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WHO AM I?

"Lord, who am I, that thou should call
Thy servant to a task so great—
Forgotten in my low estate,
I, void of wisdom, power and all
The needs that on such service wait?"

"The people know not who thou art;
They would not heed my prayers or
tears;
A fugitive full forty years,
Within the lonely desert's heart,
How could I move their hopes or fears?"

"I am not eloquent. My speech
Is slow, my tongue is shorn of grace.
I dare not take the prophet's place,
Without the prophet's power to reach
The heart of a despairing race."

"Send whom Thou wilt! All choice is
Thine:
Thou canst fulfill thy set decree
Through other hands more meet to be
Upborne in thy so vast design;
But Lord, beseech thee—send not me!"

Had Moses failed to go, had God
Granted his prayer, there would have
been

For him no leadership to win—
No pillared fire, no magic rod
No wonders in the land of Zin—

No smiting of the sea—no tears
Ecstatic, shed on Sinai's steep—
No Nebo, with a God to keep
His burial! Only forty years
Of desert-watching with his sheep!
—Margaret J. Preston in Independent.

From the Jewish Spectator.

ASSIMILATION.

BY MRS. SALOME BERNSTEIN.

And this brings me to the question which I desire not to discuss, for that is beyond my powers, but which I desire to present to the consideration of the various sections of the Council as to the proper bounds of assimilation with our neighbors and whether some means cannot be devised to diffuse that knowledge of our faith and mission which is now so earnestly sought in large centres, in these localities where our brothers and sisters are, as it were, isolated from the binding principles which have preserved us a distinct religious body. I appreciate the delicacy of the question. I am in full sympathy with that feeling which separate religious distinctiveness from every other difference, and which recognizes that there should be a general fellowship, a common sympathy among all mankind. I hold it a duty so clear as to be beyond the necessity of mention, that we should in all philanthropic effort work earnestly with our brethren and sisters of all faiths, of all beliefs and unbeliefs, aiding to the full extent of our ability their movements toward the betterment of the human race and the general improvement of social conditions, and enlisting their aid when possible to our own work. We can only do this by full, free and open intercourse with our neighbors, by entering into the spirit of willingness which animates them, to whatever teaching they may attribute it. There is no reason why other than the common religion of human interdependence should in any way enter into that intercourse. But feeling this, I yet feel quite as earnestly there is a religious line to be drawn outside of this. And why? We must throw all sentimental coloring of language aside in dealing with the reasons. Christian interpretation of

the Old Testament and Judaism's entire rejection of the New Testament create antagonisms which can only be removed by the complete surrender of one position or the other. Believing Israel clings to the responsibility of a Divine Mission. This admits of no compromise. Concession means extinction. It is a responsibility not bounded by locality nor measured as to time, which recognizes neither climate nor country, neither language nor national characteristics. It is above and beyond them all. The character of this responsibility has its individual drawbacks: it is however, in its universality the abiding strength, its cohesive force!

We cannot ignore or disregard the responsibility and respect and maintain the religious principles upon which it rests. We cannot be Jews in principle, and reject that which makes us Jews in fact. The belief that we can do so is the first step toward that assimilation which ultimately destroys. We have but to glance over the past century in our country. How many Jewish families, prominent in the United States in the early years of the nineteenth century, being then observant, consistent in details of home, business and social life, have naught but the memory of a name to connect them with the House of Israel? The mere mention will bring clearly the fact before the informed, without the necessity for that particularization which would be out of place here. Family after family of the Portuguese Jews who were prominent in our country early in the passing century are lost entirely to Judaism in the coming century. The old have died and many of the younger have lost all connection with their fathers' faith.

The Portuguese Congregations, once the most influential, have dwindled to comparatively numerical insignificance. When we loosen the ties of mutual responsibility, of mutual sympathy, hopes and beliefs, we take the first step to the inevitable end. It may be a question of years or of generations, but it is inevitable. Judaism cannot break down all its barriers and retain the vital force which has thus far preserved it. There must be a line limit. My views as to what should be is all I claim to present to you. First, the Sabbath. The day Israel devotes to God. Early in the century it was observed. Suspended business on that day was the rule among our people, not the rare exception which general assimilation has made. The idea that any day of the seven most convenient fills all the requirements of the Decalogue, has given a looseness to all other distinctive Jewish observances. Say what we may, the Jew will never observe any other than the seventh day as a Sabbath. If he does not observe that day, he observes none. Temples may be open on Sunday, eloquent rabbis may preach, large congregations may listen, but it is not and cannot be made the Jewish observance of the Sabbath. This is, I think, admitted. What follows? Naturally the adaption of the service to the form of church service, the elimination of all ceremony and form peculiar to Israel.

I hold there should be a strong and distinct line preserved between the Jewish Sabbath and Sunday. That should be one of the barriers not broken down. It is a distinctively religious separation, and as such dignifies the faith, proclaims our self-respect, and yet interferes not at all with the closest secular communion and association. I am well aware we cannot look for the proper observance of the Sabbath again among our people, until the revolutions and evolutions of time, which are beyond our control, shall produce it. We can show it the same regard we show to the Sabbath of our neighbors. Our children can be taught to know its sacred character. All without the slightest sacrifice of the material. We can welcome it with the bread and wine, and dismiss it with the "Blessing of the Lights." There is but one question: whether or not we wish to do so.

Secondly, I suggest, as a line to be preserved between ourselves and neighbors, distinctiveness as to the method of worship. I recall listening to a number of Jewish gentlemen, members of the Masonic Order, discussing the landmarks of Masonry and expatiating on the care with which they were preserved, that for centuries no change or innovation had been permitted, the mere thought of alteration of a line or precept being deemed desecration. Yet these same Jewish gentlemen have been most active in demanding the abolition of Jewish customs in worship as obsolete, absurd out of date.

The Catholic Church maintains its forms. The Episcopal Church is reviving many that had been in disuse. Why is form beautiful, sublime, desirable in these churches, in this universal order, and so out of place and taste in the synagogue?

Do not understand that I confound form with worship, or think one necessary to the other. Not at all. But distinctive worship, with its intelligent reasons understood, is a safeguard to the faith it symbolizes. It creates an impression that lives long, memory that burns steadily, a recollection that travels with the observer to strange lands and far-off scenes, remaining vivid when much else is through neglect forgotten; illuminating the last days as they move on to the sunset of life, and surely this line separates us in nothing that is common to mankind, from any person or from any creed, from any good work any social association: On the contrary, preservation of religious principles commands respect and exalts character. How can our neighbors honor our religion when they see in us naught but disregard and neglect?

How can we expect our faith to redound to the honor of the Jew in communities in which association with those of other faiths predominates, where the fact of Jewish affiliation is not entirely forgotten or ignored, but where it is thought best to keep subservient or under cover, where the children must have their Christmas trees and Christmas presents because the homes around them have them.

Where these children are taught that

they must respect the Sabbath of their neighbors, but never taught or expected to respect their own Sabbath, or know it as a day different from the other six, save as a school holiday, a day for the picnic excursion, dancing school or matinee. Then a step further, the gradual self-absorption of the idea that Unitarianism and Judaism are the same thing, that there is nothing distinctive in the Jewish faith save the idea of God's Unity, and that being a distinctive feature of Unitarianism, necessarily they are alike. Or it may be as the communities grow, the idea that extreme liberality, which supplies a platform religious, upon which all mankind may stand, opens a door of escape, and perhaps self-congratulatory escape, as indicating independent intellectuality from the burdens of a distinctiveness, the chance of birth, misunderstood, undesired from a social standpoint undesirable.

Thus, those who may have grudgingly contributed, as though in charity, to the maintenance of a synagogue speaking of and regarding it with superior indulgence as a folly, yet a gracious tribute to past superstitions, will contribute liberally and be proud of connection with the so called "Nonsectarian" Churches which are far more dangerous to the young of our people than those of avowed, professed and proselyting creed.

If then, even in those places where the residents of our faith have synagogues, school and all the social advantages possible to the locality, it is desirable there should be lines beyond which assimilation is dangerous, especially to the young, ere they learn to appreciate their lineage, and truly understand the attitude of the majority toward the faith of their fathers, how necessary is it that attention and effort should be directed wisely and promptly to the localities such as those to which I have particularly alluded.

Jews in Schools and Colleges.

Of the 640 girls who passed successfully the examinations for admission to the Normal college last month the great majority are Jews. More than five-sixths of the whole number came from the public schools, of which for many years past the best scholars have been of that race chiefly.

The names of these girls indicate the great variety of nationalities now making up the population of New York. Polish Jewish names are numerous and all the different countries from which of late years has come so large a Jewish immigration are represented in the list. Next come Irish names, but relatively their number is not great, and of the purely English there are comparatively few. Scandinavian names are noticeable. Considering the large Italian population now here, the small number of girls representing that race would be surprising were it not that the great mass of these Italians are still newcomers. Eventually, doubtless, we shall see such names frequently among the more proficient scholars of the public schools. Already they are beginning to

appear in the lists of the more adroit politicians of the town, and as time goes on we shall have to count more and more with the subtle Italian intellect in our politics.

It is the Jews, however, who are improving the advantages of the public schools most industriously and most effectively, and from them the boys and girls pass to free colleges beyond, where they are always in powerful force.

Of about eight hundred graduates from the public schools admitted to the free city college for boys, the vast majority also are of the Jewish race, the proportionate number of other races being even smaller than among the girls admitted to the Normal College. English names are even rarer than among the girls, but relatively there are more Italian, though, perhaps, fewer Irish names. Take, as an example of many, the successful pupils of the school sending the greatest number, Grammar School No. 22, situated at Stanton and Sheriff Streets:

I. AUSTER,	H. MARTINICK,
B. BERNSTEIN,	L. MOSKOWITZ,
H. BERKOWITZ,	E. POLLACHEK,
L. BIBBER,	S. PRESENDER,
W. CILER,	J. ROSENWASSER,
L. CARP,	I. ROSENBAUM,
H. DOMINITZ,	M. ROSENBERG,
S. ENGLANDER,	I. SELIGMAN,
E. GOLDSTEIN,	H. SCHNEIDER,
J. GROSSMAN,	M. STRAUSS,
V. GRABKOWITZ,	I. STOLOFF,
J. CROSS,	S. SCADEN,
JACOB CROSS,	J. SHAPERO,
A. GROSSETT,	S. UNGER,
A. KLEIN,	B. VITALE,
N. KOFF,	J. WALDMAN,
A. KOHN,	S. WOLFMAN,
J. KRAUSE,	I. WEISBAN,
J. LAUFER,	L. WILDMANA,
L. LIPKOWITZ,	J. WEIL.

Thus it happens that the supply of teachers and for the professions is coming so largely from the Jewish race. Jews are also now a notable part of the students of our great universities.—N. Y. Sun.

M Rothstein enjoys the distinction of being the first Hebrew professing the faith of his fathers who has been admitted to the ranks of the hereditary nobility of the empire. He did not achieve this without a considerable amount of difficulty, for when he presented an application to the Assembly of Nobles of the province of Smolensk, asking that his name should be inscribed on the golden book of nobles of the province on the ground that the Order St. Vladimir, conferred upon him by the Czar carried with it hereditary nobility, the assembly rejected the demand. Rothstein thereupon appealed to the Senate of the empire, which is the highest tribunal in Russia, and after due deliberation the Senate issued a decree to the effect that M. Rothstein's demand must be granted by the Assembly of Nobles in the province of Smolensk, where the banker owns large estates, declaring that every recipient of the Order of St. Vladimir, no matter what his race or faith, becomes *ipso facto* by his admission to the order an hereditary noble of the Russian empire. The decree of the Senate received the approval of the Czar, who, being a liberal-minded man, was probably glad of the opportunity to figure as the first monarch of Russia to grant a patent of hereditary nobility to a professing Jew.

CITY NEWS.

The Jewish Endeavor Society.

The Jewish Endeavor Society which was organized a few months ago for the purpose of forming a more perfect union among such young people who are inclined toward Judaism, has greatly prospered since its formation. It now has a membership of 135 young ladies and gentlemen, who are proud of Israel's history, and who are imbued with the desire of re-establishing and maintaining the noble traditions of Judaism. The aim of this society is to foster a strong religious feeling among the Jewish young men and women, and to spread a knowledge of the doctrines, teachings and ethics of Judaism. The means the society employs to attain these ends are the following: 1. By holding revival meetings at regular intervals, when addresses are delivered upon religious topics. 2. By forming Bible classes, religious schools and other institutions of religious learning; and 3. By the formation of Orthodox Synagogues for the Jewish youth.

The society intends to display its activity mainly in the down-town districts, and during the short period of its existence, it has already made its influence strongly felt.

A regular meeting of the Jewish Endeavor Society was held Monday, July 2, at 209 Madison street, when permanent officers for the ensuing year were elected. The result of the election follows:

President, H. Abramowitz, A. B. A., student of the Jewish Theological Seminary; first vice-president, J. M. Roeder, A. B.; second vice-president, Miss A. Mosessohn; recording secretary, H. P. Goldstein, B. S.; corresponding secretary, G. Davidson, LL. B.; financial secretary, P. Israeli, A. B., student of Jewish Theological Seminary; treasurer, Mr. A. Salvine; sergeant-at-arms, I. Davidson, A. B. Board of directors—H. K. Leopold, J. Levitt, LL. B., H. Adelman, I. Allen, S. Blauner, B. S., A. P. Drucker, M. Solomon, H. Harris, Miss H. Bernstein, Miss F. Fischman, Miss R. Bromberg and Chas. Kauvar, A. B.

Those desiring to join this society will kindly communicate with the corresponding secretary, Mr. G. Davidson, 79 West 118th street.

Young Men's Hebrew Association.

At a meeting of the Y. M. H. A. Literary Society last Saturday evening, a prize debating contest was held in which a number of members competed, the award being given to Alexander Morgenstern.

On Saturday, July 7, the installation of the newly elected officers of the Y. M. H. A. Literary Society will take place. A special programme has been arranged. The new officers are: President, Mr. Frederick K. Wineburgh; editor, A. Reich; treasurer, Amson Furtsch; critic, Chas. Hamburger; clerk, Mr. Lang. All are welcome.

On Sunday, July 8, the Young Men's Social Club will hold an entertainment at which the following newly elected officers will be installed:

President, Chas. Sonn; vice-president, Martin Klein; critic, Chas. Hamburger; treasurer, Norman Rothschild; corresponding secretary, William Fischer; recording secretary, Saul Harris; marshal, Jacob Glucksberg; Executive Committee—Isaac Lowenfeld, Leonard L. Rothstein, George M. Batt, Louis Hutter, David Russ.

Temple Ahawath Chesed.

At Temple Ahawath Chesed on Sunday last Rabbi Samuel Sale, of St. Louis, Mo., at the invitation of the Nashim Zidkmoth, delivered, a very able address upon "The Present Crisis." There was a very large attendance, and the address

was an eloquent presentation of the subject. Dr. Sale in the course of his remarks, said:

"Men have become so infatuated, so drunk with the transcendent importance of state and nationality as to sacrifice the ideal interests of the human family. This fatal misconception is the fruitful source of all the evils which infest Continental Europe, and I fear it is even now knocking for admission at the doors of our own country.

"We have no just weights and measures in our political households. We recognize the necessity of fair dealing in private life, but in politics, trickery and cunning prevail."

Among the recent graduates of the Normal College was Miss Isabella Rosenthal, of No. 227 East Sixty-eighth street. Miss Rosenthal throughout the entire course was among the leaders of her class, and when she takes up teaching in the fall, will no doubt, reflect credit upon the profession.

Sanitarium for Hebrew Children.

The board of managers of the Sanitarium desire to acknowledge the receipt of the following contributions:

Savings of Carla and Frederick.....	\$25.00
Visiting and Teaching Guild for Crippled Children	10.00
Clara Steinreich	10.00
George Lippman	5.00
Mrs. Joseph Steiner.....	5.00
Mildred and Corine Blau.....	2.00

An Interesting Concert.

Pupils' concerts are usually uninteresting affairs, pleasing only fond parents and friends, but the recital given at the studio of Mr. F. X. Arens, 305 Fifth avenue, on Saturday last, proved an exception to the rule.

The musical qualities exhibited by the performers reflect great credit on Mr. Arens. That gentleman's playing of the accompaniments was one of the attractive features of the afternoon.

Mr. Arens, who is established in New York only a few years, has won an enviable place for himself in musical circles. Not only has he acquired a great reputation as a voice cultivator, but he has displayed his talents as a composer. His works have been publicly performed by the Manuscript Society with great success.

A Grand Picnic.

The picnic of the Sabbath-school of Atereth Israel congregation took place Wednesday, June 27, at Sulzer's Harlem River Park.

All afternoon and evening young and old folks found enjoyment. This is an occasion where many old classmates meet after years of separation. Outdoor games and pastimes for the children, and dancing for the older folks, were the main attractions. Rev. Krauskopf is to be congratulated in having so large a following and attendance, who were not kept away by the extreme heat and sudden rain storms.

F. F. Proctor's Theatres.

At Proctor's Twenty-third Street Theatre, week of July 9, are: The debut in vaudeville of Wilfred Clarke & Co. in a funny farce; (Mr. Clarke is a nephew of the famous tragedian, Edwin Booth); Adolf Zink, Rixford Bros., Simon Bros. and others.

At Proctor's Fifth Avenue Theatre are: "Holmes," Wattenberg Bros., Happy Fanny Fields, Kalatechnoscope, showing some new local views, and twenty others.

At Proctor's Palace are: Cole and Johnson, the colored stars, with the Fremont Sisters, the Bachelor Club, Brothers Bright, Smith, Doty and Coe, Doherty Sisters, Kalatechnoscope, and many more.

For an experienced expert, surgical Mohel as a successor to the late Mr. Harris Rosenthal, call on or address Rev. E. M. Meyers, 163 W. 84th street, New York.

ENGAGEMENTS.

BAUMLATT — BECKHARDT.—Mr. and Mrs. Joseph Beckhardt announce the engagement of their daughter Helen to Charles S. Baumblatt. At home, July 8, 1900, at 1016 Third av.

BROOKS—BERLINER.—Mr. and Mrs. Julius Berliner announce the engagement of their daughter, Rary, to Mr. Ike Brooks, of this city. Reception from five to ten p. m., 411 East 118th st., on Sunday, July 8, 1900.

FALLEK — HOCHSTIM.—Mr. Simon Hochstim announces the engagement of his daughter Rose to Mr. Elias Goodman his daughter Rose to Mr. Joseph Fallek, of Brooklyn. At home, Sunday, July 8, at 327 East 119th st.

GOODMAN—BLOCH.—Mr. and Mrs. M. Bloch announce the engagement of their daughter Rose to Mr. Elias Goodman of New York. At home Sunday, July 8, 1900, 227 East 60th st.

GOODSTEIN—GOODMAN.—Mr. and Mrs. H. B. Goodman, 349 East 58th, announce engagement of their daughter Goldie to Mr. Lewis Goodstein. Home Sunday, July 8.

HERSCHMAN — LEICHTER.—Helen, daughter of Mr. and Mrs. Adolph Herschman of New York, to Mr. Jacob Leichter of New York. At home Sunday, July 15, 1900, from three to five p. m., at 119 East 122d st.

KITZINGER—LEDERMAN.—Mr. and Mrs. Karl Lederman of 57 West 98th st., announce the engagement of their daughter Rose to Mr. Maurice S. Kitzinger.

LIVINGSTON — SCHWARZ.—Mr. and Mrs. L. Schwarz announce the engagement of their daughter Beatrice to Mr. David Livingston, both of New York.

MICHAEL — DREYFUSS.—Mr. and Mrs. Isaac Dreyfuss announce the engagement of their daughter Sarah to Mr. Robert Michael. At home Sunday, July 8, 1900, 21 East 112th st.

MICHEL — FABISCH.—Mr. Raphael Fabisch announces the engagement of his daughter Flora to Mr. Julius Michel.

RADIN—RADIN.—Mr. and Mrs. Abram Radin announce the engagement of their daughter Clara to Kalman Radin of Scranton, Pa. At home Saturday and Sunday, July 14 and 15.

The Albany Dental Association, under the management of F. L. Morhard, D. D., has become one of the largest establishments in this city, through the genuine good work it is doing all along. Their new method of extracting teeth and inserting new ones the same day is a feature of the establishment, as well as the manufacture of sets at a lower rate than anywhere else in the city. Their prices are very reasonable, as the following will show:

Extraction, 25 cents, and with painless method (no gas), 50 cents. Sets of gum teeth, \$6.50. Full upper and lower sets, \$12. Partial plates, from \$1.50 to \$6.50. Crown and bridge work a specialty. Gold crowns, \$6.50. Porcelain crown on pivot teeth, \$4. Open evenings until 9. Sundays from 10 a. m. to 1 p. m. 291 Third avenue, between 22d and 23d streets.

Announcement is made of the marriage of Miss Anette Loeb, of No. 147 Lenox avenue, to Dr. Sol R. Halley which will be solemnized at Vienna Hall on Wednesday, July 11th. Rev. Dr. Solomon will officiate.

Mr. and Mrs. Halley will sail for Europe on July 14 per steamship "Stattendam," and will make an extended tour, which will embrace all the principal European cities.

MARRIED.

Znimer—Rosenstein.

On Wednesday last, July 4, 1900, Miss Yetta Znimer was married to Mr. Harry Rosenstein. The ceremony was performed by Rev. Joseph Segal.

Weisman—Berman.

On Thursday, July 5, 1900, Miss Rosa Weisman was married to Mr. Barnett Berman. The ceremony was performed by Rev. Joseph Segal.

Signorina Paola Lombrosa, whose book on the "Problem of Happiness" is announced, is a daughter of Professor Lombroso, the famous criminal anthropologist. Miss Paola disagrees entirely with the views of her father.

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Central Conference of American Rabbis.

BUFFALO, July 4.—The Central Conference of American Rabbis is now in active session. To-day's session, which is a memorial in honor of the founder of the conference, Isaac M. Wise, was largely attended. Rev. Israel Aaron of Buffalo made the address of welcome, which was responded to by Rabbi Schanfarber of Mobile, Ala. Rev. Raphael Benjamin opened the memorial services with prayer as follows:

"Almighty God! In profound sorrow, yet with faith and resignation, we approach Thy presence with prayer in memory of Isaac Mayer Wise. He was the Patriarch of this conference; trustworthy and sagacious; beloved by all, and by many revered as a father.

"He has gone to his rest and sadly we miss him. In vain we look for his familiar countenance, his friendly glance and his pleasant smile. We see only the phantasm pictured by memory.

"For this our hearts are faint, for this our eyes are dim, until we lift up our souls in prayer to Thee—the Rock, whose work is perfect; for all Thy ways are judgment; a God of truth and without iniquity. Just art Thou and right."

"The standard-bearer of our conference has fallen, but the flag of progress still waves. The spirit of Isaac Mayer Wise yet manifests itself through his pupils and associates. 'Why, then, art thou cast down, O my soul? and why art thou disquieted in me? hope thou in God.'

"O Thou Omnipresent who comfortest mourners! We beseech Thee to grant consolation to all who mourn, and especially to the family of Isaac Mayer Wise. And may his soul be bound in the bundle of life with the Lord our God. Amen."

A Sabbath at Long Branch.

One of the interesting elements of this celebrated seaside resort is the prominent place held by our coreligionists, both by reason of their number and their wealth, as indicated by the number, location and elegance of their residences. It would be a misnomer to call a very large proportion of them cottages, for they are rather villas with spacious and well-kept grounds surrounding them. Their elegant equipages are a feature, and their active interest in the development of the place as exhibited in its growth and beauty is plainly visible.

Thus the best parts of Long Branch and Elberon are the favorite sections for their residences. It is now some thirteen years ago that one of the number donated a plot of land for the purpose of building a synagogue where the summer residents and visitors of our faith can, once a week at least, come to hear and join in prayer on the Sabbath. And there exists since that time a very neat house of prayer, where services are regularly held every Friday evening and Sabbath morning during the entire summer.

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mer, including generally the autumn holidays. Sermons are given occasionally by ministers from New York and other cities, and thus the religious sentiment of the visitors is maintained. Last Sabbath a new feature was added by the singing of an excellent choir, accompanied by an organ, the recent gift of Mr. L. Peck, a cottager. For the three last Shabosin addresses were made at the invitation and solicitation of the president of the congregation, Dr. Mark Blumenthal, the president of the New York Sabbath Observance Association, on "The Duty of Sabbath Observance," and on other subjects of religious duty. The reading of the prayers is very satisfactorily performed by Rev. B. Morris, so that there is a complete service. Order and decorum are perfect, and the attendance is very numerous and their active participation apparent. Indeed, the entire service appeals to the congregation and challenges their attention and evident devotion. Thus we have at this summer capital an encouraging proof that not all Israelites leave their religion at home when on vacation, and if our brethren wherever congregating in numbers in the various summer resorts were to follow the example here set them it would be not alone proper and right in itself, but would tend to arouse among the growing generation a warmer spirit of religious and national sentiment. VERITAS.

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Borough of Richmond.

The following gentlemen have been elected members to the congregation Bnai Jeshurun of the two last meetings: Solomon Niessner, A. Korngut, R. Mord, Charles Weiss, D. Braunwein, D. Bush, Louis Samuelson, Louis Cohn, R. P. Zobel, Greenwald and Martin Kutscher.

We regret the accession of Martin Kutscher to our membership. We want young men who will infuse enthusiasm in the work of rejuvenating Judaism. Friend Martin Kutscher will assist his esteemed father in keeping the books of the congregation. Come, young friend, and help in the grand cause of Israel.

At the meeting of the congregation held Sunday, July 1, David Braunwein was initiated and Martin Kutscher and D. Bush elected to membership. The president and officers were empowered to arrange for the alterations on the gallery and the placing of suitable pews. We hope our good ladies will help us in making the gallery seating comfortable. The members of the Ladies' Society have always taken a lively interest in the welfare of Bnai Jeshurun and we know they will be with us heart and soul.

There is a spirit of brotherly love, a feeling of unity and harmony in the congregation which speaks volumes for its future progress. Bnai Jeshurun to-day is stronger than ever.

The high standard of Jewish brains in our schools is maintained also in Staten Island. At the Stapleton School commencement, Miss Gertie Mord and Mas-

ter Samuel Kutscher performed on the piano, and at the commencement exercises of the Port Richmond High School Miss May Greenwald elicited well merited applause with her essay of Schiller's drama of William Tell. The essay is a work donating deep thought and a mind as broad as the highest ideal of liberty. Well done Miss Greenwald.

"The Views of Paris and the Exposition, 1900"—published by the New Century Company, of New York—will contain not only beautiful photographic reproductions of all that is worth seeing, but will also embody in the closing numbers a complete history of the great Exposition, together with a synopsis of the Official History of the Exposition, entitled, "America at the Exposition of 1900," written by the United States Commissioners and Exposition Officials. This publication is issued in parts, of 16 or more pages weekly, for 20 consecutive weeks, and is sold for only 10 cents per part. Send us your order at once and see the Exposition at a trifling expense.

Beating the Record.

It used to be said of life insurance that "you had to die to win," but recent years have changed this, and the newer forms of policies combine investment with life insurance. As announced in another column the Equitable Life Assurance Society has just settled the largest endowment ever paid. This endowment was on the life of a gentleman in Toronto, who evidently was a believer in endowment insurance as he took out \$400,000 in various companies. His policy for \$100,000 in the Equitable at its maturity was worth \$150,847, which as before said, is the largest payment ever made to a living policy holder, and makes a strong argument in favor of the form of insurance which makes provision for old age as well as giving protection to the family.

Lenox Lyceum.

The season of light opera at the Lenox Lyceum has now settled down to its Summer run. Large audiences continue to be the rule, and the venture has assumed the proportions of a decided success.

For next week Manager Blumenthal will revive Lecocq's charming opera, "Girofle-Girofla," which has not been seen in this city for some years. The cast, which embraces the strongest members of the organization, will include Miss Emma Atkinson, Miss Blanche Paull, Mr. R. E. Graham, Mr. George L. Tallman, Mr. Edwin A. Clark, Miss Estelle Wilmette, Miss Marie Hickman, Miss Helen Elkas, Miss Sallie Johnson.

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Under the auspices of District No. 3, a great B'nai B'rith demonstration will take place at Atlantic City on Sunday, July 22. It will mark a new era which the order has entered upon under the leadership of the new president of the order, Leo N. Levi, of New York. It will also celebrate the alliance entered into with the Jewish Chautauqua Society to bring new life and zest into the lodges and spread the knowledge of the Jewish faith and history and the benefits of the B'nai B'rith Fraternity. The president of the order, Leo N. Levi, of New York, will deliver an address. The musical features will be of a high order. Greetings from the Jewish Chautauqua So-

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They will be received and Prof. Richard Moulton, of Chicago University, will deliver a lecture.

Montreal.

The closing exercises of the Baron de Hirsch School were held in the large hall of the Dufferin School, kindly loaned by the Protestant Board of School Commissioners. Ald. McBride presided and was supported by Sir. Wm. Hingston, Hon. A. W. Atwater, Hon. G. W. Stephens, Rev. B. M. Kaplan, Rev. A. M. Ashinsky, D. A. Ansell, president of the institution; A. Goldstein, vice-president; J. Rubenstein, treasurer; E. L. Rosenthal, hon. sec.; L. Holstein, chairman of the relief committee; W. H. Baker, principal of the school, and others.

Regrets for inability to attend were received from Ald. Ekers, Rabbi De Sola and Dr. D. A. Hart.

A lengthy programme was successfully gone through, the address in English meeting with loud applause. The drill of both girls and boys gave the greatest delight to the crowded audience.

Before the presentation of prizes, addresses were delivered by Sir Wm. Hingston, Hon. A. W. Atwater, Hon. G. W. Stephens, Mr. Ansell, Alderman McBride, Mr. Goldstein, Rabbi Kaplan, Rabbi Ashinsky, Mr. Rubenstein, Mr. Holstein and Mr. E. Rosenthal. All the speakers congratulated the principal and his staff upon the excellent work accomplished during the year, the results of which were open to inspection by any one.

Late in the evening the National anthem was sung, and a most enjoyable occasion was ended.

OBITUARY.

M. Leon Kahn, Paris.

The Jewish community in Paris has lost one of its ablest and most devoted servants by the death of M. Leon Kahn, secretary to the Consistoire Israelite. M. Kahn discharged the duties of his important office with dignity, distinction and authority; but he rendered distinguished service to a far wider circle than the Jewish community in Paris, through his interesting literary labors resulting in the publication of several works on the history of that community and its institutions. His researches among the dusty archives of the Bastille led to some interesting discoveries, the fruit of which is to be found in the books "The Jews in Paris under Louis XV," "The Jews in Paris in the 18th Century," and his principal work issued by one of the foremost Parisian publishers, "The Jews in Paris Under the Revolution." The rep-

resentative attendance at the funeral testified to the high esteem in which M. Kahn had been held. Among those who delivered addresses and spoke on the high character and great merits of the deceased were the Grand Rabbins of France and Paris, and Baron Gustave de Rothschild, president of the Consistoire. Baron Edmond de Rothschild was also in the procession to the Montmartre Cemetery.

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ה'תק"ס

As we go to press Wednesday evenings, local notices, to secure insertion, must reach us before noon that day.

In many of the sermons we hear today the texts are nothing more or less than pretexts.

We don't know whether Judaism is more afflicted with the disease of parsonitis or parnasitis.

The advancement of the age—professing to be a Jew and violating the primary principles of the Jewish religion.

The Jewish ladies of Cleveland, O., are beginning to complain that the Knights of Joseph are out too much at nights.

The trend of the religious times is discernible, when a Rabbi publicly sneers at the efforts made to obtain a better observance of the Jewish Sabbath.

There are two kinds of Judaism, and only two. Historical and hysterical. Historical up to the close of the century, and hysterical beginning with the reform movement.

Prof. Schechter once said the creed of many Christians is, "There is no God, but Jesus is His son." In Chicago they say, "There is no God, but Emil Hirsch is his prophet."

How can one expect that our modern lights should be able to define Judaism, when they deny the inspiration of the Scriptures, renounce the authority of the Talmud, reject all Jewish customs and observances, ridicule its time-honored ceremonies, and, like Jereboam of old, set up two calves—the rite of Confirmation and the Union Prayer Book—for the people to worship?

Now is the time when Hebrew political clubs of all kinds and sizes will be organized. A respectable Jewish citizen votes according to his own party affiliations, and Hebrew political clubs are generally formed by blatant demagogues to strike the politicians and fill their own pockets. No self-respecting Jew will lend his name or aid, to these petty fraudulent attempts at blackmail.

THE KING'S HIGHWAY.

וְהַיְהוּדִים יֹאמְרוּ אֵלָיו וְנֵלְכָה בְּדֶרֶךְ הַמֶּלֶךְ וְנִשְׁתַּחֲוֶה לְאֱלֹהֵי הַמֶּלֶךְ
"And the children of Israel said unto him, we will go by the highway; and if we drink of thy water, I and my cattle, we will pay its value."—Numbers xx, 19.

Any truth-loving person will recognize in this passage that the primordial life of Israel's autonomy was based on perfect right, with justice to all and injury to none. They had to pass through the land of Edom and they sent messengers to ask permission, not to supplicate for free passage, but for a privilege for which they wished to pay. "Let us pass, we pray thee, through thy land," they said; "we will not molest field or vineyard, nor even the waters of thy wells will we drink, וְנִשְׁתַּחֲוֶה לְאֱלֹהֵי הַמֶּלֶךְ on the king's highway will we go, turning neither to the right nor to the left." Further on they offer to pay even for the water they would drink, but they were not accorded the privilege, and they turned aside and marched in another direction until they came to the land of Sihon (see Numbers xxi, 21), where they asked the same favor, but it was not only denied, but the Sihonites went out to meet them in battle, then Israel fought and defeated the inhuman assailants. Israel had then to adopt measures different from what their originally intended to pursue.

Leniency would not take them to their destination, the people were not inclined to extend them any favor, and the Israelites had to depend upon their own resources; thus they had to have recourse to military tactics and were brave and victorious.

This is the history of the matter, but where comes the instructive part and how can that instruction be applied to the present age? Our sages of old said,

שְׂאֵרֵי לֵאבוֹת סִימָן לַבְּנִים
"That which transpired to the fathers is a symbol to their posterity, and it serves us as a lesson in its symbolic degree. We have no Edom and no Sihon to ask for the privilege to pass on the king's highway, offering to pay for all, even the waters we should enjoy; but there lies before us the King's highway who is King of all Kings הַמֶּלֶךְ הַקָּדוֹשׁ, His highway, His open road is open for us to traverse, but how many keep aloof from it, having no desire to travel on it. That highway is our sublime religion. How many neglect or are indifferent to its existence, much less to fight for a passage on it. See congregations in want of support while hundreds and thousands of Jews (?), so-called by name, appearance or by visage, live in close proximity, careless of its struggle. Some of them take a notion occasionally, aroused by some sentiment of feeling, to visit a synagogue, which they don't support. Do they think of saying, we will pay our way, even for the water we drink? Do they for a moment reflect that it costs a good deal to keep up the building, to support and sustain the functionaries from whose lips and voices they drink, as it were, the crystal drops of the water coming from the well-spring of truth?

This is indeed a serious contemplation and should engage every Jewish mind. Every Jewish heart should

utter וְנִשְׁתַּחֲוֶה לְאֱלֹהֵי הַמֶּלֶךְ we will go on our King's highway—on our God's paths, and we will pay for it—the water of instruction we will drink, we will give its value, that our dear, dear Judaism may be honored and Israel respected.

THE CRIME OF REFORM.

"Many of our people have become weaned from the house of God; our Sabbath is desecrated; there is less religion in our homes; large numbers of the people are ignorant of our historical traditions and do not seek knowledge from the priests; with the general increase of wealth and comfort they have, in common with the others, become more materialistic in their aspirations, more indifferent in their devotion to the ideal, more sensuous and extravagant in their living, more selfish in their pleasures. There is less iron in the blood and a feebler sense of noble obligation."—From the Laureate Oration delivered at the Commencement of the Hebrew Union College by Rabbi Joseph Stolz, D. D.

The several accounts in the indictment against Reformers could not be expressed in terser terms. And yet, the accused standing at the bar of public Jewish opinion, listen with stolid indifference, and at best reply in the words of the immortal Bill Tweed, "What are you going to do about it?"

We stated recently that Dr. Drachman delivered a fine Hebrew address at the meeting of the Zionists, and we gave expression to our doubt at the same time whether a graduate of the Hebrew Union College could duplicate the performance. It occurs to us now, that Mr. Raisin, a graduate of this year of the Cincinnati Seminary, is a proficient Hebrew scholar and a fluent Hebrew speaker, but as his Hebrew scholarship was obtained at the Hebrew Union College, he is to be congratulated that he still retains his familiarity with the language of his forebears despite his iconoclastic surroundings.

We heard a very pleasing rumor the other day. Not alone is Dr. Harrison slated to be the successor of Dr. Gottheil in Emanu-El, but there are whispers about, to the effect, that the silver-tongued Dr. Sale is to be called as the occupant of another great and historical pulpit. We do not wish to enter into the particulars at this time, but we say to that congregation, if you can get him take him, by all means. Dr. Sale is a thorough scholar, and reputed a very eloquent lecturer.

He may be a radical reformer, but a lamdan, though he be a radical reformer, is always preferable to a "half-baked" am-haarets.

The Jewish Exponent innocently enough remarks, that "Dr. Hirsch of Chicago, choose the degree of L. H. D., instead of the ordinary L.L. D., at the commencement of the University of Western Pennsylvania, showing that there was a tendency on Dr. Hirsch's part to show his broad human sympathies at all times as indicated by his preference for the degree Doctor of Human Letters. "Come off!" Dr. Hirsch is Ph. D., L.L. D., and now to vary the monotony, L. H. D. There is one other degree that Dr. Hirsch has often received—D—d.

NO HEBREWS.

Mr. Michael Furst, a prominent lawyer of Brooklyn, was a storm center on Sunday last at Patchogue, L. I., having been refused accommodation at a hotel there because he was a Hebrew. Mr. Furst who is president of the Associated Cycling Clubs of Long Island, and who has done so much in behalf of Long Island's roads was with a party of cyclists who were touring the Island. When about to register, the clerk stopped Mr. Furst with the pen in his hand. He was told that the hotel had no room for him on account of his race. Mr. Furst is one of the best known citizens of Brooklyn and was until recently Assistant Corporation Council of that Borough. Comment on the above facts is unnecessary, but it is a sad reflection upon the liberality of the American people that a gentleman of Mr. Furst's reputation and standing in the community should be subject to such a gross insult simply on account of his faith. No self-respecting Christian can indorse such illiberality which usually results in the bankruptcy of the hotel-keeper who caters to bigots and fanatics. The succeeding year will no doubt find that he will be only too glad to welcome to his hotel those whom he now drives from his doors.

Dr. E. Schreiber, of Chicago, occupies over eight columns in the Reform Advocate pointing out the numerous glaring errors in the "Life and Writings of Dr. Wise," edited by Drs. Philipson and Grossman.

He reiterates the criticism of the HEBREW STANDARD upon the work as follows:

"On taking up the book the reader is disagreeably surprised by an unpardonable blunder in Hebrew spelling, which strikes the eye immediately, because it is engraved in gilt letters on the front cover. The word "רעות," "friendship," from רע "friend," is spelled ריעות with a י. The erroneous spelling is also found on the title page. If a Jewish boy, who attends a Hebrew school in my native town, Leipsic, or in any Moravian town, would spell thus, he would be called "Am Haarets," (ignorant of Hebrew)."

The review, especially in the hands of a Reform Rabbi, is frank, caustic and incisive, and is perhaps one of the best expositions of the scholarly pretensions of the Cincinnati school that we have read for some time.

We have stated time and again, and repeat without fear of contradiction, "that if Rabbis of the calibre of Szold, Jastrow, Gottheil and Kohler would have the courage of their convictions and dared to come out in the open they would cordially endorse the HEBREW STANDARD in its exposition of the crass ignorance and undiluted chutzpah of the "half-baked."

They owe that much of a duty to Judaism, and they should not hesitate to perform it.

The Sanitarium for poor Hebrew Children wisely makes no appeal to the public for contributions.

If the sufferings of thousands of poor little ones during the sweltering summer season, cannot touch the hearts and open the purses of the Jews of this city, all other means will be of no avail.

THE MIRROR.

PUT ME OFF AT BUFFALO.

He was a gay young Rabbi, And to the porter said, Put me off at Buffalo; I'm going to the conference, And will learn my speech in bed, Put me off at Buffalo.

For if I should forget What I intend to say, The papers all will guff me, And there'll be the deuce to pay, When I get to Buffalo.

Then he tipped the porter, saying: "Port, old boy, come have a drink, "You need not make a brochah, "It's not the fashion now, I think, "With the folks at Buffalo." From Conference lays for 1900.

I think that Nickerdown was not "wise" referring in the American Israelite to the following incident:

"A brilliant but unhappily constituted man after years of benefits showered upon him repaid them by abuse that was even more than villainous, and which Dr. Wise bore in silence. It happened, however, that after the man's death there appeared in the Israelite a short editorial paragraph which looked like an ungenerous attack upon a dead opponent. Naturally this was attributed to the editor of the paper, but I wish to say now that it was never written by him, nor did it appear with his knowledge or consent."

I happen to know the party referred to and who was one of the best Hebrew scholars in America. I heard his side of the story, and know, that during his life time, there was no cessation to the virulent attacks made upon him in the columns of the American Israelite, and the constant outpourings of its slush bucket upon his head.

After his death, it was naturally to be expected, that common decency would have suggested at least—silence.

Instead of that, there appeared not an "ungenerous" (as Nickerdown mildly terms it), but a "villainous, brutal" attack upon a dead opponent.

Dr. Wise was naturally blamed for it and if he did not wish to assume the responsibility of the editorial, he could have said so. I infer now, that it emanated from the gifted pen of Nickerdown, another evidence (if any were needed), that as a journalistic blackguard he has no peer.

From developments which are constantly rising to the surface, one can partially judge of the extra burdens heaped upon the shoulders of the deceased by the wild, ungovernable and ungentlemanly pen attacks of Nickerdown.

Every decent reader of the American Israelite will agree with me, that the only leprous blemish upon its columns, is the slimy trail of Nickerdown's pen.

I have often thought that the Directors of the Hebrew Technical Institute could add to the debt of gratitude of its graduates and the moral strength of the Institution if they would endeavor to find employment for them where they could observe the Sabbath. I appreciate the difficulty of the task, and yet at the same time it must be obvious, that reared in Orthodox homes, their entrance upon the battle of life with a knowledge that they must desecrate the day which they have been taught to keep sacred, must have

a disheartening and discouraging effect upon them.

The moral influence of Sabbath observance cannot be too highly appreciated in the formation of character.

A great many of my Rabbinical friends, evidently add to the versatility of their acquirements the knowledge of book keeping. My chief has about fifty or sixty volumes variously loaned to the "gentlemen of the cloth", and their prompt return to him would, I am sure, be greatly appreciated.

Talking about it, I heard him mildly say—"אשר נשבעתי באפיס I will never loan out another book."

I attended a Jewish wedding last week. A hatless Rabbi performed the ceremony, in which not one word of Hebrew was uttered. Refreshments in which lobster and other crustaceous salads were prominent were served to the guests, and I left, wondering why it should have been called a Jewish wedding.

Reared in an atmosphere of cold, philosophical Judaism, having no practical experience of the beauty of its symbols and ceremonies, I am not in the least surprised that Zionism has failed to touch a responsive chord in the hearts of our young Reform Rabbis.

I attended the Madison Avenue Synagogue last Sabbath, and enjoyed a rare treat listening to the excellent reading of the services by the Rev. Hermann Goldstein, who fills the position of Cantor during the absence in Europe of the Rev. E. Katschmeroff.

To a well modulated voice, he adds not alone the culture of a classical musical education, but the charms of a delightful rendition of old time chazonuth whose *mayinyonou* cannot be too highly appreciated by those in whom it awakens the hallowed recollections of the past.

I wonder what would be the fate of a few score of young Cincinnati Levites, if the Conference should really resolve that Hebrew scholarship is an actual requirement for a Rabbi. I think the vote against such a resolution would be about 16 to 1.

Why Reform Cantors have universally adopted a lugubrious, funereal recitative, which leads the hearer to imagine that the Reader is suffering from an attack of indigestion, is something I never could understand.

I, for one, cordially agree with Dr. Philipson that

"The great practical achievement of the conference has been the preparation and adoption of the Union Prayer Book." and I will further add, that it is eminently characteristic of the piety and scholarship of the gaseous body to whom it owes its paternity. The only Reform prayer book, from a Jewish scientific point of view, was Einhorn's *Olatz Tamid*. It was prepared by a Jewish scholar, it had a Jewish liturgical basis, it breathed a spirit of Jewish devotion, was an incentive to Jewish religious inspiration, and was as far above the *Minhag America* (now

slumbering in peace) as the heavens are above the sea.

The Union Prayer Book is a miscegenating bastard production, teeming with glaring inconsistencies, bearing the stamp of ignorance upon its pages—cold, lifeless and Episcopalian—and as void of the true spirit of Jewish worship, as a clam is of poetical imagination.

Perhaps one of the best arguments against it, is his statement:

"The stranger who enters a temple in any of our cities now hears the same service read and intoned to which he is accustomed at home; he feels, indeed, that he is among brethren."

With the exception of a few Hebrew phrases scattered like raisins in a pudding, the "stranger" whether hailing from France, England, Russia or Turkey, looking at the hatless Rabbi, listening to the peal of the organ, and viewing the empty *hechal* and turning over the heaven inspiring pages of the Union Prayer Book, surely feels "indeed that he is among brethren." It is to laugh!

I think the acme of ridicule will be attained when the Central Conference of American Rabbis will resolve to issue a call for a Synod. It would be the culminating farce of the century.

Rabbi L. Mayer, of Birmingham, Ala., should be placed in *cherem* forthwith. In defiance of the Reform platform, he actually had the temerity to administer the *rite of confirmation* to four young ladies on Sunday night, June 26th, instead of helping to perpetuate the festival of Shabuoth by performing the ceremony on that day.

This is all wrong, and no one protests louder against this iconoclastic innovation than ASPAKLARYA.

We can readily understand how a deep student, a profound scholar, or a philosophical investigator can become a Reformer; but, because one wishes to be deemed fashionable, or feels somewhat ashamed of his Judaism and takes a pew in Rabbi Dryasdust's Temple "Anshi Laytzim," that does not make him either a student, a scholar, or a philosopher.

You may think so, but others don't.

Rev. Joseph Leiser of Indiana, has seen fit to publish his "wailings and weepings" on his own account, not being content any longer to publish his drivel in the *Reform Advocate* consecrated to the vaporings of St. Emil.

Leiser calls his paper the *Jeremiad*. The name reminds us of the commercial drummer who found a Bible in his room at the hotel and happened to open the book at the prophecies of Jeremiah. After reading a few chapters he wrote at the end "cheer up Jeremiah!"

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FUNNY PEOPLE

Why is it that some people will not hesitate to eat oysters, but deem it an unrighteous act to eat swine's flesh? Then there are others who wouldn't smoke on Shabbas for the world, and yet have no compunctions of conscience when it comes to attending to their business on that day.

The *Masonic Herald* (Rome, Ga.) for July, contains among other interesting matter, a learned though readable article entitled, "Freemasonry—What It Is," by Rabbi Bro. L. Weiss, of Chattanooga, Tenn.

Rabbi Weiss as a writer, is as versatile as he is prolific, and his various contributions to the press are peculiarly popular in style and therefore peculiarly interesting.

An editorial contributor to the *American Israelite* declares "Puritanism and Judaim do not go together. They are opposites, like shadow and sunshine." Can anything be more illogical than this? Shadow and sunshine, light and shadow are inseparable. The one must need follow the other. We trust our young friend will be more careful in the choice of his similies.

REMOVAL—Dr. H. Palmer King, Dentist, (formerly of 20 West 125th Street) has removed to 10 West 125th Street, opposite the Y. M. C. A. Building. Dentistry in all its branches. Odontunder administered.

WANTED—The Bohemian American Israelite Congregation, No. 336 East 74th Street, desire a *Cantor* for the coming holidays, one able to lead a choir preferred. Apply in person Sunday, July 8th, at 3 P. M., to the President at Cerny's Hall. References desired.

Congregation B'nai Jeshurun of Staten Island (Conservative), desires to engage a *Chazan*. Applicants must speak English fluently, have a pleasant voice, must be able to lead a boys choir and teach classes in Hebrew language, history and literature. Apply in person or writing to Julius Schwartz, President, Equitable Branch Office, 150 Canal Street, N. Y., from 10 to 11 A. M.

Rev. Joseph Segal, מוהל Practical Mohel, announces his removal to 124 E. 87th St., N. Y. I shall as heretofore be pleased to perform at all religious ceremonies in and out of city.

A Professional Teacher, elderly gentleman, wishes to take charge of children in a family, to assist them in school lessons and teach them Hebrew in all its branches. Address L., care of Hebrew Standard.

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EVERYWHERE.

There are 89 Jewish convicts at Sing Sing prison.

The Baltimore Council of Jewish Women are supplying 65 families with ice and milk.

A plan is under way at Rosenhayn, N. J., for the purchase of a lot of land on which it is proposed to erect a number of cottages for retired Hebrew actors.

Mlle. Mathilde Salomon, Directress of the College of Sevigne, of France, was re-appointed a member of the Superior Council of Public Instruction.

A new synagogue was consecrated recently at Dortmund. It cost 500,000 marks (\$100,000). A new synagogue is being built at Haaburg, towards which the Municipality has voted 7,000 marks, and the Government 2,000 marks.

The Wurtemberg Parliament has under consideration a petition for the revision of the laws affecting the legal status of the Jews. The petition emanated from Jews, and asked only for new regulations in regard to synagogue affairs.

Motor boats will shortly ply between Jerusalem and Kermaik, a Greek monastery having ordered a number of these vessels from Germany. This is the first time since thousands of years that the Dead Sea has been utilized for navigation.

Arrangements have been begun for the annual Hebrew charity ball in aid of the Jewish Seashore Home at the Hotel Rudolph, Atlantic City, where last year's also occurred, on Saturday evening, July 28th. It is expected to be one of the most brilliant social functions of the entire summer at the City by the Sea.

The Jewish Association of United Brethren of Sag Harbor has completed arrangements for the building of a synagogue and work will be commenced immediately. The contracts are signed and all preliminaries settled. The edifice will present a highly ornamental appearance from the outside, with stained glass windows, hardwood finish and modern interior furnishings.

Rothstein of the Imperial Bank of Russia is a Jew of humble origin, but a finan-

cial of great success and power. The Czar decorated him with the Order of St. Vladimir and Rothstein demanded to be recorded at Smolensk as a hereditary noble and was refused. Now the highest tribunal of Russia has held that the gift of this Order by the Czar makes the possessor a noble and all his children after him.

Four Jews are on the Jury of Awards of the Paris Exhibition.

In Oharkoff 2,671 shares of the Jewish Colonial Trust were subscribed for by 817 persons.

Herr Loyer Brodsky, the well known Russo Jewish philanthropist, has given 50,000 roubles for infectious disease hospital in Kieff.

While there is so much that is sad in the news that reaches us from Roumania, a gleam of brightness is afforded by a humanitarian act performed by a Christian, M. Patanzi, at Galatz. The gentleman most generously assisted from his own purse 100 Jewish emigrants to whom practical help had actually been refused by one of their own coreligionists.

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RUSSIAN ITEMS. On the 2d instant, forty-nine families left Libau for Moisesville, Argentine.

The model dwellings at Wilna, for which the late Baroness de Hirsch bequeathed £20,000, are nearing completion. There will be 200 tenements of one room and kitchen, and two rooms and kitchen. The rents are 30 and 60 roubles per annum. Special workshops have been erected, and there will also be a day school for the children of the tenants, a day creche and a provision store. Should these buildings prove a success the community proposes to erect another set.

The inhabitants of Ackerman, Bessarabia, are greatly concerned at the absence of rain, fearing that there will be a recurrence of the famine next year. Special prayers and fast days have been ordered by the local Rabbis.

A "Day-in-the-Country" scheme, on the same lines which have brought such success in England, has been inaugurated by the Odessa Society for the Physical Development of Jewish Children. The movement, which has been warmly espoused, is being taken up by other towns.

According to the Krun, the Russian Government has created a new post for Jews. Rabbi Maun, of Simferopol, has been appointed a "learned Jew," and will receive a salary of 600 roubles per annum, to be paid from the meat tax.

At the last meeting of the Jewish community of Zhitomir, it was decided to request the municipal council to call into existence a separate department for Jewish affairs, with Jews as experts.

A rich gentleman, who desires to remain anonymous, has given 300,000 rou-

bles for the erection of a home for old Jewish artists who are no longer able to follow their profession.

Herr Lazar Brodsky presented 50,000 roubles to the city of Kieff for a Hospital for Infectious Diseases. Last week, the Minister of Education, Geheimrath Bogol-Jepof opened the accoucheur clinic erected at the expense of Herr Brodsky, who also bore the expenses of the Bacteriological Institute.

The government has promulgated a new decree with reference to the payment of fines for the absence of Jewish young men called up for military service. Hitherto only the parents were held responsible for the payment, now any relative residing in the town will be obliged to meet the fine of 300 roubles. No excuse whatever is to be accepted.

As a result of the primary meeting of Russian Rabbis, held at Nikolajeff, and already reported upon in the Jewish Chronicle, the conference has been fixed to take place in Wilna in May, 1900. It has been decided, owing to the strenuous efforts made by the Orthodox Rabbis that all Rabbis, not only Crown-Rabbis, shall attend the conference. The first item on the agenda is the obtaining of the legal recognition of the Communal Rabbis. Prior to the sending of the memorandum to the governor, the contents must be laid before and confirmed by the Communal Rabbis of Wilna, Kowno, Riga, Brest and Lodz.

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PRINCIPALS OR PARENTS WISHING competent teachers in Hebrew, history, etc. should apply to Prof. Joshua Joffe, in the Jewish Theological Seminary, 736 Lexington avenue, and he will recommend students from the seminary.

WORK WANTED.

Sabbath observance, male and female, devoutly want employment with exceptions on the Sabbath. All in sympathy with the League, a promoter of the spiritual and temporal welfare of humanity, are entreated to aid the cause. Kindly address the Jewish Sabbath Observance Association, P. O. Station F.

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LEVENSOM, SARAH.-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 Sarah Levensom, late of the County of New York, deceased, to present the same, with vouchers therefor, to the subscriber, at his place of transacting business, the office of Benno Loewy, his attorney, Nos. 206 and 208 Broadway, in the Borough of Manhattan, in the City of New York, on or before the 28th day of December next.

LINDBERG, ANDREW H.-In pursuance of an order of HONORABLE FRANK T. FITZGERALD, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Andrew H. Lindberg, late of the County of New York, deceased, to present the same with vouchers therefor, to the subscriber at her place of transacting business at the office of Mooney & Shipman, attorneys, No. 15 Wall Street, in the Borough of Manhattan, in the City of New York, on or before the 10th day of January, 1900.

MANDEL, SALOMON.-In pursuance of an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Salomon Mandel, late of the County of New York, deceased, to present the same with vouchers therefor, to the subscriber, at her place of transacting business at the office of Arthur Furber, Esq., No. 287 Broadway, Borough of Manhattan, in the City of New York, on or before the 2d day of January, 1901, next.

STECKLER, IGNATZ E.-In pursuance of an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Ignatz E. Steckler, late of the County of New York, deceased, to present the same with vouchers therefor, to the subscriber, at their place of transacting business, No. 5 Beekman street, in the City of New York, on or before the 15th day of December next.

S. SLOMKA'S SONS & CO.-Supreme Court, New York County.

In the Matter of The General Assignment of Jacob Slomka, Max Slomka and Adolph Slomka, composing S. Slomka's Sons & Co., to Louis Stern as Assignee. IN PURSUANCE OF AN ORDER of the Honorable Henry Blechoff, Jr., one of the Justices of the Supreme Court, in and for the County of New York, made and entered in the office of the Clerk of said County on the 8th day of June, 1900, notice is hereby given to all creditors and persons having claims against Jacob Slomka, Max Slomka and Adolph Slomka, lately doing business in the City of New York, that they are required to present the same, with the vouchers therefor, duly verified, to the subscriber, the duly appointed assignee for the benefit of creditors of the said Jacob Slomka, Max Slomka and Adolph Slomka at his office, No. 87 Nassau street, New York City, on or before the 27th day of August, 1900.

HARRY L. HERZOG, Attorney for Assignee, 87 Nassau Street, New York City.

KAUFMAN, FELIX.-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 Felix Kaufman, late of the County of New York, deceased, to present the same with vouchers therefor, to the subscribers, at their places of transacting business, at the office of Rabe & Keller, No. 208 Broadway, in the Borough of Manhattan, in the City of New York, on or before the fifteenth day of December, 1900, next.

LEVY, AARON.-In pursuance of an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Aaron Levy, late of the County of New York, deceased, to present the same with vouchers therefor to the subscriber, at her place of transacting business, at the office of Abraham Cohen, 23 Park Row, Borough of Manhattan, in the City of New York, on or before the 9th day of December next.

EHRLICH, REBECCA.-In pursuance of an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Rebecca Ehrlich, 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 Samuel W. Weiss, Nos. 45 and 47 Wall Street, in the Borough of Manhattan, in the City of New York, on or before the first day of December next.

RICE, HENRY.-In pursuance of an order of Hon. Abner C. Thomas, one of the Surrogates of the County of New York, Notice is hereby given to all persons having claims against Henry Rice, late of the County of New York, Borough of Manhattan, City of New York, deceased, to present the same with vouchers therefor, to the subscribers at their place of transacting business, to wit, the office of H. Richter's Sons, No. 627-629 Broadway, Borough of Manhattan, in the City of New York, on or before the 10th day of August next.

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DREYFUSS, NANETTA.-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 Nanetta Dreyfuss, 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 George Haas, No. 119 Nassau Street, in the Borough of Manhattan, in the City of New York, on or before the thirtieth day of October next.

DREYFUSS, JOSEPH 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 Joseph David Dreyfuss, 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 George Haas, No. 119 Nassau Street, in the Borough of Manhattan, in the City of New York, on or before the thirtieth day of October next.

GOLDSTEIN, SAMUEL.-In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Samuel Goldstein, 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 Samuel Levy, 135 Broadway, in the City of New York, on or before the Seventh day of January next.

SAMUEL LEVY, Attorney for Administrators, No. 135 Broadway, Borough of Manhattan, New York City.

FRANKENBERG, DAVID.-In pursuance of an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, Notice is hereby given to all persons having claims against David Frankenberg, 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 Forster, Esq., 63 Knickerbocker, No. 89 Wall Street, in the Borough of Manhattan, in the City of New York, on or before the 12th day of November next.

BEUTEL, LOUISA.-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 Louisa Beutel, late of the County of New York, deceased, to present the same with vouchers therefor, to the subscriber at her place of transacting business, viz.: The office of Messrs. Kurzman & Frankenhimer, No. 20 Broad Street, in the Borough of Manhattan, City of New York, on or before the first day of December, 1900.

POZNANSKI, MORRIS.-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 Morris Poznanski, deceased, late of the County of New York, to present the same, with vouchers therefor, to the subscribers at the place of transacting business, No. 613 Eighth avenue, in the City of New York, on or before the 20th day of September next.

MEYER, 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 Meyer, late of the County of New York, deceased, to present the same with vouchers therefor to the subscribers, at their place of transacting business, No. 62 Fulton St., in the Borough of Brooklyn, the City of New York, on or before the 18th day of August next.

KAHN, HENRY.-In pursuance of an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Henry Kahn, 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 Platsck & Stroock, No. 320 Broadway, in the City of New York, on or before the first day of November next.

LUBELSKY, LOUL.-At a Special Term of the City Court of the City of New York, held at the Chambers thereof, in the Court House, Borough of Manhattan, in and for the City of New York, on the 26th day of June, 1900.

LUBELSKY, LOUL.-In the matter of the application of Loul Lubelsky, for an order authorizing him to assume another name.

THALMAN, HERMAN.-IN PURSUANCE OF an order of the HON. ABNER C. THOMAS, a Surrogate of the County of New York, NOTICE is hereby given to all persons having claims against Herman Thalman, 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 Paul Hellinger, No. 320 Broadway, Rooms 909-910, Borough of Manhattan, New York City, on or before the 8th day of October, 1900.

PAUL HELLINGER, Attorney for Administrator, 320 Broadway, Borough of Manhattan, New York City.

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My first book was written while I was a student at London University, and when I was about seventeen years of age. A fellow-student suggested that I should write a Jewish story, the proceeds from the sale of which would finance a proposed comic paper. I was quite willing. If he had suggested an epic, I should have written it. So I wrote the story in four evenings, (I always write in spurts,) and, within ten days from the inception of the idea, the booklet was on sale in coverless pamphlet form. The printing cost £ 0. I paid five, and the friend who had suggested the book paid five, and we divided the profits.

The first book (price 1 penny net) went well. It was loudly denounced by those it described, and widely bought by them. It was hawked about the streets. One little shop in Whitechapel sold 400 copies. It was even on Smith's bookstalls.

There was curiosity among Jews to know the name of the writer. Owing to my anonymity, I was enabled to see those enjoying its perusal, who were afterward to explain to me their horror and disgust at its illiteracy and vulgarity.

I do not possess a copy of my first book, but, somehow or other, I discovered the manuscript when writing "Children of the Ghetto." The description of market day in Jewry was transferred bodily from the manuscript of the first book.—*Success.*

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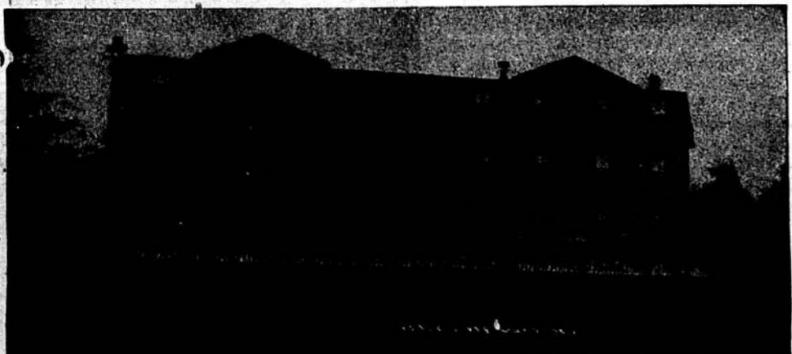
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LEOPOLD BIEBER, Propr.

Paris Jew-Baiting Doesn't Pay.

Jew baiting does not always pay. It was originally the intention of Baron de Rothschild to give the splendid palace of La Reine Hortense in the Rue Lafayette to the city of Paris, and, as it was within a stone's throw of the opera, its gardens would have been a delightful retreat. It is now razed to the ground, and a new street will be formed across this magnificent park, starting from Rue Lafitte and finishing in the Rue Lafayette, close to the Opera.

The Baron got tired of the anti Semitic demonstrations which started at the office of the *Libre Parole*, near his house, and of which he got the full force, as it was handy for the mob to "drop around the corner," as it were, for a few hysterics in front of the Baron's home.—*N. Y. Press.*

The Statue of St. Peter at Rome.

Rome has been filled for many a day—it seems twice as long as the reality to those who live here—with pilgrims from all over Europe, the greater number of whom are peasants. The thing that has impressed one and all the most in Rome, the Holy City of their dreams, is the statue of St. Peter in the Vatican basilica. The immense bronze figure, sitting dressed in gorgeous red silk robes and rich jewels, the dark pagan face rising out of the medieval costume, seems to strike them with awe and even terror, so that when advancing to kiss the toe their faces express a mixture of religious joy and physical shrinking, as though they were determined not to give way, whatever happened.

The statue is said to have had an interesting career. In the beginning it was a Jupiter, and the Christians, with that naive mixture of adaptability and religious enthusiasm for which they were famous, at once renamed it the Jew, Peter, and set it up as an object of veneration. Finally, it has become the St. Peter of the world's greatest temple, and has had its toe kissed half away by the faithful. There is a story going the rounds that already in this Holy Year, which is not half finished, the size of the toe has visibly diminished, and that there is talk of a "restoration." However that may be, one of the chief sights of religious Rome is to see the people carefully wipe the big toe of the "Jupiter" with a handkerchief and reverently kiss it as though it were something miraculous.—*Rome Correspondence in the Pall Mall Gazette.*

To Jan Steen, the Dutch painter, a brilliant practical joke is ascribed. Having accepted a commission from a notable burgher of Leyden to paint a mural picture representing "The Children of Israel Crossing the Red Sea," Steen, as usual, requested a considerable advance, and, as usual, disappeared to have a joyous time, his patron having also gone on a pleasure trip. Steen's return took place a day before the patron's, and the wall of the staircase had not as much as been touched. Steen simply painted it a dark red "all over." "What is this?" asked the astonished and irate merchant. "That," replied, "is the Children of Israel Crossing the Red Sea." "Where are the Israelites?" was the next question. "They are over," "Where are the Egyptians?" "They are under."

Congregation Montefiore, of Marinette, Wis., has bought the old Baptist Church, of that city, and are now refitting it for synagogue purposes.

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