENRY S. BRILL, JACOB FRANKENTHAL, NATHAN E. BRILL, MAX WOLF, Executors.  
 WOLF & KOHN, Attorneys for Executors, 203 Broadway, Borough of Manhattan, City of New York.

**HEINSHEIMER, CHARLES J.**—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 Charles J. Heinsheimer, 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 Attorney, Norbert Heinsheimer, No. 56 Beaver street, in the City of New York, on or before the seventh (7th) day of August, next.

Dated New York, the twenty-third (23d) day of January, 1911.  
 BLANCHE L. HEINSHEIMER, Executrix, PHILIP J. GOODHART, ALBERT E. GOODHART, EDWARD L. HEINSHEIMER, NORBERT HEINSHEIMER, Executors.

**A TRIUMPH FOR KASHRUTH.**

**Largest Kosher Wurst Business in America Opens Its Doors.**

A notable demonstration took place last Saturday evening in and about the beautiful new establishment of the Hebrew National Sausage Kosher Factory of which the well-known scholar, Mr. Th. Krainin is the proprietor. A large assemblage of men, women and children collected about No. 155 East Broadway, and filled the great and beautiful store where Mr. Krainin on Saturday night, for the first time, opened a handsome retail department for his numerous customers.

The Hebrew National Kosher Sausage Factory, which has been in existence for several years, and which is the only recognized kosher sausage factory where Kashruth is observed in all its details, under the supervision of the Rev. Shalom Echanon Jaffe, rabbi of the Beth Hamedrash Hagodaol, was formerly at No. 47 Pike street, from which place it supplied all Jews in New York and country places who sought strict Kashruth, with purchases of all classes of dried and pickled meats, sausages, etc. The Jewish public recognized in fullest measure the qualities of this great kosher factory, which has been patronized from all sections of America and Canada. The Hebrew National Kosher Sausage Factory has for the past several years achieved a great name all over the country. In this city where Jews live in accordance with the dietary laws, there is such an enormous demand for the products of the Hebrew National Kosher Sausage Factory that Mr. Krainin soon became convinced that his old place of business was getting too small. Mr. Krainin therefore recently took a long lease on the large and beautiful premises, No. 155 East Broadway, near Rutgers street, where he has installed the largest and most up-to-date strictly kosher sausage factory in America.

Besides the appurtenances of the establishment he has also opened a department where all the products of the Hebrew National Kosher Sausage Factory are sold at retail. The beautiful big store at 155 East Broadway is without doubt one of the most brilliant stores on the East Side. It is particularly light, airy and commodious, and a place where all requirements of strict cleanliness and Kashruth can be observed. At the opening of this retail department the great demonstration took place Saturday evening. It was a notable gathering of Jewish men, women and children which came together to express their friendship and satisfaction at the opening of this wonderful institution and elegant establishment of Kashruth and health. The large store was filled to its capacity and the great throng had to stand in line to await a chance to get in to enjoy the kosher, healthful and tasteful meats, and meat products, and to obtain the souvenirs which were distributed on this occasion.

The popular outpouring of the people Saturday night attested the interest manifested on the East Side in the subject of pure food, manufactured with fidelity and conscientiousness as are the products of the Hebrew National Kosher Sausage Factory, and under the most approved sanitary and hygienic conditions, proving the wisdom of the law makers in Israel and the subsequent approval of the United States Government, who have there, in constant attendance, an inspector, who sees that the health laws of the land are enforced, which, of course, merely indorses the Kashruth, that is strictly adhered to in this establishment by rabbinical supervision, and it is this great combination of both religious and national supervision that gives Mr. Krainin the greatest pleasure. He believes in the doctrine of pure food, that it is more profitable in the end to supply it and that people wishing food that is prepared according to their religious ideas should not be deceived. In the case of the Hebrew National Kosher Sausage Company and its products our people can implicitly rely upon their genuineness, their wholesomeness and the perfection of tastefulness. Mr. Krainin, the proprietor, promises in his new place of business he will give the New York Jews something which they never had before.\*\*\*

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**ROTHSCHILD, 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 Rothschild, late of the County of New York, deceased, to present the same with vouchers therefor to the subscribers at their place of transacting business at the office of Rothschild Bros. & Co., No. 466 Broadway, in the city of New York, on or before the 15th day of August, next. Dated New York, the 31st day of January, 1911.

**EUGENIE ROTHSCCHILD, LEO ROTHSCCHILD, CHARLES E. HEYMAN, Executors.**  
**LACHMAN & GOLDSMITH, Attorneys for Executors,** 35 Nassau street, New York City.

**SOLOMON, JOSEPH A.**—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 A. Solomon, late of the County of New York, deceased, to present the same with vouchers therefor to the subscriber, at his place of transacting business, at the office of his attorney, Henry V. Rothschild, No. 290 Broadway, in the Borough of Manhattan, the city of New York, on or before the first day of September, next. Dated, New York, the 31st day of January, 1911.

**BENJAMIN M. SOLOMON, Executor.**  
**HENRY V. ROTHSCCHILD, Attorney for Executor,** 290 Broadway, Manhattan, New York City.

**Beth Israel's Annual Meeting.**  
 The annual meeting of the Beth Israel Hospital was held last Sunday afternoon in the hospital building, corner of Cherry and Jefferson streets. The election of directors resulted as follows: Morris Asinof, Harry Fischel, I. Saperstein, Louis Silverstein, Joseph H. Cohan, L. J. Ladinski, M. D., Louis S. Stroock, Meyer Vesell, L. Napoleon Levy, Alfred H. Newburger, Julius Schwartz, Arnold Herrmann, Melville J. Scholle.

An address was delivered by Mr. Reuben Brainin and Mr. Jacob Heilprin on "Jewish Problems."

Mr. Isidor Strauss, president of the Educational Alliance, complimented the Board of Directors of the Beth Israel Hospital for the excellent management of their institution.

Mr. Joseph H. Cohen, president of the hospital, who had just returned from a trip abroad, was next called upon and he electrified the audience by the statement that a serious effort will be made to locate a site for the new building, and that it will be the policy of the new hospital to have a building large enough to admit all who apply, and that there shall be no such classification as "No Hospital Case." He said, "that it is just those individuals who are afflicted with a chronic illness, and who are too poor to have the proper home accommodations, that deserve the first thought of the charitably inclined."

In the report read by Abram E. Rothstein, the acting president, it was shown that out of the 4,754 applicants 923 were refused as "not being hospital cases." There were 1,827 cases admitted as free patients, 33 as \$7 patients, and 130 as \$20 patients. It was necessary to refuse 1,317 for lack of room, and of the others, 17 were reported as dead before the district physician could call to examine them.

Altogether 2,114 patients were treated during the year, and of these 1,348 were discharged as cured, 266 as improved, and 135 as not improved. There were 232 deaths, giving a death rate of 10.9, which, if the number of those who died within forty-eight hours of admission be deducted, would be reduced to 8.1 per cent.

In addition 43,228 patients were treated in the dispensary, 100 in the district service, and 1,827 accident cases were brought in.

Although a new building is in contemplation the great increase in the demands on the hospital necessitated the erection of a new children's ward in the south wing of the hospital, which will increase the accommodation for children and will set free more room for adult patients. This addition was made possible by gifts from Christina Staudt, Francis Huber, Jr., Joseph H. Huber, Olive Huber, and Henry S. Huber.

The total receipts of the hospital were \$122,565, and the total expenses \$123,026.

**Young Men's Hebrew Association.**  
 The gymnastic competition held on Sunday afternoon, attracted over 500 people who enjoyed the efforts of the young athletes who took part. While no records were broken, some very good sport was presented. The work of the two crack association basketball teams was especially good and won the applause of the spectators.

The monthly social on Sunday evening attracted nearly 300 young men who enjoyed the special programme arranged by the Committee on Social Work.

The new class term will not open until the second week in February and the intention of the Class Committee is to continue the classes into the middle of May in order to give the young men the advantage of a full course of study.

At the religious services this Friday evening Dr. Eugene H. Lehman will deliver an address on the subject, "How the Hebrew Bible Grew." All are cordially invited to attend.

**Ohab Zedek Memorial Services.**  
 A memorial service will be held in the synagogue of the above named congregation, 18 West 116th street, on Sunday, February 5, 1911, at 8 p. m., in honor of the distinguished leaders who have recently passed away, Lord Swaythling, Rev. Dr. Friedlander, Dr. Hirsch Hildesheimer, Baron Ginzburg, of St. Petersburg, and Rabbi Shapiro, of Riga. The memorial addresses will be delivered by Rev. Drs. Philip Klein, Bernard Drachman, D. De Sola Pool and Kamenetzky. The Jewish public is cordially invited to attend and to show the proper respect for our departed great men by its presence.

**M'Phitzer Spath Eber.**  
 Next Sunday evening there will be a special entertainment in honor of S. J. Abromowitz (Mendele Mocher Sphorim), the noted Yiddish writer and author, whose seventy-fifth birthday is being celebrated.

This evening, at 8 o'clock, Mr. Meyer Waxman will deliver the third lecture in the course of Yiddish lectures on different epochs in the history of Hebrew literature.

**Widowed Mothers' Fund Association.**  
 In response to tremendous pressure, the Widowed Mothers' Fund Association has established a Bronx branch, and in order to perfect the organization a meeting will be held on Sunday, February 5, at 2.30 p. m., at Temple Adath Israel, 169th street, between Third and Fulton avenues. An excellent programme has been prepared and addresses will be delivered by Mrs. William Einstein, Mrs. Anna Pastor, Rev. Joseph Silverman, Rev. Mayer Kopfstein and Dr. Isaac Rich. The meeting is open to the general public.

**Young Women's Hebrew Association.**  
 The speaker this evening will be Dr. Ludwig Bernstein. The children will be addressed at their Sabbath afternoon services by Mr. Harold Debrest.

A series of lecture recitals will be given monthly by Miss Henrietta Michaelson on the "Development of Music." The first of these series will be given on Sunday evening, February 5, when Miss Michaelson, at the piano, will be assisted by Mr. Greenberger, violinist.

On Sunday afternoon the members of

the Zichron Ephraim, which meets under the leadership of Mrs. Louis Brown, will entertain their friends in the auditorium. A class is now being organized which will be conducted by Mrs. Bertha Hirsch. A thorough course in harmony, theory, sight reading and composition will be given. Registration is now going on for admission to this class, which will hold its first session Monday evening, February 6.

Registration for the new day class in stenography, typewriting and book-keeping will continue throughout this week and next. Class work will begin February 13.

**LITERARY.**  
**FORTY SONGS, BY RICHARD STRAUSS, EDITED BY JAMES HUNEKER, BOSTON, MASS., OLIVER DITSON COMPANY, Price \$1.50.**

Most timely is the present collection of songs in The Musicians Library series, for no composer of the present day has excited so much discussion as the composer of "Salome"; neither has any in the history of music ever received more extravagant praise, or vitriolic censure. Here, however, we have the wizard of the orchestra, the builder of monumental and weird music-dramas in a wholly different mood; for in these songs Strauss has revealed a world of purely lyric beauty, untouched by morbid fantasies or revolutionary cacophony. There is nothing cryptic in these delightful effusions, and they have been welcomed on the programmes of many distinguished singers. This is the first collection of Strauss' songs to be issued in America, and all lovers of the best in real art will be delighted to possess this fascinating volume, compiled by one of the most brilliant and able among contemporary critics. The songs are issued in two editions for high and for low voice.

**FAIRBANKS'S HANDBOOK OF GREEK RELIGION.** BY ARTHUR FAIRBANKS, AMERICAN BOOK COMPANY, NEW YORK, CINCINNATI, AND CHICAGO.

This Handbook treats the subject under three headings: Part I, Forms of worship and belief; Part II, Historical sketch of Greek religion; and Part III, The relation of religion in Greece to other phases of social development. In earlier works Greek mythology has been treated as if it were identical with Greek religion; again, other writers have studied strange religious rites in Greece from the standpoint of anthropology, or have discussed the religious ideas in Greek literature as forerunners of Christian belief. A simple, comprehensive study of the facts in regard to Greek religion has long been needed by students of Greek civilization, of comparative religion, and of early Christianity. In discussing forms of worship, or periods of development, or the relation of religion to ideals of beauty and righteousness and philosophic truth, the aim of the present volume is to state the facts very briefly with due emphasis on their religious significance. The text is provided with seventy-six specially prepared illustrations and plans, and is further supplemented by frequent footnotes and an index.

**THE UNITED HEBREW CHARITIES**  
 WHICH HAS BEEN CALLED UPON TO CLOTHE THOUSANDS OF DESERVING POOR, APPEALS FOR FREE DONATIONS OF CLOTHING, SHOES AND UNDERWEAR FOR CHILDREN FOR THE WINTER. UNLESS THIS APPEAL IS GENEROUSLY MET, WE FEAR THAT MANY DESERVING POOR WILL SUFFER. CAST-OFF CLOTHING WILL BE WELCOME.

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**Junior League of the Seventy-second Street Synagogue.**  
 The League held a regular meeting last Sunday afternoon in the vestry rooms which was well attended. The election of officers took place and resulted in the following being elected: President, Mr. William C. Rittenberg; vice-president, Miss Lillian Kassel; treasurer, Miss Grace Abrahams; secretary, Miss Rebecca Meyers. Refreshments were served.

**EZEKIEL LEAVITT'S HEBREW POEMS**  
 may be obtained from all booksellers and from the author. The poems make a volume of over 100 pages, nicely printed and handsomely bound. Price \$1.  
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Free Sons of Israel.

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

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

M. S. STERN, Grand Master, New York; S. HOFFHEIMER, Dep. Gr. Master, New York; ADOLPH FINKENBERG, Second Dep. G. M., New York; ADOLPH PIKE, Third Dep. G. M., Chicago; ABRAHAM HAFER, Grand Sec'y, New York; E. FRANKENTHALER, Gr. Treas., New York; HENRY LICHTIG, Ch. Endowment Com., New York.

EXECUTIVE COMMITTEE.

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

DISTRICT GRAND LODGE, NO. 1. SAMUEL SPITZ, Grand Master; ABRAHAM HAFER, Grand Secretary; A. E. KARLESEN, Grand Treasurer.

Grand Master Stern has addressed a message to the members of the order. We append a few excerpts therefrom.

The year has shown conclusively the wisdom of the enactment respecting endowment and the apprehension of the members lest the passage of this measure would result in increased dues has been effectively dispelled. This erroneous impression resulted in the withdrawal of some names from our roster, but experience has shown beyond peradventure that the legislation was wise, inasmuch as the fundamentals of the order have been further strengthened, the financial department additionally fortified—a comprehensive safeguard against future requirements provided, and what is a matter of congratulation, the payments of the members have not been augmented in respect to endowment charges.

As an instance of one of the satisfactory results obtained the following illustration is submitted:

The insurance moneys necessary to care for the payments arising from the death of 16 members was provided for from the interest fund on May 15, and the entire assessment of November 15 necessitated through 22 deaths was cared for entirely through the same fund, hence the year 1910 shows that the members provided for 230 deaths, whereas statistics indicate that in the year 1909 before the adoption of the amendments heretofore alluded to, they became responsible for 260 deaths—a substantial decrease.

Contributions to various charitable institutions irrespective of race or creed were made on behalf of the institution by Dist. No. 1, and the crowning glory and one which is of direct interest to all Free Sons, lies in the endowment of a bed in the Lebanon Hospital for the use of our members, which was accomplished through the donation of \$2,000 to that institution.

As provisions along similar lines had been made with the Mt. Sinai Hospital, but on a much larger scale, it will be apparent to the members that the order is unceasing in its desire to surround its members with every possible solace against the ills arising from the dread scourge of sickness, and is forever on the alert to safeguard their interests and protect their families.

The clubhouse is receiving the care and attention of a most efficient House Committee, who are assiduous in their desire to provide for the comfort of the members—the furnishings of the house are arranged for the most fastidious requirements. Periodicals, books and reading matter are provided, and the pleasure of the member is consulted in all details.

The billiard, card and pool rooms are exceptionally well maintained, the bowling alleys have been renovated and the reception rooms refurnished, the cuisine continues to enjoy a well-deserved reputation, and nothing is too difficult for the House Committee to undertake, which makes for the satisfaction of the members.

The inauguration of the social member class has been attended with gratifying results, and recruits to our ranks arrive in surprising numbers—those affiliating with this class do not participate in the endowment clause, but all other advantages which accrue to endowment members fall to their share—thus through the payment of an insignificant sum per annum they are entitled to all the privileges, two of the salient features of which are the use of burial grounds for themselves and families and the payment of sick benefits.

The opportunity for social intercourse is also afforded in the lodge rooms, and friendships are engendered through attendance at these meetings.

A Class B membership is also maintained which provides for an endowment of \$500 through the payment of 60 per cent. of the rate paid by the members of the \$1,000 endowment class—thus a man between the ages of 21 and 25, both inclusive, who had embraced the Class B membership through the year 1910 would have paid for an endowment of \$500 the meagre sum of \$8.28, thereby securing a substantial insurance at an insignificant outlay, and in addition thereto, render himself open to all the other advantages falling to the lot of a Class A member, parts of which were incorporated in the article referring to the social member class.

The balance sheet under date of December 31, 1910, shows:

Resources.	
Union Trust Company.....	\$28,701.57
Guaranty Trust Company.....	22,739.00
Columbia Bank.....	17,630.06
Union Exchange Nat. Bank.....	2,438.71
Columbia Bank.....	5.75
	71,515.09
Bonds and Mortgages.....	1,004,830.00
Outstandings:	
Accrued Interest on Mortgages from Nov. 1, to Dec. 31, 1910.....	\$7,922.02
Endowment Assessments.....	17,926.66
Reserve Assessments.....	20.00
	25,868.68
Furniture and Fixtures, Building, 21 W. 124th St. Less 20 per cent. depreciation on \$4,248.94.....	4,364.94
	849.79
	3,515.15
Liabilities:	
Due Beneficiaries, payment restrained, owing to their present condition of infancy, lunacy or other legal objection.....	\$7,752.31
Due Lodges accrued interest on Mortgages.....	\$7,922.02
Due Lodges Bank Interest.....	447.28
	8,369.30
Due Members advanced payment for: Administration Expenses.....	7.50
Due San Francisco Sufferers' Fund.....	153.61
Due Russian Relief Fund.....	25.00
Total Capital at close of day, December, 31, 1910.....	1,089,421.20
	\$1,105,728.92
	\$1,105,728.92

ORDER B'RITH ABRAHAM.

(Incorporated 1859.) United States Grand Lodge Office, Mutual Alliance Trust Co. Building, 266 and 268 Grand St., N. Y. City. Lodges in all parts of the United States. Membership 70,000. For full particulars and all information address SAMUEL DORF, Grand Master.

The order during the past year increased beyond the most sanguine expectations of even those optimistically inclined, and the pessimists are silent.

Grand Secretary Leiserson has had to hustle during the past few weeks, making out his annual reports for the various insurance departments in the States where the order does business.

INDEPENDENT ORDER BRITH ABRAHAM

United States Grand Lodge, 37 East Seventh Street, New York City. Approved by the Insurance Department of nearly all the States in the Union. 588 Lodges. Membership, 145,000. For further information address Leon Sanders, Grand Master; Jacob Schoen, Grand Secretary.

Grand Master Leon Sanders paid an official visit to Chovevi Lodge, No. 422, in Newark, N. J., on Sunday, the 29th ult. There was a big turnout and during the course of a banquet which followed the ceremonies, the guest of the evening was the recipient of a handsome testimonial.

The Executive Board held their monthly session on Tuesday, the 31st ult. The meeting, which kept up until a late hour, was an open one, and was largely attended.

FREE SONS OF JUDAH

Office of the Order, 78 2d Av., N. Y. City. A live and wide-awake order. Security and safety for all. No excessive dues or assessments. ISAAC GROSSMAN, Grand Master. SIGMOND FODOR, Grand Secretary.

David Rehfeld Lodge, No. 36, held a meeting on Sunday last, which was well attended. First Deputy Grand Master Sam Goldstein, installed the following officers for the year 1911: President, M. Albert; vice-president, J. Cohn, recording secretary, B. Schwartz; financial secretary, A. Wohlgenuth; treasurer, L. Ritter; orator, Rev. Dr. A. Spiegel. A collation followed the ceremonies.

The Executive Board held their regular meeting on Tuesday, January 31, and a record amount of business was transacted.

Furst Lodge, No. 152, held a largely attended meeting on the 26th ult. One candidate was initiated and four propositions were received.

Sons of Benjamin.

The Executive Board held its monthly session on Thursday, January 26. The meeting was closed, but it was announced that final preparations had been made for the coming Grand Lodge convention. It is announced that the reserve fund amounts to \$105,000, which will be materially increased before the next convention. Numerous propositions were received during the past month.

At no time in late years has there been such activity displayed by members of the order, and the welcome announcement is made that before long there will be a liberal reduction in the amount of the assessments.

Grand Master Richard Cohn is being boomed for a third term, and the "wise ones" confidently predict his re-election.

Rumor has it that Alfred B. Jarowerer will be elected counsel to the order, and a number of delegates are making a spirited contest for his election.

Ahavas Israel.

The Executive officers convened on Sunday, last, and among other things granted charters to several new lodges. Grand Secretary L. Herman reports a gratifying increase of members during the past month.

It is the consensus of opinion that Judge Leonard A. Snitkin will be the next grand master of the order.

Grand Master Louis Morris has vindicated the judgement of his supporters and has conclusively proved by his efficient work during the past two terms that the order elected the right man when they elevated him to their highest office.

BROOKLYN NOTES.

Hebrew Educational Society.

During the coming week the following events will take place:

On Saturday, February 4, a lecture in Yiddish by Mr. Louis Lande on "Peace and Arbitration." On Sunday afternoon, a Tolstoi meeting by the Little Men's Club. On Monday night, a lecture in Yiddish by Dr. Syrkin, on "Modern Russian Literature." On Tuesday evening, an illustrated lecture on "Municipal Cleaning," by Hon. J. T. Fetherston, Superintendent of the Bureau of Street Cleaning of the Borough of Richmond. The junior clubs had a sociable on Sunday afternoon at which games were played and which was concluded with a dance.

Prof. Russell to Lecture.

Prof. Isaac Franklin Russell, Chief Justice of the Court of Special Sessions, will deliver an address on Sunday evening, at 8 o'clock sharp, at the Post-office Building, 1731 Pitkin avenue, under the auspices of the People's Culture Circle of the Kaplan School. The topic of the lecture will be "Juvenile Courts and Juvenile Delinquency." The public is cordially invited and admission is free. Lectures are held every Sunday afternoon under the auspices of the above organization. Among the speakers are John Sherwin Crosby, Prof. William F. Noyes, Don C. Seltz, of the New York World; James F. Morton, Jr., Congressman William Sulzer and others.

Temple Beth Elohim.

On Tuesday evening, March 14, at the rooms of Kismet Temple, Herkimer street and Nostrand avenue, the annual ball of Temple Beth Elohim, Eighth avenue and Garfield place, will be held. The money derived will be applied toward reducing the mortgage on the new synagogue.

The Mansions in Heaven may be all right, but there's no place in Greater New York that surpasses the Willoughby Mansion for weddings, banquets, parties, etc. It is an aristocratic building located at 665-669 Willoughby avenue, Brooklyn, formerly the home of people of the multi-millionaire class, but for many years the home of select people for their celebrations, hymeneal, social, political, or otherwise, when gatherings or assemblies take place under the most pleasant conditions, with dining amid luxurious surroundings a feature of all the festivities.

With the passing of the private residence as the dwelling place of the people, there is demand for halls, ball-rooms etc., in which to celebrate, and there are hundreds of them in every section of the great city, but there are few buildings such as the Willoughby Mansion to tell the tale of social splendor such as was known to the past generation. And to give private functions, the home-like splendor of by gone days, it is necessary to have them in such a building as the Willoughby Mansion, which, in its construction and appointments, affords every facility and comfort for its guests.

The furnishings are in regal taste, the decorations harmonize with the colorings of the various rooms, somewhat in the style of the "White House," now known as the Executive Mansion in Washington, D. C., and this fact alone gives the Willoughby Mansion the distinction of being in a "class" by itself.

Mr. M. Kahn, the proprietor, has been unremitting in his efforts to give Jewish people a beautiful place for their affairs, and he has succeeded to a degree that attracts the best and most socially prominent people.

The catering is of the highest order and the kosher service is under the supervision of a responsible Meshgiach.

James Forbes' effervescent comedy, "The Traveling Salesman," with its many laughs and wealth of witty dialogue and amusing situations, will be seen in Brooklyn at the Montauk for one week, commencing Monday evening.

"The Traveling Salesman" is a play that is destined to live throughout many seasons and, therefore, it will be enthusiastically welcome on its return here. Henry B. Harris is sending an exceptionally fine company here for the engagement at the Montauk. The cast is headed by Frank McIntyre, the original purveyor of laughs, who made the role of Bob Blake, the breezy drummer, famous. Miss Gertrude Coghlan is appearing as Beth Elliott, and the remainder of the cast embraces practically all of those who helped to launch "The Traveling Salesman" on its first great way of popular success. But eight performances will be given here. These include the usual Wednesday and Saturday matinees.

FURS

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Persian Lamb Coats made to measure, \$175 up 36 inches long.

Alaska Seal Coats 36 inches long \$350 up

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550-52-54 Bedford Av., Brooklyn, N. Y. MAURICE GOLDSCHMID, Caterer. Bookings for Weddings, Banquets, Receptions, Balls and all Social Functions. Outside catering a specialty. Estimates cheerfully given. Strictly kosher catering under supervision of רב הכשר Rev. L. Drucker.

Telephone, 5150 Williamsburgh. REV. A. BAGULLY Practical מוהל Marriage Ceremonies Performed. 41 Debevoise Street, Near Graham Avenue, BROOKLYN, N. Y.

Madison Avenue Hotel Reopened.

The Madison Avenue Hotel, the fashionable apartment-house-hotel at the northeast corner of Madison avenue and Ninety-second street, reopened for business Wednesday, February 1, under first-class management. The hotel has been overhauled, renovated, etc., and is more attractive than ever.

Located in the Carnegie Hill section of the city, it is favored as a place of residence by families desiring good service and comfortable surroundings, with the additional advantages offered by its being in the Jewish social center of upper New York. The German cuisine will be of the highest standard and everything about the house bespeaks a bright future.

Aside from having all conveniences for guests, permanent and transient, there are private dining rooms for social or theatre parties, a hall for banquets, etc., and everything to contribute to the happiness and gaiety of its patrons. The new management of the various departments of the Madison Avenue Hotel will be under the supervision of the following gentlemen: Mr. William M. Rouse, Mr. R. L. Fersenheim, Mr. D. Hoexter. The cafe and restaurant will be conducted by Mr. Carl Appel, who managed the "Aschenbroedel Verein" for the last ten years.

Hebrew Technical Institute.

The Hebrew Technical Institute has received an oil portrait of the late Dr. Otto A. Moses which was painted by his son, Walter Florian, who died recently. Mr. Florian was one of our most promising young painters.

Dr. Moses was a director of the Institute for many years, and its principal from 1891-3.

Uptown Talmud Torah.

The annual meeting of the Uptown Talmud Torah will take place on Sunday, February 5, at 2 p. m., at the institute, No. 132 East 111th street.

An elaborate programme has been prepared, and among the speakers who will address the meeting are Rabbis M. S. Margolius, J. L. Magnes, Mordecai M. Kaplan and H. Masliansky.

During no other season in its history has the New York Hippodrome been so varied and full of interest as this year. First of all, there is the circus with its twelve excellent European and American feature acts, including those wonderful young women, the Curzon Sisters, in their aerial specialty; the famous little elephant, "Baby Mine;" Spellman's laughable baby bears; the Four Night-owns; Victoria Codona; the Patty Bros.; Sim Naderwald's Darwinian Jockey; Bradna and Derrick, etc. Beside the excellent circus programme there are three complete shows under three separate titles, "The International Cup," "The Ballet of Niagara" and "The Earthquake." One scenic surprise follows another in rapid succession throughout the entire performance, and the splendid American Indian ballet and Niagara Falls scene form a composition of scenic and sartorial beauty which has probably never before been equalled on any stage in the world.

"The Gamblers," Charles Klein's successful drama dealing with a certain set of bankers who manipulate with the money of their depositors, continues on its way to a record run at Maxine Elliott's Theatre with seats in big demand for weeks to come. The play is intensely interesting and holds an audience in a remarkable way through every scene and act. George Nash, Charles Stevenson, William B. Mack, De Witt C. Jennings, Cecil Kingstone, George Backus, Charles Burbridge, William Postance, George Wright, Jr., Jane Cowl and Edith Barker are the principal players in the cast.

The Willoughby Mansion

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ott's Theatre with seats in big demand for weeks to come. The play is intensely interesting and holds an audience in a remarkable way through every scene and act. George Nash, Charles Stevenson, William B. Mack, De Witt C. Jennings, Cecil Kingstone, George Backus, Charles Burbridge, William Postance, George Wright, Jr., Jane Cowl and Edith Barker are the principal players in the cast.

Ferruccio Busoni, who has been declared by competent critics to be the foremost of living pianists, gives his second New York recital in Carnegie Hall on Saturday afternoon, February 4, at 2.30 o'clock. The programme which Busoni has selected to play is one of superlative merit and each composition makes an utmost demand upon the pianistic resources. At Busoni's first New York recital, given less than a month ago, he aroused his auditors to an unrestrained demonstration of enthusiasm. The coming recital has aroused a greater interest, if possible, than the first one, which recital resulted in an ovation in which hundreds of the large audience rushed to the footlights to demand additional numbers after the programme.

Beware of Rich Foods.

One should eat very sparingly of rich and heavy foods, especially if one wishes to retain a good digestion, or suffers at all from indigestion.

A most delightful and sustaining article of diet—nourishing yet very pleasing to the taste—consists of Graham Crackers and milk. The Graham Crackers baked by the National Biscuit Company have a delicious nut-like flavor and also strengthen the digestion, being made of the best of the wheat. For luncheon, for Sunday-night tea or at any meal, they are really a beneficial delicacy.

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Don't neglect your eyes.

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HIGHLY RECOMMENDED middle-aged man, Hebrew and German scholar, at present engaged from 3 to 7, desires position for either unoccupied time or entire day, where faithful and conscientious work will be appreciated. Address A. S., care HEBREW STANDARD.

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ERDMAN, HENRY.—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 Henry Erdman, 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 Albert Erdman, No. 35 Nassau street, Borough of Manhattan, in the City of New York, on or before the 10th day of June next.

Dated New York, the 29th day of November, 1910. SANDERS B. ALTMAYER, HATTIE A. ERDMAN, Executors.

ALBERT ERDMAN, Attorney for Executors, No. 35 Nassau Street, Borough of Manhattan.

HAUSER, SIMON.—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 Simon Hauser, late of the County of New York, deceased, to present the same with vouchers to the subscriber, at his place of transacting business, No. 5 Nassau street, in the City of New York, on or before the 31st day of July next.

Dated New York, the 11th day of January, 1911. SAMUEL HYMAN, Executor. LACHMAN & GOLDSMITH, attorneys for executor, 35 Nassau street, New York City.

## CHILDREN'S PAGE.

## The Jews in Egypt.

Dear Children:

WHEN Pharaoh's daughter opened the box it was just as one would open a casket containing a precious jewel, such a dazzling light shone therefrom, for the light of the Shechina or Divine presence was with the child in the box—and at first it did not cry—but the Angel Gabriel came and gave the baby a little blow, making it cry, in order that the king's daughter should be filled with compassion for him—and when she heard him crying she had compassion on him and said, "This is one of the Hebrew's children." This was a great day for the Jews, for as soon as Moses was placed in the water the Egyptian astrologers said, "It is unnecessary to throw more Jewish children in the water as the Deliverer of Israel has already been thrown in the water."

The Princess of Egypt took the child tenderly in her arms and started to find a nurse. One Egyptian woman after the other made an attempt to nurse the child, but the baby boy would not take their milk, for that baby boy was Moses, he was destined to speak to God. Said the Holy One, blessed be He, "The mouth that is destined to speak to Me! Shall it nurse an unclean thing? He is destined to speak to Me! Shall the Egyptian women say, 'This one who speaks with the Shechina, beheld I have nursed him?'"

Then said his sister to Pharaoh's daughter, "Shall I go and call thee a nurse of the Hebrew women that she may nurse for thee the child?" Pharaoh's daughter having consented Miriam brought her mother to act as a nurse to her own son! "Heilichi," said the Princess to the mother, little suspecting that she spoke prophetically, for "Heilichi" means "take thee thine," "nurse him for me and I will give thee thy wages." Said Rabbi Chama, the son of Chanina, "It was not enough that the righteous recover that which they lost, they are even rewarded besides. The Holy One, blessed be He, now partly repaid Jochebed for causing the men children to live."

Twenty-four months his mother nursed him and the child grew up and she brought him to Pharaoh's daughter, and he became to her as a son and she loved him dearly. She was ever kissing him and hugging him and calling him pet names and she would not take him from the King's palace, and because he was so beautiful every one loved to look at him, and whoever saw him could hardly tear himself away from him so attached did he become to that little lad. Even Pharaoh, that cruel tyrant, kissed him and hugged him, and the child Moses took Pharaoh's crown from off his head and placed it on his own head, just as it was destined for him to do when he would grow up to be a man.

Such wondrous things does God

do! There was Pharaoh's daughter raising up the very one who was destined to bring retribution upon her father!

The magicians of Egypt who saw the way the lad Moses took Pharaoh's crown from off his head and placed it upon his own head said to Pharaoh: "We fear that he who now takes thy crown will yet take thy kingdom from thee!" And some of them advised Pharaoh to slay him with the sword and others said that he should be burned. Jephso also sat in counsel amongst them, said he to them: "Methinks the lad has no sense, let us prove him; bring ye a plate with a gold piece and a burning coal therein, if he will put forth his hand to take the gold piece then he has sense and you ought to kill him, but if he will put forth his hand to take the burning coal then he has no sense and does not deserve to be put to death." The plate was brought and the lad put forth his hand to take the gold piece. Then came the Angel Gabriel and pushed his hand away and the child grasped the burning coal. Then, wishing to allay his pain, he put his hand with the burning coal into his mouth and burned his tongue which caused him to become heavy of speech and heavy of tongue.

And Pharaoh's daughter called his name Moses. From this you can learn how God rewards those who perform acts of loving kindness, for although Moses had many other names, still in the entire Torah is he called only by the name that Bathsheba, the daughter of Pharaoh, had given him. Nor did the Holy One, blessed be He, call him by any other name.

And it came to pass in those days, when Moses was grown up, and he grew up very tall and powerful that he went out unto his brethren and looked on their burdensome labors, and when he saw how they were persecuted he wept and said: "Woe is me! Oh that I could die for you!"—for there is no harder labor than working in lime—to every one he lent a helpful shoulder. Rabbi Eleazar, the son of Rabbi Jose, the Galilean, tells us that when Moses saw a child carrying the burden of a man, and a man carrying the burden of a child, a woman carrying the burden of a man, and a man carrying the burden of a woman; the burden of an old man upon the shoulders of a youth and the burden of a youth upon the shoulders of an old man (for the Egyptians thus placed their burdens in order to persecute them), he would put his royal sceptre aside and arrange their burdens properly, making believe he was helping Pharaoh. Said the Holy One, blessed be He, "Thou hast laid all thy affairs aside in order to go and see the distress of Israel and hast acted toward them as a brother. I will leave all My creatures of heaven and earth and will speak only with thee!" Therefore did God afterward call unto him out of the midst of the thorn bush.

Moses saw that the Jews were working incessantly, he therefore went to Pharaoh and said: "If anyone has a slave and he does not rest one day in the week he will die, and here are your servants, if you will not allow them to rest one day in the week they will all die." Said Pharaoh, "Go and do unto them as thou has spoken." Moses then went and established for them the Sabbath day to rest thereon. And he saw an Egyptian man smiting a Hebrew man, one of his brethren, and he looked this way and that way and when he saw that that murderous Egyptian was a great villain and that there was no likelihood of any good ever coming out of him, he smote him and hid him in the sand.

And when he went out on the second day, behold two Hebrew men were striving together and as one raised his arm to strike the other, even before he struck him, he said to him: "Oh thou wicked man! Why wouldst thou smite thy fellow?" This is a great lesson, dear children, even if one only raises his hand to hit his companion, although he did not yet hit him, he deserves to be called wicked.

(To be continued.)

1778 12

Truth is of no value unless it is exemplified in conduct.

"Too many cooks spoil the broth," quoted the wise guy.

"Yes, just as too many appetizers spoil the appetite," agreed the simple mug.—*Philadelphia Record*.

"Pa, I've just been reading about poetic justice. What does that mean?"

"Listen, my child, and you shall hear. Once there was a man who swindled me out of a lot of money in an irrigation scheme. Well, he became a victim of poetic justice. I have just heard that he died of water on the brain."—*Judge*.

"Why are you so sure there is no such thing as a fourth dimension?"

"Because," replied the discouraged fat man, "if there was I'd have it."—*Ladies' Home Journal*.

"Why did you tell me you were working your way through college?"

"I am."

"But nobody seems to know about it!"

"Certainly not; my work consists of getting money from dad."—*Buffalo Express*.

Scribbler—I understand your wife is of great value to you in your work; I had no idea she was literary.

Scrawler—She isn't; but she never

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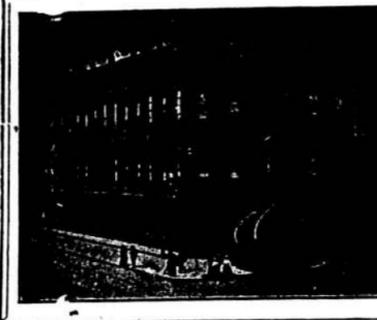
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## Is a Short and Sure Road

attempts to straighten out my desk.—  
*Philadelphia Record*.

The optimist was reciting some of the numerous articles in his creed. Finally he came to the end. "Oh, there is one more, after all!" he said. "On the days when I reflect how little I really amount to I cheer myself by remembering how much I expect of others."

### CONUNDRUMS.

When is a Pullman car like a thing petted? When car-petted.

When does a dollar act like a razor? When a man cuts off his heirs (hairs) with one.

When is a trunk like two letters of the alphabet? When it is M T (empty).

When is a butcher a thorough thief? When he steals a knife and cuts away with it.

Why is a defeated army like wool? Because it's worsted.

Why may a beggar wear a very short coat? Because it will be long enough before he gets another.



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200 West 120th St., New York.

Gemilath Chasodim Annual Meeting.

The opening of an office at 209 East 116th street and an increase in the amount of the loans made in the last year were reported last Sunday by the Hebrew Free Loan Association at its annual meeting, at 108 Second avenue.

Julius J. Dukas, its president, congratulated the members on the fact that, by careful management, every dollar that has been loaned by the association in its nineteen years of existence has been repaid, being used over and over again to help the needy.

The association started the year with a loan fund of \$103,916. It made during the twelve months loans representing \$24,175. It thus loaned its entire capital more than five times. In the first six months it outran its resources. It lent approximately \$40,000 more than in the first half of 1909, and it not only exhausted its fund, but was forced to make an overdraft on the bank.

Our losses for the year were \$3,399.75, a little over 1/2 per cent., as against 1 per cent. last year and 3/4 per cent. the year before, and are mostly through unavoidable causes, such as sickness or death. This surely speaks well for the honesty of thousands of borrowers who come to us, and it should continue to inspire and encourage the establishments of institutions similar to ours throughout the country.

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LEVY, EMANUEL.—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 Levy, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at our place of transacting business, at the office of her attorneys, Manheim & Manheim, No. 302 Broadway, Borough of Manhattan, in the City of New York, on or before the 26th day of July, next.

SEIXAS, HYMAN L.—The People of the State of New York, by the grace of God free and independent, to Meyer L. Seixas, Esther De Ribas, Stella Lant, Frances Fowler, Elizabeth Whitney Scheky, May Whitney, Maude Whitney, Mary Lee, May Cooles, Judith Knyphausen Harry S. Davega, William King, Henry King, Natalie Hart, Mrs. John J. Fauth, Montgomery Seixas, Florian Seixas, the heirs and next of kin of Hyman L. Seixas, deceased, send greeting:

HERSCOVITZ, MORITZ.—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 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. 99 Nassau Street, in the City of New York, on or before the 24th day of October, 1910.

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 Hershfield, their attorney, No. 95 William Street, in the City of New York, on or before the 2d day of June next.

REUTER, HEINRICH GUSTAV RUDOLPH.—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 Heinrich Gustav 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, at the office of Gross & Suedaira, No. 309 Broadway, in the City of New York, on or before the 27th day of January, 1911.

GREENBERG, HELMAN.—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 Helman Greenberg, 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 Bernard Bernbaum, their attorney, No. 320 Broadway, in the City of New York, on or before the 23d day of December, 1910.

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 thereof 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.

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 thereof 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.

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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 his place of transacting business, at the office of her attorneys, Manheim & Manheim, No. 302 Broadway, Borough of Manhattan, in the City of New York, on or before the first day of May next.

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 27th day of October, 1910.

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.

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.

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 29th day of November, 1910.

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.

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 Kendall & Herzog, 27 William Street, Borough of Manhattan, in the City of New York, on or before the 15th day of June next.

FRÖHLICH, 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 Fröhllich, late of the County of New York, Borough of Manhattan, 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 16th day of May next.

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 Kirchheimer, 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.

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 Kirchheimer, 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.

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 E. Hamburger, No. 2 Rector Street, Borough of Manhattan, in the City of New York, on or before the 1st day of March, 1911.

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 Plonsky, 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 Isaac Cohen, No. 141 Broadway, in the City of New York, on or before the 24th day of April next.

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 E. Goodstein, No. 88 Park Row, in the City of New York, on or before the 8th day of March, 1911.

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, her attorney, No. 815 Eighth Avenue, in the City of New York, on or before the 20th day of February next.

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 her place of transacting business, at the office of William A. Rector, No. 2 Rector Street, in the City of New York, on or before the 25th day of April next.

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.

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 Felix H. Levy, No. 87 Liberty Street, in the Borough of Manhattan, City of New York, on or before the 27th day of March next.

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 office of Goldsmith, Cohen, Cole & Weiss, No. 45 Wall Street, Borough of Manhattan, New York City, on or before the 1st day of July, 1911.

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 & Vogel, No. 15 Broad Street, Borough of Manhattan, City of New York, on or before the 20th day of April next.

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, at the 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.

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.

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 A. Aleinikoff, No. 93 Nassau Street, in the City of New York, on or before the 10th day of April next.

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 subscribers, at their place of transacting business at the office of E. P. Kohn, No. 87 Nassau Street, in the City of New York, on or before the 31st day of July next.

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 A. Rector, No. 2 Rector Street, in the City of New York, on or before the 25th day of April next.

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 Paolo 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 A. Salomon, No. 335 Broadway, Borough of Manhattan, in the City of New York, on or before the 21st day of March, 1911, next.

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.

MINZESHEIMER, CLARENCE C.—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 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.

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 his place of transacting business, No. 111 Broadway, Borough of Manhattan, in the City of New York, on or before the 1st day of March next.

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 Katie 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. 335 Broadway, Borough of Manhattan, in the City of New York, on or before the 21st day of March, 1911, next.

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 his attorney, Goldfogel, Cohn & Lind, Esqs., No. 271 Broadway, in the City of New York, on or before the 18th day of June next.

# HEARN

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is to stimulate early buying and turn the usually quiet days of February into a busy, bustling time. . . . How we succeed you can ascertain by visiting our store.

**Dressmakers' Sale Opportunities Are Open To All!**

These offerings are but representative.

#### Satin Messalines, Foulards And Other Silks In Dressmakers' Sale

- Satin Messalines**  
Full 35 inches wide—full satin lustre—new shades and a fine line of evening colors—usually .98. . . . **Special .67**
  - 35-inch Satin Figured Foulards**  
Latest effects in Spots, Rings, Dots and Figures of various sizes—navy and black with white—Note width—practically a yard wide—reg. .98. . . . **Special .70**
  - 35-inch Black Taffetas**  
Soft messaline finish—full bright lustre—deep rich black—close and firm—our well known '98 of grade—**Special .75**
  - Fancy Line and Check Messalines**  
White hairline stripes and checks on navy and black—also white grounds—with various colored stripes and checks—value .59. . . . **Special .40**
- These Messalines are in great demand for dresses and kimono waists.  
Also, Three other Sale Items.

#### Broadcloths—Serges And Other Dress Goods In Dressmakers' Sale

- All Wool Cream Serges.**  
Plain and herringbone—42 inch— as these fabrics will be more modish than ever, this is an offering of which prompt advantage should be taken— 75 cent quality. . . . **Special .54**
- Diagonals and Barathea Serges.**  
All wool—42 inch—narrow and wide waives—handsome goods in about thirty of the new season shades—also black—worth .98. . . . **Special .44**
- New Spring Mixtures.**  
New styles in shades of gray, tan and brown—34 inch—elsewhere \$1.10—**Special .95**

#### Fancy Mohairs. White Embroideries For Dressmakers' Sale

- 45 INCH FLOUNCINGS**  
Swiss and Batiste—choicest new season designs—instead of \$1.49 and \$1.79. . . . **Special 1.25**
  - EDGINGS—INSERTINGS**  
Cambrie, Nainsook and Swiss—1 to 6 inch—instead of .19. . . . **Special .14**
- Also, Two other Sale Items.

#### Scissors For Dressmakers' Sale

- IMPORTED STEEL SCISSORS**  
Extra hollow ground—3 1/2 to 7 inch—worth .69. . . . **Special .37**
  - SMALL STEEL SCISSORS**  
Handy size—worth .29. . . . **Special .20**
- Full assortments of Foreign and Domestic Scissors and Shears—Baker, Henschel, Krustus, Rodgers, J. Winn, etc.

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#### Linings For Dressmakers' Sale

- MERCERIZED PERCALINES**  
Black, white and full line of colors—reg. .12. . . . **Special .84**
- MERCERIZED SATENS**  
black, white and all desirable colors for lining purposes—yard wide—instead of .24. . . . **Special .18**

#### Flannels For Dressmakers' Sale

- IMPORTED DRESS FLANNELS**  
Pure wool and silk weave—beautiful new season color combinations—light and dark—89 ct. qualities. . . . **Special .69**
- WHITE WOOL FLANNELS**  
Extra wide—fine quality for infants' wear and undergarments—worth .39. . . . **Special .37**
- SAXONY WOOL FLANNELS**  
White—worth .29. . . . **Special .20**

#### Emb'd and Dotted Swisses Marquissettes, Batistes India Linons, Persian Lawns, & c.

- are some white Dress Fabrics included at
- DRESSMAKERS' SALE PRICES**
- WHITE SWISS MULLS**  
Extra quality—46 inches wide—width that cuts to excellent advantage—reg. .29. . . . **Special .17**
  - FINE PERSIAN LAWNS**  
45 inch—beautifully sheer—and soft for waists and dresses—worth .24—**Special .15**
  - WHITE MARQUISSETTES**  
47 inch—an excellent quality—good value at .49. . . . **Special .35**
  - WHITE EMBROIDERED SWISSES**  
Neat and dainty all over patterns—large assortment—worth .59. . . . **Special .38**
  - FRENCH BATISTES**  
40 inch—excellent quality—sheer but firm—usually .19. . . . **Special .11**

#### New Ribbons For Dressmakers' Sale

- Also, Five other Sale Items.
- All Silk Taffeta—Molres, Satins and plain—3 to 4 1/2 inch—white, black and leading shades—reg. .14. . . . **Special .10**
  - Same—4 to 4 1/2 inch—reg. .16. . . . **Special .13**
  - Molres, Satins, Taffetas, Dresdens and Plaids—4 to 5 1/2 inch—white, black, desirable plain shades and best combinations—reg. .19. . . . **Special .14**
  - A splendid lot of rich dark Persians, dainty Dresdens; also black and white checks and stripes and all desirable plain shades—in Satins, Taffetas and Molres—4 to 6 inch wide—reg. .25 and .29. . . . **Special .16**
- Also, Six other Sale Items.

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#### Silk Mousselines Persian Batistes—Foulards And Other Wash Fabrics In Dressmakers' Sale

- Flowered Silk Mousselines—half silk—white with rose sprays or buds in natural—make exquisite Summer and party dresses—fine value at 29c. . . . **Special .18****
  - 38-inch Bordered Batistes—one of the season's novelties—white with all over floral and figure effects with dainty harmonizing borders that form the trim'g—sell as fast as we can supply them—reg. .19. . . . **Special .15****
  - Satin Dot Chiffonettes—Pink, Lt. Blue, Cadet, Copenhagen, Cream, Navy, Black, Gray, Brown, Peach, Apricot, Reseda, Dk. Green, Nile, Lavender, Garnet, Mauve, Mulberry and Wistaria—no flimsy quality but exceptionally good, firm texture; made to sell at .39—**Special .21****
  - Imported Organdies—made in France—white and delicately tinted grounds, with satin stripes and crossbars and exquisite floral overlays—elsewhere .50. . . . **Special .35****
  - Silk Mixed Foulards—all up-to-date colorings and styles to be found in expensive silks—light and medium contrasts in rings, dots, spots and figures—usually .29 and .35. . . . **Special .23****
  - Lovely Persian Batistes—colorings you never tire of—beautiful blended and much in vogue now for Hing Waists, as well as for gowns, negligees, etc.—variety of styles—reg. .15. . . . **Special .9 1/2****
  - New Dress Sateens—Navy, Cadet, Black and Brown with white stripes, dots, dashes, etc.—worth .15. . . . **Special .11****
- Also, Seven other Sale Items.

#### Chiffons—Lace Yokes For Dressmakers' Sale

- CHIFFON CLOTH**  
Black, white and all evening shades—full 40 inches wide, though universally sold as 42 inch—beautiful quality—worth .79. . . . **Special .65**
- Extra quality Chiffon Cloth—black or white—full 40 inch—worth \$1.25. . . . **Special .95****
- LACE YOKES—CHEMISSETTES**  
Imported laces—new shapes for high and low neck waists—instead of .49 and .59. . . . **Special .37**
- Yokes and Chemisettes in flat and heavy Pt. Venise and Irish crochet effects—round, square and pointed—reg. .98 and \$1.25. . . . **Special .75****

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Fall and Winter Styles for Men, Women and Children. Large and Varied Stocks. Selection Easy. Satisfaction Certain.

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