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The Rabbi and His Mission. By PROF. S. SCHECHTER.

THIS is the second time that we have gathered in this Hall with the object of conferring the Degree of Rabbi upon those who, in the judgment of the Faculty, were found deserving of this honor. The number of graduates is small this year. It will probably increase in years to come, but whatever the future may bring us I believe and hope that increase in our numbers will always be accompanied by progress in quality.

The question as to what this quality should be is an open one. We only know that it is some sublime ideal hardly definable and rarely attainable. According to an ancient sage this ideal should partake in some way of angelic quality. If the Rabbi, they teach, is like an angel of the Lord of Hosts, they shall seek Torah from his mouth; if not, they seek not Torah from his mouth. But this might involve us in a metaphysical disquisition as to the nature of angels. Others think that learning is the *summum bonum* of the Rabbi; whilst others, again, maintain that it is in the qualities of meekness and humility that the Rabbi should excel. It is also insisted by some that he should be a man of action, devoting his strength to philanthropic and parochial duties, or, as the newest expression is, "a man who is doing things." The slang is new, the idea is old. We have even an old Rabbinic dictum to the effect that he who is occupied in the study of the Torah but devoid of works of loving-kindness is to be put in the same category as the man of no God.

As a fact, the Rabbi is expected to be the consummation of all possible virtues. Learning is naturally a *conditio sine qua non*, since he shall "teach Jacob Thy judgments and Israel Thy Law," but in addition to this he should be also as meek as Moses, as pure as an angel of God, and as active as Rabbah, besides so many other virtues and accomplishments insisted upon in Rabbinic literature, as the necessary equipment of the real Talmid Chacham. All these virtues and qualities, however, are only so many aspects of the same ideal and in no way exclusive of each other. If stress is occasionally laid upon one aspect more than another, it is a mere matter of emphasis suggested by the needs of the time.

The aspect on which I should like to dwell on this solemn occasion is that suggested to us by the comment of the Rabbis on the following verses taken from the Scriptural portion of this week;

"And the Lord said unto Moses, Gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people and officers over the tabernacle; and bring them into the tabernacle of the congregation, that they may stand there with thee. And I will come down and talk with thee there; and I will take of the spirit which is upon thee, and will put it upon them." The Rabbis recognized in the newly-elected heads of the nation the former officers of the

The result is the same; suffering, physical and spiritual. It is not sufficient for the Rabbi to give a thrilling sermon denouncing intolerance and persecution as they deserve. This the world expects from every intelligent and upright person, be he Jew or Christian; and by none was this sacred duty to humanity more conscientiously performed than by the noble men and women of this country of all denominations, who always joined us in our protests

tory, its struggles and efforts in the present, and its hope and expectations for the future. All his aspirations should be bound up with Judaism. The Rabbi expressed this thought in their own quaint way: "He who surrenders his soul for Israel, merits glory and greatness and the gift of the Holy Spirit." The applause of the outsider, unfortunately, not always without doing violence to the conscience of Israel, is certainly a consideration not worthy of the Rabbi.

come to thee, and of thine own, have we given thee." And it is with Israel, that he may go down to posterity. "The days of the life of man may be numbered; but the days of Israel are innumerable." More important than fame and immortality is the gift of the Holy Spirit promised unto those as we have seen, who have completely identified themselves with Israel. Israel ought to be the source of inspiration for the Jewish Minister, and the subject of his teaching should be Israel's literature, Israel's heroes, Israel's martyrs and saints.

I have, since my arrival in this country, in season and out of season, pleaded for the necessity of a sound, secular education for the Jewish minister. Such an education will certainly improve his style, broaden his views, enrich him with many an exalted thought, and give method and system to his studies. But whatever he may derive from it, must be put into the service of Judaism.

The Lord has blessed this country with any amount of lecturers and professors. Municipalities and Universities vie with one another for the privilege of providing the public with the useful knowledge imparted by experts and specialists. We can thus safely leave all topics of a secular nature to the lecture-hall, and to the lyceum. The pulpit must remain "Holy to the Lord," entirely devoted to the teaching of religion, and this religion must be the Jewish religion, expounded in a Jewish pulpit and intended to establish Judaism on a firmer basis.

"Where is the house that ye build unto me? And where is the place of my rest?" This question, though in a somewhat different sense, presents itself now with more force than in olden times. The tent of Jacob and the habitation of Israel—the admiration and envy of pagan seers,—have ceased to be such. Every symbol which testified to the tenant's allegiance to Israel has, in the great majority of cases, been removed from the houses. Our table to which an atoning effect was ascribed, is rarely sanctified by a word of grace. The book-cases seldom contain on their shelves the good old Family Bible. Everything Jewish has been banished. Our institutions of learning are secular: our English classes are Christian. He if to be pitied who neglects the study Chaucer, Bunyan and Tennyson because these authors derived their inspiration from a source considered by them most sacred and sublime. The fact, however, remains unaltered; the influence of our literature is not calculated to awaken love for Judaism.



LIEUTENANT NATHAN HOROWITZ.

See Page 9.

children of Israel, who, in an earlier stage of Israel's history were subject to persecution at the hands of the hands of Pharaoh for the sake of God's people. The Rabbis then commended that it was only those who suffered with the people and for the people who have a rightful claim for leadership among the people of Israel.

My friends, neither Pharaoh nor his taskmasters are dead. They have a tenacious life, and you will meet them at every step. In some countries they beat the people as they did in former times; in others, they write books.

whenever there was a "time of distress" unto Jacob. What we expect from the Jewish Minister is that he should be in sympathy with the cause for which his brethren suffer, if this cause be religious in its nature. We expect that the minister should, both by his life and his teaching, impress us with his conviction that had not his portion fallen in the sweet places of this great Republic, he would be himself one of the sufferers and not the on-looker. In short, the Rabbi should be thoroughly identified with the cause of Israel, its creed and his

Glory won by constant assertion of self and denial of Israel, is not of the lasting nature. When the scholars of Babylon asked the sages of Palestine as to the characteristics of the man of the world to come, the answer was: It is the meek and the noiseless and departs in the same modest way; who devotes his energies to the Torah and claims no thanks for himself. He can claim nothing for himself. Whatever achievements and accomplishments he may have, they are Israel's; paraphrasing the passage "for all things

Address delivered at the Graduating Exercises of the Jewish Theological Seminary of America, Sunday, June 18, 1905.

"Where," then, "is the house that ye build unto me? And where is the place of my rest?" Is it unfair to demand that in the synagogue Judaism should find a resting-place undisturbed by the teaching of alien matter, and subjects foreign to its genius?

The Rabbis remark with reference to the verses just mentioned: "Think not that it is for your sake that the Temple is built? It is built for the sake of the Torah, and for the sake of the tribes of Israel." Torah and Israel are the great objects of the Synagogue. We have the goodly custom in this country, to make the non-Jewish thinkers the subject of eulogy in our pulpits, and to celebrate their memory with all pomp and circumstances. I do not complain; all honor to whom honor is due. But is it an unjust request that the pulpit celebrate with equal vim the memory of such men as Nachmanides, Solomon ben Adereth, Rabbi Meir of Rothenberg, and so many other philosophers, martyrs and saints to whom alone we owe the survival of Judaism, but of whose existence the public is as profoundly ignorant as of Oyama's next strategic move.

Zunz, the greatest scholar and Jew of the Nineteenth Century, who, like Maimonides of the Twelfth Century, proved by his life and work that a man can fully attain to the highest culture of his age, but remain at the same time devoted heart and soul to the cause of Israel—writes to a friend in the following pointed way: "You demand that the Jewish public could know the men who have been the pillars of our literature these two thousand years, should understand what they strive for, appreciate what they accomplished, feel with them what they suffered. From what leaders, pray, are they to learn this? Surely, not from those writers who trample under foot all that is time-honored in Judaism and unceasingly proclaim that only with them have salvation and truth come into the world; who antagonize all writings that fail to display or advertise certain current wares; who would like to burn all books written in Hebrew, and stamp out the knowledge of the Hebrew language among us, because, they say it stands for Palestine and the Middle Ages for what is particularistic and antiquated, while we have long outgrown the swaddling-bands in which the Divine Covenant confined us." These words require no comment. The present offers manifold illustrations. It is only sad to record that after three generations, they still require repetition.

We have a right to demand that this Jewish spirit be not confined to the Synagogue alone; this Jewish spirit should permeate all Jewish institutions. They can be as broad in their sympathies as the world, but in this world Israel should also be included and receive its fair portion of consideration and attention. Unsectarianism has become a sort of religion with us, and is certainly as narrow and as short-sighted as the worst of intolerant religions. The only difference is, that while it refuses salvation to the heterodox, unsectarianism denies sympathy to the Orthodox. It takes no trouble to spare their feelings in any way, or to sympathize with their scruples. The Jew who comes to a Jewish institution has certainly a right to expect that nothing could be forced upon which would hurt his conscience and make him feel his helplessness and his misery the more keenly in a strange country. We cannot be careful and tender enough in this respect. The German principle in post-reformation times was "Cujus rex, ejus religio." As

the king, so the religion;—the American attitude is the very reverse; it is the duty and privilege of those in authority to protect every man in his own religious conviction, regardless of the religious affiliation of those in authority. This should be the rule for our guidance. And this tolerance of the real American is not a consequence of indifference to religion but of his deep sympathy with everything religious. Altogether the longer I live in this country and the more intimate my acquaintance with its literature becomes, the more my conviction grows that the real American gentlemen have very little in common with the "public divine" who takes a special pleasure in startling an unsuspecting public by some ill digested declaration about God, man and the world. With the American gentleman, religion is a sacred matter, historical institutions and tradition are a subject of reverence, and the Bible is still a Book of Books.

Last winter there appeared a volume entitled "The Recollections of General Robert E. Lee." No man can fail to love the hero of this book, whatever his political convictions may be. The keynote to the man's life was religion. The Bible became an integral part of all his thought and speech; it became his guide both in prosperity and adversity. In it, he sought counsel and consolation. The most devoted of husbands, the most tender of fathers, and the dearest of friends—the outcome of certain serenity and beauty of character, combined with tenderness and delicacy rarely met with the other man—these characteristics he owed to the Bible, which he apparently knew and loved so well.

Certain poets and allegorists of the Synagogue were in the habit of applying to the Congregation of Israel the epithet אֵשֶׁת הַיָּם, "ship,"—the metaphor suggested by Israel's history, may be adapted to our own day. The frail bark of Israel, setting out from its home port in the journey across the tempestuous ocean of the centuries suffered hurricanes of persecution and storms of opposition. By the grace of God, we have ridden safely over the highest waves and weathered all storms without shipwreck. We have reached the haven of rest, but we do not mean to be interned or dismantled, for we have never been defeated. Whatever ports we have made, we reached with flying colors—with our Bible, our Talmud, our liturgy and our institutions. These we keep openly and we mean to keep them still. We shall always stand by our colors, we have never lowered them and we do not mean to. What persecution has failed to accomplish, peace and rest will not achieve, "God is my flag." This flag we must all follow. The foremost duties of the Rabbis and the leaders of Israel is to rally round the flag, to keep it aloft, to defend it with their very lives.

Here is a record from Port Arthur that ought to be blazoned before the eyes of Trepoff or a Pobiedonostseff, when they contemplate anti-Jewish legislation: Joseph Trumfelder had a hand shot off by a Japanese shell on August 7, 1904, at Port Arthur. The hand was amputated and Trumfelder was in the hospital 100 days. When released he asked to be reinstated into his regiment. He was made a non-commissioned officer and given the military order of the fourth rank. Order No. 332 of Colonel Petruscha, Twenty-seventh East Siberian Regiment, dated November 29, 1904, after extolling the courage and heroism of Joseph Trumfelder, of Company 7, adds; "Trumfelder asked this favor from his captain: 'I still have one

hand. But this hand is my right one. Therefore I want to be readmitted into the ranks with my companions. Give me a sword and a revolver. This," adds the Colonel, "is the request of a true Russian soldier. His words ought to be engraved with golded letters in the history of our people. And this is the more remarkable—for this soldier is a Jew."—*American Israelite.*

The marriage of Edward de Rothschild to Mlle. Halphen, which took place in Paris recently, induced the anti-Semitic *Libre Parole* to assert that the great grandfather of the bride had been a peddler in the Jewish quarter of Metz, so poor that he did not even possess three francs, the sum necessary to purchase a copper vessel at an auction sale where he had no credit. The same paper stated that coming to Paris in 1810 without any means, he afterwards like the Rothschild who hailed from the Frankfort Ghetto, became a King of the World etc., etc. M. Halphen wrote a letter to the *Libre Parole*, which the latter was compelled to state in accordance with the French press-regulation. The paragraph, says M. Halphen cannot relate to my great grandfather, who at the age of eleven with eleven francs in his pocket and carrying a small pack of goods left Metz, and arrived in Paris in the year 1785. Here he worked so industriously that in four years he was enabled to send 3000 francs to his old father in order to prevent the sale of the old homestead. You will admit that a nobler use of this sum could hardly be made and this trait of youthful energy and filial affection is at least as creditable as the story you relate. My great-grandfather died in 1840, honored and beloved by all who knew him. In his honor my grandfather and grand-uncle established the "Halphen Prizes" at the French Academy and the Academy of Moral Science."

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A DAY IN OUR COMMUNIAL INSTITUTIONS.

A Visit to the United Hebrew Charities.

HERE are not many people who are aware that the building of four stories and basement, on the corner of Twenty-first street and Second avenue, is one of the most important, perhaps the most important that the Jewish community has. On entering on the Second avenue side to the left of the hall, one is ushered into a large reception room where there are tables and chairs for the accommodation of callers, and in this anti-clamber it is not known what business takes one to the charities, whether as donor or applicant, for relief. To the right of this room is the assistant manager's office. Next to this is the register's office, and adjoining this is the cashier's department. We are taken through a small hall which brings us to the investigating department. Here may be seen the chief clerk of the department, and the registrar of statistics, and the correspondence clerk, and a dozen or more investigators bringing in their reports of the visits of the previous day and receiving new cases to look up. In this room we find the loan agent getting reports ready in time for the meeting of the committee having such routine in charge, or we may find the business agent inter-

viewing applicants for assistance from the self-supporting fund, all by working in behalf of suffering humanity. In a room off this is the application bureau, where those who think they are in need of help have their names taken, and are transferred to the special officer in charge of applications. In this department those who have been recommended for relief are attended to, and receive such help as in the opinion of the visitor should be given.

We now ascend the first floor and see the magnificent auditorium which I am sorry to say is rarely used. It is true that on Rosh Hashonah and Yom Kippur, services are held therein, and every Sunday morning the religious classes of the Council of Jewish Women meet, and occasionally there is a convention. It seems a pity that this room should not be put to better use.

The manager's office contains an up-to-date library. Off this room is the director's room. On the second floor is the office of the Hebrew Sanitarium for Children, and the office of the society for the aid of Jewish prisoners. The stenographers of the Charities are located on the same floor.

On the top floor are the janitors' departments and the shoe-making branch, where shoes donated are mended, if necessary, and given to deserving applicants.

We now descend to the basement, where the clothing distributing department is situated; on the same

floor is the Industrial department, where many Russian Jewish women, who formerly did not know how to handle a needle have been trained to become adept needle women.

Now this is giving a few particulars of the various departments of the Charities. Unto this must be added its employment agency, which does perhaps more good for many of the applicants than the money which is given to them.

The charity, as we say in Hebrew, *Zedakah*, is not intended to make paupers of its recipients, but to help them to maintain their manhood. One has only to obtain permission to attend the meeting of the Relief Board, or of the Self-Supporting Committee, and they will then be able to form an opinion of the patient hearing which is given to every case. Mr. Henry Rice, a most earnest and large-hearted man, permits no applicant for relief to go away empty-handed when in attendance. Perhaps no kinder *Yehudi* than Mr. Rice is to be found in Greater New York.

The self-supporting fund has been formed from money specially donated for the purpose of helping people to go into business. The amount advanced to them are repaid in monthly sums.

The most important branch of the charity work is the Medical department. The sick are examined by a physician who recommends them to certain institutions, or that they should be provided with milk or other suitable nourishments.

The amount of money received by the Charities as subscriptions or donations does not reflect credit upon the Jewish community of New York.

We have not yet forgotten the great work achieved by the U. H. C. at the

time of the Allen Street fire. How, as if by magic the entire resources of this institution were brought into play, which enabled the sufferers to be assisted immediately. For this, and this alone, our people ought to support the noblest institution that we have in New York City. It will repay one who wishes to see for himself the work done at 326 Second Ave.

Jewish Head Gear.

ALL the Jewesses in New Russia and in Little Russia, as far as Galicia, wear a huge, stiff and very unbecoming cap, the foundation of which is usually of black velvet, over which is formed a complete network of pearls, and this ornament they call the "mushka." With rich and poor alike the mushka is always nearly the same in form, the only difference being the greater or less value of the pearls and, occasionally, other precious stones attached to it. A girl in this way carries half her fortune on her head, for these caps are generally worth from \$250 to \$500, and some of them are even valued at several thousand dollars. The mushka is worn alike on working days and on holidays in the kitchen and on

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the promenade, and the head is often seen resplendent with pearls when all the rest of the costume consists of mere rags. This fashion gives rise to a very extensive trade in pearls at Odessa, Taganrog and other ports of the Black Sea.

Within the geographical limits in which the mushka is worn there are supposed to be about two millions of Jews. Now supposing that among them there are only three hundred thousand adult women, and only half wear mushkas, though in point of fact, none but the very poorest and the few who affect an aristocratic tone are ever to be seen without the distinguished ornament, and supposing that, on an average, each is only worth \$250, this calculation alone will give us a capital of nearly \$40,000,000 invested in caps of the Jewesses of this part of this part of the world

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(For the Hebrew Standard.)

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BY G. TAUBENHAUS.

Warsaw, royal city of my spent youth,
Where I opened my eyes to religious
truth;
Where all was radiant with parental
love,
Beaming with sterling faith in God
above.
Home of my kindred, to me endeared,
Sepulchre of my sires' ashes revered;
What city is to me so great and dear?
What city so distant and yet so near?
Not so resplendent is the shining star,
Warsaw overpowers me from afar.
Great city, stop thy violent discord—
Let peace, peace be thy shield, thy gra-
cious lord.

Four Hundred Jews Killed in Lodz.

As a result of the disturbances in Lodz, 400 Jews were killed in the city of Lodz. The brutality of the Cossacks was terrible, and in some instances a number of them shot down a whole Jewish family who were about to leave the city; 200,000 Jews have already left Lodz, and from reports received, more will seek a home elsewhere. About 627 Jews are in prison.

The Times on the Situation.

The following is an extract from an article in the London Times, summarizing the situation of the Jews in Russia:

The fact that the mob in 1881 massacred the Jews was employed by the authorities as an excuse for depriving Jews of the right to establish themselves in villages, and to acquire property. The officials drove out the Jews already living in the villages in large numbers, and herded them together in a number of cities and towns. Jews who dwelt within fifty versts from the frontier, and were thus expelled from their homes, had to wander thither. The whole Russian realm was mapped out for Jews into three districts. The bulk were only free to live in the twenty-five departments comprising the so-called "Pale of Settlement." The remainder of European Russia was open only to those Jews who belonged to a merchants' guild of the first class for ten years, obtained an academic degree, or were skilled handicraftsmen. For the latter class there was again a special "Pale of Settlement" in European Russia, as Jewish workmen were not permitted to reside in the departments of Moscow and Taurien. Siberia remained forbidden ground for all Jews were not allowed to reside there unless they had committed a serious crime and were banished thither. The result of restriction of residence and expulsion of thousands was that the cities and towns of the Pale were seriously overcrowded with Jews. In spite of active emigration to Europe and elsewhere, not less than 4,200,000 Jews lived in the few cities and towns of the Pale, closely herded together and competing bitterly against each other. The number of Jewish scholars at secondary schools was restricted to 10 per cent. Few Jews had the good fortune to find a place in the University. But even these few were able to derive little advantage from the University course. Jews were prevented from filling any State or municipal office, and also from holding any position in the Zemstvos. The practice of law was only permitted them after a special licence from the Minister of Justice, and not a Jew in Russia has been admitted a barrister during the last fourteen years. In many towns of the Pale the Jewish population comprised 60 per cent. of the population, and furnished 90 per cent. of the rates. Notwithstanding, Jews were not permitted to elect representatives on the municipal councils, and possessed neither an active nor a passive vote. The Jewish population was governed by a non-Jewish magistracy, and their taxes collected by strange and in part hostile persons. Twenty per cent. of the population of the Jewish Pale are reduced to such wretchedness that they have to be supported from charitable sources. In great Jewish communities like Vilna, Berditcheff and Odessa, the number of the Jewish poor amounts to 25 to 35 per cent. Co-extensive with this poverty there is in all the Jewish communities an enormous laboring and ar-

tisan proletariat that knows not to-day wherewith it may exist on the morrow. The simple weapon which the laborer and artisan possesses—the power of leaving work and seeking better conditions of employment—has become impossible on account of the limitation of freedom of movement and the prohibition of residence elsewhere than in the few towns of the Pale. If they do not wish to die of hunger or go begging, Jewish workmen must submit to the conditions prescribed by the manufacturers. The Jewish capitalists, too, are seriously injured by the special regulations which have taken from them freedom of action, and deprived them of the power of disposing of their products in markets outside the Pale.

M. Yermoloff on the Jewish Question

The Hebrew daily *Hazeftrah*, of Warsaw, contains the report of an interview which its editor, M. N. Sokolof, had with M. Yermoloff, Russian Minister of Agriculture, regarding the Jewish situation. "The Jewish question," said the Minister, "requires thorough consideration. It cannot be solved by a stroke of the pen. It is incorrect that the Government is unfavorably disposed toward that question. It only proceeds from the right appreciation that the Government of a country in which there live so many nationalities with the most diverse requirements cannot be one sided, and that in granting one race certain rights it must also protect the interests of the others. Yet legislation concerning the Jews is now undergoing a thorough revision and important changes are intended. Life is always creating new demands, and these will certainly be considered by the Committee of Ministers."

The Bessarabetz Sold to a Jew.

The Bessarabetz, which was instrumental in bringing about the Jewish massacre at Kishineff, has been sold to M. Malsy, a Jew. Krushevan, the editor, has retired from public life.

Relief Sent.

The Hilfsverein der Deutschen Juden has voted 10,000 marks (half of which has been contributed by the Frankfurt Committee) for the relief of Jewish families who have become destitute by recent fires at some towns in the neighborhood of Kowno. The damages are estimated at a million roubles and the number of homeless Jews at 10,000.

Jewish Prisoners of War in Japan.

Israel's Messenger of Shanghai publishes the following additional list of Jewish prisoners of war in Japan:

- Fukuoka.**
Barach Solfer, Izchok Gerowich, Nechemie Fillman, Selig Ratmer, Moskka Roseberg, Peisach Rotmaltz, Arke Lewowski, Shollem Dubasarki, Issack Yanowski, Aram Reichmann, Yechil Alz-mack, Wladimir Wolpin, Shimon Weinstein, Shmuel Tolaploff, Baruch Yedkin, Yankel Silber, Abram Chartush, Shimen Sharnowski, Abe Goldener, Jona Kantor, Moishe Serebrikoff, Abram Kalkmoff, Isaac Corn, Mise Panamaroff, Yankel Winek, Mendel Ber in, Nuchim Kimmelfeld, Issac Versupp, Joseph Fishalter, Shloime Winokur, Leib Shildkraut, Issac Wechsler, Wolke Wernkoff, Shmuel Er-senshada, Hirsh Rauchmann, Chaem Shirin, Sender Lebkwitsh, Shimon Rashkoff, Nuchem Lubarski, Haim Gri-benchuk, Issac Steel, Leib Bernstein, Shloime Manell, Abram Shtielmann, Shlomo Hulemowitch, Benjamin Mendel-baum, Fawel Cholotnik, Pinches Mordichol, Moishe Chalfen, Moishe Sakak, Girsh Itzkowitch, Shimen Itzkowitch, Baruch Shmerin, Berka Mash, Nuchim Grosberg, Chaim Silverberg, Issac Praverman, Baruch Sass, Zuss Mallis, Moishe Stein, Abram Shurkes, Aarom Wisozkii, Girsh Chalamerder, Chaim Lad-cowitz, Jankel Rutstein, Shloime Polu-koff, Aarom Mishetz.

In Hamadeira, Near Osaka.

- Anisim Litinski, Jermyash Rozness, Abram Littman, Abram Puttenbaum, Chaim Saltzman, Israel Zuberann, Shloime Lubizkii, Joseph Raspopoff, Jan-kei Bernbaum, Joseph Kalominski, Israel Gwatowski, Shloime Bermann, Yeremi Kutchna, Meier Fishbein, Girsh Fried-man, Joseph Gurish, Joseph Wloch, Isaac Gerchikoff, Meier Plitt, Jacob Uhlen-spoon, Shloime Zaitberg, Haim Brosh-berg, David Frissherman, Moishe Shor-man, Israel Konneler, David Loef, Chaim Steinberg, Aaron Barstein, Ba-ruch Koltun, Abram Kittel, Gregore Chatzsis, Motk Mendel, Meier Bokman, Jankel Burstein, Moishe Levin, Leiken Migdalowitch, Abram Zeilom, Alexander Vasilieff, Nisen Rishken, Sender Dia-mand, David Abramim, Shloime Farber, Abram Goltfort, Jacoff Kussnetz, Issack

- Chropun, Israel Budopskol, Leib Cherni-koff, Samuel Berkowitz, Abram War-shawskil, Michel Kogon, Abram Janko, Chaim Malabut, Noach Latwisch, Shewin Sorken, Yessel Feichnin, Jankel Yat-zdowski, Meier Kobitowski, Michael Fern-stein, Moishe Berkowitch, Zolman Ba-grab, Doria Brotz, Wolf Ratner, Lazar Yamm, Girle Baskin, David Bleicher, Mendel Goidrin, Peisach Podgur, Abram Vineloff, Israel Seidman, Kiva Wolo-welski, Wolf Felsner, Mudel Dowitzki, Jacob Kliener, Irrack Chertkoff, Ella Es-terman, Fawi Esterman, Chaim Leffer, Jankel Bokrhan, Cahim Minewitzki, Meier Gulnik, Matei Sapnikoff, Jankel Maier, Aria Mikelberg, Jacob Lapotuch-in, Shmuel Yakor Peisach, Ushowski, Motk Song, Rivan Glieder, Moishe Shu-man, Gregoria Ginsburg, Chaim Bern-stein, Isaac Konkoff, Jacob Edvardoff, Kiva Nikiterman, Shabse Solomiankoff, David Sternberg, Moishe Silbermann, Aron Farfer, Julia Ostrowski, Deiba Karan, Moishe Fichtman, David Kagan-gon, Apon Edelman, Leon Seinerman, Zuss Olott, Baruch Dolgosh, Abram, Jacof Levin, Chaim Baratz, Ella Neu-man, Berka Gowstein, Peisach Wolloson, Mokie Greenbaum, Moishe Greenbaum, Naim Selalchik, Mortko Reidman, Issac Matz, Siid Glotchik, Leo Sher, Salomon Shishlanikoff, Benzion Grusmark, Boris Ellenchuk, Joseph Levi, Mogika Subot-nik, Chaim Jitzkowski, Michel Wilden-berg, Mortko Dittman, Moishe Giraver, Leva Epstein, Moishe Kelman, Jacof Krimski, Jacof Gaft, Morduch Ludski, Heretzi Cwekil, Moishe Kirshenberg, Pawl Perlmutter, Hirshka Mamis, Has-kei Todzin, David Lemberger, Smuhel Becker, Jankel Zimmerman, Motel Kir-man, Itzhok Feishin, Tauba Lienen-man, Shaye Mepele, Berko Yabkowski, Moishe Dubowis, Fisher Horpowitch, Samuel Chaisowitch, Leiser Yadkin, Semiel Weisman, Chaim Balabnoff, Otko Lieberman, Elia Federman, Jankel Musickint, David Nemerowski, Jankel Alper, Leiba Kazachkoff, Israel Tein-berg, Wolf Dipper, Hirsh Silbergmer, Jankel Lidzki, Haskel Friteer, Yudka Butterman, Shluba Greenbaum, Lazar Kroll, Jacof Girshelkowitz, Jitkof Lei-senberg, Lhiye Kuznetski, Utko Pezetz-ki, David Belozerkowski, G'ssan Mazke-wich, Mussa Sagalov, Itzka Bluminik, lazar Ruditzki, Shloima Konin, Chaim Levin, Motko Shusterman, Shmuel Wel-ner, Leiba Rabinowitch, Abram Kras-nowski, Hirsh Stelkrut, Michel Runer, Moshka Kuchpa, Moshka Shanshin, Hirsh Kagan, Morfko Kagan, Isaac Ara-towski, Wolko Znaitchstein, Shmuel Bemshuski, Lazar Yagoski, Mosko Browner, Leiba Seiberg, Moishe Rittstein, Joseph Yuraf, Froim Lutwak, Benjamin Sokolewski, Benjamin Abramowitch Neshka, Loess, Nachim Mellewt Lei-ba Dubin, Shloima Freit, Moishe Bent-kowski, Mortka Shoishen, Simon Vasil-iewich, Berko Doneki, Itzko Dichtman, Ivan Ezilewitch, Iliia Lebowitz, Jacof Yazusk, Barish Yarowski, Alexander Moef, Mosko Wolnik, Elifroim Levin, Marcue Kott, Ahchel Goldberg, Isack Hankelson, Aba Wolstadt, Itzko Wollik David Wachsmein, Chaim Borman, Israel Weirz, Aron Pervin, Itka Kra-witz, Aaroon Friedlon, Hirsh Aberstein, Barris Brenne, Leiba Levin, Girsh Ya-blonowith, Copel Boldin, Peretz Smel-yak, Cirsh Brown, Motko Yodkoff, Aaroon Shaphier, Aaron Konby, Wolf Argenberg, Elia Greinstein, Itsko Greis-man, Abram Krein, Iman Edelman, David Kagan, Keopold Kolemirsk, Iman Rubinstein, Joseph Goldwaat, Vindor Si-chal, Leiba Yahak, Meir Bobik, Shmuel Roldken, Girsh Mendelson, Mosko Gir-sham, Leiba Kreiman, Mossie Weletz-maff, Eavid Postman.

Jewish Chautauqua Society.

Miss Corinne B. Arnold, director of the Jewish Chautauqua Summer Assembly, announces that plans for the third week of the Summer Assembly are nearing completion. Monday, July 24th, will be devoted to social welfare work, the programme being in the hands of Miss Beeks of the National Civic Federation. Miss Beeks has prepared an interesting morning programme, to be supplemented by a stereopticon lecture on the evening of July 24.

On Tuesday the session will be devoted to considering the problem of assisting the unprotected immigrant girls at steamship landings and railroad stations. Wednesday, July 26, the problem of "The Delinquent Girl" will be considered.

"Unhealthy Trades" will be the topic for discussion on Thursday, July 27. It is expected that Prof. Morris Loeb of Columbia University, New York city, will present a paper on this subject.

The prospectus for the summer assembly of the Jewish Chautauqua Society, to be held in Atlantic City July 9 to 30, is now completed, and will be in the mails by July 1. The society has arranged a collection of various objects, used in observing the different ceremonials of the Jewish religion.

The collection is arranged and packed suitably for transportation and will be loaned to various committees throughout the United States. It will be first exhibited at the Central Conference of American Rabbis, which will be held in Cleveland the first week in July, and will then be sent to Atlantic City, where it will be on view during the summer assembly.

A complete explanatory catalogue is issued in connection with the exhibit. This is the first time that such a plan has been put into practice by any Jewish institution.

MANHATTAN

The B'nai Brith and the New Admin-
tration.

Being among a great many other things a thoroughly American organization, a change in administration in our District Grand Lodge is an event which does not even evoke the time worn "Troi est mort vive le roi," Bro. Hartman, under the able tutelage of his predecessors and after a long career in subordinate positions on the General Committee, has taken hold of the reins with no uncertain grip. Some maturely developed changes and improvements were inaugurated with little or no eclat, changes which he must have conveyed long before he was called to preside over the destinies of the district. For the first time in many years he will be assisted by a General Com-mittee, which, unless all signs fail, will prove a remarkably able body of men. Though but two regular meetings of the body have been had, a vast amount of routine work which usually drags into the fall has been accomplished. The most striking achievement was the final establishing of our Employment Bureau upon a sound basis. The credit for the preservation of this all-important activity belongs altogether to its energetic chairman and to Bro. Hartman. All doubts as to its usefulness have not only been dispelled, but those who looked at its activities askance have been convinced by actual examination and ver-ification that there exists a thoroughness in its work that can not be gainsaid. The rules to govern the committee as well as all its sub-committees, have been adopted, and each committee has thus been set to work in its respective sphere without any delay. To insure a unity of purpose and of joint endeavor in the work of the order for the next year, the new president has made it clear that there is but one governing body in this district, and but one head of that com-tee. And for this let us be thankful. Too much time, too much energy have been wasted in the past in the vain effort of disrupting the power of the general committee and substituting a govern-ment of co-ordinate committees in-stead of a government by one homogene-ous and united body. At the same time there appeared a readiness of the com-tee to aid any individual sub-com-tee or individual member of the gen-eral committee that was simply refresh-ing. To demonstrate that general com-tees, unlike republics, are appre-ciative of faithful services and of extra-ordinary efforts, suitable recognition of the services of Bro. Klein, the junior past president of the committee was voted.

A more liberal constitution, and a splendid ritual provided by the last general convention of the order, and now promulgated and in force should prove a great help to the cause of B'nai Brith everywhere. The preamble of the new constitution, while substantially the same, has been made more Jewish—an additional demonstration that we are first and last a Jewish Order. As these columns have for years printed the old preamble, the new one should be made known to all who will stop and read.

The Independent Order of B'nai Brith has taken upon itself the mission of uniting Israelites in the work of promoting their highest interests and those of humanity; of developing and elevating the mental and moral character of the people of our faith; of inculcating the purest principles of philanthropy, honor and patriotism; of supporting science and art; alleviating the wants of the poor and needy; visiting and attending the sick; coming to the rescue of victims of per-secution; providing for, protecting and assisting the widow and orphan on the broadest principles of humanity.

The proceedings of the Eighth General Convention have been published and are now in the hands of the various District Grand Lodge Secretaries for distribu-tion.

The People's Kitchen.

Premises have been rented at 136 East Broadway for the purpose of opening there a people's kitchen, where strictly Kosher meals will be served at four cents per person. The necessity for such an institution has been a long-felt want on the East Side. Meals will be served twice a day, from 11 a. m. to 2 p. m., and from 5 p. m. to 8 p. m. The move-ment was started by Dr. H. Zolotaroff, Dr. A. Caspe, who is the treasurer of the People's Kitchen Association; S. Gal-ler, A. Steinberg and L. Miller.

Under Sheriff Julius Harburger Hon-
ored.

A banquet was tendered Under Sheriff Julius Harburger, Saturday evening, June 24, at Shanley's, Broadway and Forty-second street, by the attaches of the Sheriff's office. On behalf of them Hon Frang G. Finn presented a very valuable diamond-studded badge to which the Under Sheriff responded, and then recited the history of the office as man-aged by Sheriff Mitchell L. Erlanger in the cause of humanity, and his untiring efforts for the betterment of the condi-tions of the prisoners and the accom-plishment of beneficent results.

Hon. Morris B. Blumenthal acted as Toastmaster. Address were made by Sheriff Mitchell L. Erlanger, Hon. Wil-liam Sulzer, Hon. Timothy D. Sullivan, Hon. Timothy P. Sullivan, Hon. Henry M. Goldfogle, Hon. John C. Fitzgerald, Hon. George E. Roesch, Hon. Leopold W. Harburger, Hon. Benjamin Blumen-thal, Hon. Andrew Lang, Abe Erlanger, ex-Sheriffs John B. Sexton, R. J. A. Tam-sen, Thomas J. Dunn, William E. Grell, William J. O'Brien and William C. Blaney.

The following Committee had full charge of the arrangements: Hon. Frank G. Rinn, chairman; Frank I. Burres, John J. Murray, Andrew J. McGivney, George H. Engel, Thomas H. Sullivan, Edward H. Warker, Henry McLoughlin, Daniel H. Kelly and William H. McCormick.

Meitzer Sfath-Eber.

The Meitzel Sfath-Eier-Society will give a reception to the delegates that returned from the conference of the He-brew Societies held in Philadelphia, July 2, in the Educational Alliance. Reports of the work of the conference will be read and some musical talent will help to make the evening interesting. All in-terested in the work of the society are asked to come.

The Hebrew Kindergarten.

On Sunday evening last a meeting was held at the Pike Street Synagogue in support of the Hebrew Kindergarten es-tablished by the Misrachi at 87 East Broadway. The large audience listened attentively to the excellent speeches of the Rev. Dr. P. Klein, the president of the Misrachi; the Rev. H. Morais, and of Mr. Goldstein, of the Jewish Endeavor Society. Master B. Rayed sang a Zion-ist song composed by the Rev. H. Harris, and the children of the kindergarten, under the direction of the teacher, Miss Mirium Samwick, sang a Hebrew song to the intense delight of the audience. Mr. Nissim Behar, of the Alliance Is-raelite Universelle, showed very interest-ing pictures of Palestine. As result of the meeting a ladies' auxiliary was or-ganized.

Beth-El Sisterhood.

The growing activities of the Sister-hood necessitating a larger building, plans have been filed for a new fireproof story fire proof house at 329 and 331 East Sixty-second street, at a cost of \$30,000, work on which is to be begun immedi-ately. The present sisterhood house is situated at 240 East Sixth street. Mrs. L. Kohns is the president of the sister-hood.

The Straus Milk Depots.

Last week sixteen Nathan Straus milk depots were opened in various parts of the city. The depots are located as fol-lows: 151 Avenue C, 241 East Fifty-ninth street, 45 Monroe street, 169 West Houston street, 441 West Thirty-third street, Battery Park, City Hall Park, Tompkins Park, Central Park, Mt. Morris Park, Educational Alliance Roof Garden, Recre-ation Pier East Third street, Recrea-tion Pier East Twenty-fourth street, Recre-ation Pier East 112th street, Recreation Pier Barrow street, Recreation Pier West Fiftieth street. Pasteurized and modified milk, according to formulas of Dr. A. Jacobi and Professor Freman, with a new formula by Dr. L. Emmett Holt, will be dispensed.

Two physicians, whose services will be gratuitous, will devote their whole time to the infants brought to the depots, and visit their homes when necessary, giving much needed medical attention to the unfortunate tenement babies throughout the summer.

This is the twelfth year of the work, and the demand for the milk has be-come so great that the facilities of the present laboratory have been outgrown. Mr. Straus recently purchasd Nos. 343 and 350 East Thirty-second street, and the work of demolishing two tenement

houses on the property is now in progress. Mr. Straus will erect a laboratory large enough to pasteurize milk for all the children of the poor in the city.

Fighting the Mormons.

The followers of Brigham Young proposing to establish a House of Special Revelations at 33 West 126th street, the various religious organizations in the district have commenced a campaign against the Mormons. The Rev. Dr. M. H. Harris, of Temple Israel, Harlem, has promised to assist in driving the settlement out of Harlem.

Professor Schechter at Harvard.

Professor S. Schechter, president of the faculty of the Jewish Theological Seminary, will be one of the speakers at the seventh session of the Summer School of Theology, to be held in Cambridge, Mass., July 5-21. The subject of the discussions will be "The Bible."

Temple Beth Israel Bikur Cholim.

The Young Folk's League of the Temple held its annual outing on Sunday, June 18, at Pelham Bay Park. The members, who were chaperoned by Mr. and Mrs. A. Kassel, had a very enjoyable day.

Jewish Patients in Public Hospitals.

The monthly report of Rev. Dr. A. Blum, chaplain of Jewish patients in non-Jewish hospitals, shows the following: May, Bellevue, 240; Gouverneur, 164; Harlem, 23; German, 40; New York, 15; St. Joseph's, for Consumptives, 9; Central Islip State Hospital for Insane, 400.

Personal.

Mr. H. Sharff of New York and family are enjoying the cool ocean breezes at No. 21 Oceanus avenue, Holland Station, Rockaway Beach.

WITH THE PREACHERS.

TEMPLE EZ CHAIM. — Saturday morning Rev. Dr. A. Spiegel on "The New Moon."

BAR MITZVAH.

The Bar Mitzvah of Master Louis, son of Mr. and Mrs. Robert Lefkowitz, will take place to-morrow at the synagogue, Kehllath Jeshurun, East Eighty-fifth street.

MARRIAGES

CINER—SHAFF.—A very pretty wedding was solemnized at Vienna Hall on Sunday, June 18, when Miss Sadie Ciner was united in marriage to Mr. Carl Shaff, Rev. Dr. H. P. Mendes, minister of the Spanish and Portuguese Synagogue, officiating. There was a large number of relatives and friends present, among them being Mr. and Mrs. David Shaff, Mr. and Mrs. S. J. Silverman, Mr. and Mrs. Louis L. Grey, Mr. and Mrs. Joe Shaff, Mr. and Mrs. Louis Lehr, Mr. and Mrs. Sigmund Hirsch, Mr. and Mrs. M. Brody and son, and Mr. and Mrs. Victorias.

WEISS—GILBERT.—Mr. Isadore H Weiss and Miss Jennie Gilbert were married at the synagogue of Mount Zion Congregation June 25. Rabbi Greenfield and Cantor Goldman officiated.

BARMAN — BAKER.—On Thursday, the 22d of June, Mr. Samuel Barman to Miss Rose Baker, were married at the Herrnsstadt by Rabbi Samuel Greenfield.

APPLE—WOLF.—On Tuesday, June 20, by the Rev. Dr. Silverman, Clara Apple to Edward H. Wolf, of St. Louis, St. Louis papers please copy.

HOISCH—ENGELMAN.—On June 25, 1905, by the Rev. Raphael Benjamin, M. A., of Keap Street Temple, Brooklyn, Martha Engelman to Philip Hoisch.

LEVY—WERTHEIMER.—On June 25, 1905, by the Rev. Raphael Benjamin, M. A., of Keap Street Temple, Brooklyn Miriam Wertheimer to Sidney Levy.

JOSEPH—SANDERS.—On June 25, 1905, by the Rev. Raphael Benjamin, M. A., of Keap Street Temple, Brooklyn Marie Sanders to Joseph Joseph.

LEVY—FINKELSTEIN.—The wedding of Miss Ida Levy to Mr. David Finkelstein took place Sunday afternoon last in the Forsythe Street Synagogue. Miss Rose Levy, a sister to the bride, acted as maid of honor, and the bridesmaids were Misses Rose Marks, Minerva Marks, Rose Wolfe, Anna Schwartzberg and Mary Stein.

The ushers were Messrs. Emanuel Levy, J. Probestein, Mathias Radin, H. Balkerman, Irving Pficker and Sam Brody.

A reception followed in Vienna Hall, at which the following guests attended: Mr. and Mrs. Moe Levy, Mr. and Mrs.

Greenberg, Mr. and Mrs. Sol. Feinberg, Mr. Myer Finkelstein, Mr. and Mrs. A. Finkelstein, Mr. Max Finkelstein, Mr. and Mrs. I. Levy, Mr. and Mrs. A. Copeland, Mr. and Mrs. David Levy, Mr. Aaron Levy, grandfather of the bride; Mr. and Mrs. S. Noveck, Mr. Harry Cohen, Mr. and Mrs. Max Levy, Mrs. B. Oppenheim, Mr. and Mrs. Louis Stadholz, Mr. and Mrs. Jos. Cohen, Mr. and Mrs. Moses Davis, and others.

BLANK—LICHTENAUER.—By the Rev. Dr. Schulman, June 18, Bertha, daughter of the late Mr. and Mrs. Myer Lichtenauer to Henry Blank.

MOSES—ROTHSCHILD.—On Thursday, June 22, at Delmonico's, by the Rev. F. Desola Mendes, Miss Irma Rothschild to Leahman S. Moses.

HARRIS—KASTEL.—Mr. Jessie Harris to Miss Anna Kastel, were united in the bond of matrimony Sunday, June 25, at the home of the bride, 161 East 103d street, by Rabbi Samuel Greenfield.

BIMBERG—DREYSPOL.—On June 25, 1905, by the Rev. Raphael Benjamin, M. A., of Keap Street Temple, Brooklyn, Birdie Dreyspool to John K. Bimberg.

LANES—BLASENSTEIN.—Mr. Maurice R. Lanes and Miss Bertha Blasenstern were married on the 25th of June at Mount Zion Congregation, 113th street, by Rabbi Samuel Greenfield and Cantor J. B. Goldman.

OBITUARY.

LEVY.—Miss Bertha Levy, who died at the age of sixty-five, was buried at Washington Cemetery, Monday, June 26. The funeral took place at the house, 307 West 113th street. Rabbi Samuel Greenfield officiated.

Dedications.

A monument was dedicated at Mount Nebo Cemetery Sunday, June 25, in memory of Miss Johanna Fischer. Rabbi Samuel Greenfield conducted the service in the presence of a large assemblage of friends and relatives.

An annual gathering of friends and relatives of the late Mrs. Doris Shaw on Sunday, June 25, on the grounds of Chevra's B'nai Lesle witnessed the unveiling of a monument dedicated to the memory of the departed. Rabbi Samuel Greenfield officiated.

At Acacia Cemetery Sunday, June 25, a monument was unveiled to the memory of Mr. Solomon Levy. A suitable address was delivered by Rabbi Samuel Greenfield.

BROOKLYN.

Jamaica Synagogue.

The first Hebrew congregation of this place has broken ground for the erection of a synagogue on their property on North Washington street, adjoining the Veteran Firemen's Hall. At a meeting of the society a number of its members assembled upon the property and after a few preliminary remarks, each person present had the honor of digging a shovelful of earth toward excavating for the foundation. The edifice will be 40 by 60, and the site is centrally located and is the first synagogue that has been built in this place. The event took place on June 20th. Mr. E. Spitzer, the first president, dug the first shovelful.

New Jersey.

Greenville.

At a meeting Sunday of last week, of the Ladies' Auxiliary of the Ohab Sholom (Lovers of Peace) Society of Greenville, they presented \$400 to the building fund of the Ohab Sholom Society. The building of a synagogue is being considered by residents of Greenville of the Jewish faith, who are anxious to have their own place of worship. Lots have been purchased on Warner avenue, between Ocean and Jackson avenues, and plans are being considered for the building, which will begin next spring. It has not yet been decided whether the congregation, when organized, will be of the orthodox type or reformed order of worship. A picnic is planned for the latter part of July, the proceeds of which will be used for the building fund.

Better Than Spanking.

Spanking does not cure children of bed wetting. If it did there would be few children that would do it. There is a constitutional cause for this. Mrs. M. Summers, Box 248, Notre Dame, Ind., will send her home treatment to any mother. She asks no money. Write her to-day if your children trouble you in this way. Don't blame the child. The chances are it can't help it.

IN THE THEATRES.

As the special feature for the coming week, Mr. Proctor will offer at his 23d Street Theatre Robert T. Haines and company in their one-act drama, "The Ingrate," written by Genevieve Haines, and which is sure to prove a good drawing card. Mr. Proctor will offer as the extra attraction Miss Emma Carus, late prima donna of "Woodland."

For the week of July 3d at Proctor's 125th Street Theatre the attraction will be Mr. Ramsey Morris' thrilling drama entitled "The Tigress," which was written for Selena Fetter Royle.

The reappearance on a Broadway stage of that gifted actress, Rose Coghlan, is to be recorded with pleasure. Miss Coghlan is not seen often enough in New York. Mr. Proctor, however, at his Fifth Avenue Theatre will give her an opportunity next week to revive one of her best remembered triumphs by appearing as Stephanie, that crafty adventuress in "Forget-Me-Not." There is every reason to look for a brilliant engagement. Miss Coghlan will have excellent support.

The Proctor company permanently located at the Fifty-eighth Street Theatre, for the week of July 3d will present Dodson Mitchell's historical drama, "Paul Revere."

A Generous Offer.

Messrs. Krakauer Bros., the well known piano makers, of 113 East Fourteenth street, New York City, having a number of square pianos in stock, have kindly offered to donate them to any charitable institution in need of a musical instrument. One of these was donated to the Cripple Children's East Side Free School, and Messrs. Krakauer have received the following letter of thanks in return for their kindness. The Crippled Children's East Side Free School.

29 Montgomery Street.

Messrs. Krakauer Brothers, 113 East Fourteenth Street, City.

Gentlemen:—Your generous kindness to the Crippled Children's East Side Free School in supplying and forwarding a piano, stool and cover to the summer home at 150 Third avenue, Long Branch, N. J., is very highly appreciated by the board of directors of the society, who have instructed me to thank you very cordially and sincerely for your generosity and interest. I believe that the knowledge of having contributed so much pleasure to the vacation of our unfortunate charges will be more gratification to you than any words of ours; nevertheless, I assure you that we are very, very grateful. Very truly yours, (Signed) CARRIE M. SELIGMANN.

Mrs. A. Seligmann, 780 Park ave., N.Y.C., Corresponding Secretary.

Any other charitable organization desirous of possessing one of these handsome instruments can receive one by applying to Messrs. Krakauer Bros., 113 East Fourteenth street, City.

Establishing New Congregations in Texas.

The following is an extract of the Rabbi Alfred T. Godshaw's "Report Upon Circuit Work in Texas." Considerable field work has been done in the State of Texas through the zeal and devotion of the various Rabbis who gave themselves to the task of looking after the religious life of the small communities in their vicinity before the Circuit Department joined them in the work. Not only have the Rabbis sent teachers from their schools and literature and leaflets to the different towns, but they themselves have given their own time and efforts toward looking after the religious life of the various communities.

Rabbi Cohen of Galveston has given much attention to work along these lines, as have also Rabbi Friedlander of Beaumont, Rabbi Rosenstein of Austin and Rabbi Faber of Tyler, in their respective vicinities. Through the co-operation of the Rabbis and the Circuit Department, this work has been extended during the past year. At times the arrangements made have lapsed, due to the press of work of the ministers in their own communities or through occasional indifference of the towns, but the Rabbis have spared neither time nor effort in their endeavor to upbuild and strengthen religious life in the surrounding communities.

During the past year services have been conducted in Greenville by Rabbi

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to popularize the Smoked Fish industry, is that of Meierdiercks & Co., 518 East Nineteenth street. This firm stands at the head of the list for fair and honorable dealings and for the products of their establishment.

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Our many out of town subscribers who are interested in the delicatessen or grocery trade, will do well to write or consult the firm of Meierdiercks & Co. for anything in their line.

Madame Georges Halphen, who died in Paris a fortnight ago, was the daughter of M. Salomon Stern, the founder of the banking house of that name, and the grandmother of Baroness Edouard de Rothschild. As president of the Lying-in-Charity she took a warm interest in the poor.

Herr Siegfried Marcuse, who died recently in Berlin at the early age of thirty-seven, planned and constructed the important Ottavi Railway in German Southwest Africa. He continued the work during the Herrero rising and eventually induced the German Government to contribute toward the cost.

A street in Alt-Schoenefeld, near Leipzig, Germany, has been named after the late Prof. Dr. Moritz Lazarus, the eminent savant who had property there.

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Greenburg of Dallas; in Nacogdoches by Rabbi Jacobson of Shreveport; in Hallettsville and Palestine by Rabbi Barnstein of Houston; in Rusk and Lufkin by Rabbi Faber of Tyler; in Gainesville by Rabbi Jasin of Fort Worth, and in Navasoto, Marlin, Calvert and Bryan by Rabbi Wohlberg of Waco. He has devoted a great deal of his time to neighboring communities and it is owing to such unselfishness and devotion on the part of Rabbi Wohlberg and the other ministers that there exists that spirit of Judaism which is evident throughout the State.

In some cases it was impossible to arrange services because the congregation would not meet for worship on any other than Friday evening. At Hallettsville and at Marlin the congregation have leased and fitted up halls to be used as places of worship and Sunday school rooms. At Gainesville services are conducted regularly by Mr. Sheline, who is also teacher of the Sunday school, and an occasional lecture given by Dr. Yeibel. In Palestine, services have been conducted by Mr. Winner, and in Marlin by Mr. Ginsberg and Mr. Bykofski. Hempstead has regular services conducted by Mr. Schwartz. The congregation at Fort Worth reorganized a year ago through the efforts of the Department, has made much progress under the leadership of Rabbi Jasin, and the erection of a Temple is under consideration. With the continued co-operation of the Rabbis and the Circuit Department, and the deep interest in Jewish matters on the part of the various communities, Texas bids fair to rival some of the older sections as regards interest in all that pertains to Judaism.

THE MUTUAL RESERVE WINS.

Attempts to annoy corporations, and interfere with their business by the service of subpoenas requiring the production in court of their books and papers have been frequently made, and too frequently submitted to. The most recent attempt of this sort was in a case in the United States Circuit Court against the Mutual Reserve to compel it to produce its books and records covering substantially the entire quarter of a century of its existence. Under the advice of council the Mutual Reserve refused to comply with this subpoena, and thereupon a motion was made to punish the officer upon whom it had been served for such failure. The motion was denied in an emphatic opinion by Judge Lacombe, which will serve as a guide for other companies when similar attempts to annoy them are made. The opinion states: That it is grotesque that such a subpoena should ever have been taken out, and consequently the motion to punish for failure to bring all the books into court is denied. The complainant could only call for such books as were relevant to the issues raised.

The Mutual Reserve Life Insurance Company is a well established concern and transacts its affairs in a manner beyond reproach or suspicion, and as a result its business is increasing by leaps and bounds. On Jan. 3, 1905, it had a policy reserve of \$4,397,988, and during 1904 the company gained in full legal reserve business, \$6,797,601.

Meierdiercks & Co.

An article of almost daily consumption in most Jewish families is smoked fish or preserved fish, and the trade has in the last decade grown to enormous proportions, probably due to the great increase in the Jewish population in this city and vicinity.

A reliable firm that has been established more than fifty years and through whose painstaking efforts have tended

THE CHILDREN'S COLUMN.

My Bedfellow.

I'm not afraid to go to bed—
Although I'd like to stay—
I go to sleep in all the dark
The same as if 'twas day.

The stars come out and wink and blink,
The friendly moon shines bright;
A little child who loves them all
Is not afraid at night.

I might be just a wee bit scared
And lonesome, but, you see,
Dear dolly is my bedfellow,
And snuggles down with me!—Bazar.

The Ten Commandments.

IV.

MY DEAR CHILDREN:

This Fourth Commandment is a difficult one to observe rightly for various reasons. Let us think of some of them:

(1) We are living, not in a Jewish but in a Christian country, under Christian laws, where of course, the habits and customs of the people are made for the convenience of a Christian community. Thus, on Sunday—the Christian Sabbath, the whole country takes its rest we are surrounded by what I may call a Sabbath atmosphere—Business is suspended, shops are shut, places of amusement closed, and the houses of worship stand open for those who like to enter, with iron tongues proclaiming what day it is “from dewy morn to dusky eve.”

But our people have to take their rest amidst the work and amusement round them; it is as if we were trying to read a solemn book in front of the City Hall at mid-day; you know how difficult that would be! The rich or the idle are noticed by amusements of every sort, and the poor by necessity—for they are constantly constrained to spend their Sabbath day in completing the work of the week, thus disregarding God's laws.

Better would it be for both if they could take their pleasure and their work on another day. For you know the old rhyme, that says, justly enough:

“A Sabbath well spent
Brings a week of content.”

Now we come to another difficulty. As I said before, we are told not to work on the seventh day, but to rest. Well, this word has many interpretations. What might be rest to one would only be unutterable tedium to another.

For remember we do not merely ask for repose, such as a night's rest gives us, but the rest of recreation.

An old person would take this recreation in sitting still, a young one would want—well, children you can answer this question?

A walk, change of scene, a game, even a little work about the house would not come amiss—anything might be better than sitting in an arm-chair, with your hands folded before you. Do not let us think for one moment that innocent recreation, which is not giving work to other, whose Sabbath it may be, can be wrong, and do not let us all insist in spelling Rest in one way.

For remember that we feel very much bored with ourselves, and all the world besides, we shall not be obeying God's laws.

True recreation, as I have said

over and over again, implies change of occupation, and I insist that, without true recreation, we cannot keep the Sabbath properly.

Let us think of some means we may use for change and recreation on the Sabbath day.

- (1) Reading.
- (2) Listening to music.
- (3) Looking at pictures and works of art.
- (4) Congenial talk.
- (5) An innocent game of play.

If possible a walk into the country, learning something about flowers, plants and animals.

We have been only thinking of our selves hitherto, but what does our Commandment say:

“Six day shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work, thou, nor thy maid, servant, nor cattle, nor thy stranger that is within thy gate.”

Jews are very kind to their Jewish servants, and give them as much rest and recreation as possible, and I trust they are equally kind and considerate to their Christian servants. For remember, that they too, have a Sabbath day, although it is not our seventh day, and they too, want refreshment for body, mind and spirit.

Dear young Jewish girls, when you grow up, if you should ever have a little Christian maid, let her rest from work on her Sunday, or if you should be a fellow-servant with a Christian girl, do her share of work on her Sabbath, as she may very probably do yours on your Sabbath.

Remember the stranger within thy gate. God's laws were not only made for His own people but for the stranger.

And do not think that you can be pleasing God by neglecting to do your duty, or refusing to do an act of kindness on the Sabbath day. Do not give up nursing a sick friend, or helping an over-worked Christian servant, or taking your turn in any duty which cannot be left for another day. The mere keeping to the letter of the law is not enough, waken your spirit, so that you hear God's voice through the letter, telling you what you should do when you are in doubt.

Now, we will not close this little talk about the Sabbath without giving a thought to the poor animals.

Their recreation must mean bodily rest.

Let them have it, whenever they can.

Dear children, remember that much play for us may mean a great deal of more work for others, and should we not be considerate of those others, even though they are the poor, weary, patient horses, who for one day in the week ought to be allowed to stand without their harness.

And, let us make the seventh day holy and consecrate it to God by thinking some good thought, by saying some cheering word, or by doing some kind action on that day.

Sing a song of laughter
Every day in the week—
It will bring a pretty face to you
And a dimple on each cheek,

First Tramp—(who with his companion is laying under a haystack smoking) Do you think we would feel strange in heaven.

Second Tramp—Certainly not, we would be de only ones dat would feel to home. Heaven is a place of eternal rest ye know.

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A man being asked what he had for dinner replied: “A lean wife and the ruin of man for sauce.” On being asked for an explanation it appeared that his dinner consisted of a spare rib of lamb and apple sauce.

“I say Sambo can you answer dis thunnudrum? Supposin I gib you a bottle of whiskey corked shut with a cork: how would you git de whiskey out without pulling de cork or breakin' de bottle?” “I gibs dat up.”—“Why push de cork in. Yak yah.”

Mother—Jonny, you musn't go in to the next yard to play with that Binks boy, he's very rude.

Jonny—(ten minutes later heard calling over the wall) I say Binks, Ma says I cant go over there in your yard 'cause you'r rude, but you come over here. I ain't rude.

“My crown is in my heart not on my head; Not decked with with diamonds and Indian ston Nor to be seen; my crown is called content; A crown it is that seldom kings enjoy.”

As I was going over Brooklyn Bridge I looked down and saw a boat; it was crowded with people, but there wasn't a single person on it? They were all married.

Conundrums.

Who is the greatest chicken thief spoken of in Shakespere? Macbeth; because he did murder most foul.

Which musical instrument is the most moral an upright piano.

Why is the letter “k” like flour? You can't make cake without it.

How can you shoot 120 hares at one shot? Shoot at a wig.

If there are five birds on a tree and a hunter kills two of them and they fall down, how many are left in the tree? None—the rest flew away.

What state is the title of a young lady? Miss.

What nation is most talked off Mrs Carrie.

What state is a grain grown in the United States? R 1 (rye.)

If a farmer can raise 250 bushels of corn in dry weather, what can he raise in wet weather? An umbrella.

What letter is the centre of gravity? The letter V.

What time is it when the clock strikes 13? Time for the clock to be fixed.

What lake is used to season food? Salt.

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LITERARY.

Songs and Prayers for the Sabbath Eve by Rev. Solomon Baum, Cantor of Temple Beth Israel Bikur Cholim. New York: Published by the author.

There was a time when every Jew was acquainted with the melodious singing at the various services in the synagogue. The observant Jew took a delight in being able to follow the service and congregational singing was a reality and if there was a choir the congregation sang with the choir. The situation is changed now. We still go to the synagogue and temple, but instead of actually participating in the services listen to the chanting of the cantor and to the singing of the choir. We no longer pray but are being prayed for.

In order to stimulate the study of Jewish melodies the Rev. Solomon Baum, the cantor of Temple Beth Israel Bikur Cholim has composed a *Service of Song and Prayer for the Sabbath Eve*. Cantor Baum has strictly adhered to the traditional melodies and by his skilful setting shows how beautiful they are. The *Lecho Dod* with which the book opens truly makes us realize the beauties of the Sabbath day, and right throughout the book there runs a theme of exaltation which causes us to understand the Sabbath delight of which we hear so much, but which is practised so little.

The book is intended both for the Temple and the Home, and Cantors and Choir leaders might with profit substitute some of its compositions, for the operatic music which has displaced the tunes we loved so well in the days of our youth.

As for the home the rendition of the melodies on the piano accompanied by a sweet voice will convince a family that Jewish melodies are as beautiful, if not more so, than an ordinary coon song, or *Ora Pro Nobis* or *Ave Maria*.

It is said that rabbis and cantors are terribly jealous of each other. Not being either, I cannot tell. But in expressing an opinion of Cantor Baum's work it is to be hoped that cantors will for once belie their reputation in this respect.

We bespeak for *Songs and Prayer* every measure of success and trust that it will serve to foster and promote the study of Jewish music.

I. L. B.

Russian Fables and Poems, by Ezekiel Leavitt, with an introduction by Dr. L. A. Alexander, New York.

Mr. Leavitt, who is well known to our readers, has issued a little book containing a number of interesting poems and fables all written in Russian. Competent critics state that the poems are in a Byronic vein, and that some of them remind one of Poe. As for the fables, they are said to be the equal of Kriloff, and I fully agree with them.

Some of the poems are "To a Friend," "Why," "To the Executioner," "To My Brother Zionists," and each one of them is worthy of careful reading.

The fables include "The Swine," "The Lion and the Dogs," and in each of them the point is well driven home.

The Russian colony in New York is always eager to parade its knowledge of Russian, and their "patriotism" not only shows itself in the drinking of innumerable glasses of tea, but also in many instances teaching Russian to their children born in this country. It is, therefore, but reasonable to expect that they should to encourage Russian literature.

Mr. Leavitt, too, writes in Hebrew

and Yiddish and all-round has won for himself a prominent place in Jewish literature.

The publication of this booklet throws an interesting light upon the workings of the Russo-Jewish mind. Mr. Leavitt continues to write in Russian in a country whose language is English. The majority of people acquainted with his writings and knowing his powers would prefer his writing in the vernacular. Until that time comes, I presume we have to contend ourselves with the Russian and can only express the hope that someone will translate for us his fables and poems into English and so make it possible for us to enjoy their beauties.

M. R.

The Book of Daniel and Esra with a Hebrew translation and Comments by Rev Nachman Heller. Published by the author.

A reviewer is very much like a doctor. The latter is very often compelled to give a disagreeable medicine to or to operate upon a very dear friend and even sometimes upon his own flesh and blood. This pains and grieves him very much, but it has to be done for it is at the call of duty. The same holds good with the reviewer when an acquaintance of his writes a book and he is desirous of giving his real views. He would rather remain silent than give an adverse criticism, but stern duty compels otherwise. *Amicus Plato, amicus Socrates sed praehonoranda veritas*. My friend is Plato, my friend is Socrates but above everything else is the truth.

These thoughts occurred to me as I perused the book written by one I am acquainted with and who is known as a good Talmudist and an old Maskil.

The Hebrew translation is not very good because: 1) Not completely understanding the Aramaic words and idioms he has rendered a false and very often a ridiculous translation. (See Daniel Chapters, ii, 5, 8, 15; iii, 14; v, 5; vii 6, 9, 21, 25; viii, 15, 19; Esra Chapters iv, 10, 11, 13, 17; v, 3, 8; vi, 8; vii, 12, 23;) 2) Instead of translating word by word the author makes use of empty phrases which are not quite clear and there are some grammatical mistakes. (See Daniel Chapters ii, 9, 10, 11, 25, 27, 29, 34, 40; iii, 15, 16; iv, 9, 10, 12, 14, 16, 18, 19, 20, 28; v, 1, 7, 8, 9, 14, 15, 16, 20, 25, 27; vii, 12; viii, 6, 27; Esra, Chapters, iv, 7, 22; vi, 4)

3) Why the comments are entitled, "Mercy in Justice" (Daniel) and "The Help of Israel" (Esra) I don't know. These comments are very often valueless and the following verses are simply ridiculous. (See Mercy in Justice: i, 7; v, 16, 24; vi, 5; viii, 15; ix, 4, 25; x, 45; xii 11. The Help of Israel, vi, 22).

President Roosevelt's letter is a very friendly one but I don't see its connection with Daniel and Esra. The same can be said of the other letters and poems. With the exception of the letters from the great Rabbi Reifman all the others have no literary or historical value and poems are not poetry.

Still the book is not without a certain value and I hope that when a second edition is published many of its faults will be remedied and the author will have made the much needed corrections.

The Way of Life: Constitution of the B'nai Moshe. New York.

The Way of Life is the title of a small pamphlet containing the constitution of the society of which Achad Haam, (Asher Ginzburg) was the founder and leader. It has been issued by two of his disciples, is mainly written by Achad Haam and already

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gives evidence of the spiritual and moral maxims which Achad Haam developed in his later works and which have made him famous. *The Way of Life* is well written and is logical, but I don't quite understand why the editors in their introduction should have clothed it in a mantle of mystery and in a Cabbalistic toga. Achad Haam is certainly a good publicist and at times not a bad thinker, but he is not a prophet nor "the son of a prophet."

Why talk of him in the manner the Chassidim speak of the *Baal Shem*?

Among the books received are "The Russian Jew in the United States." Planned and edited by Chas. S. Bernheimer, Ph. D. Price \$2.00 net and published by The John C. Winston Co., Philadelphia; also the Tenth Volume of the Jewish Encyclopedia.

EZEKIEL LEAVITT.

Baldwin's Fairy Reader. Adapted from Grimm and Andersen by James Baldwin, Author of Baldwin's Readers, Fairy Stories and Fables etc., Cloth, 12mo., 190 pages, with illustrations. Price, 35 cents American Book Company, New

York, Cincinnati, and Chicago. Ten of the famous fairy stories that for hundreds of years have given pleasure to both young and old appear, rewritten in simple form for first year pupils, in this volume of the Eclectic School Readings. The expressions are such as will be easily understood by the youngest, but the main thread of each narrative is left unaltered. There is no pleasanter method of learning valuable lessons of obedience, gentleness, contentment, and kindness than in these stories, which should be known and read by all children. Those who have learned to read with some fluency in any standard First Reader will have no difficulty with this book. New words are put in lists at the head of each section. The illustrations are numerous and attractive.

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Entered at the Post Office at New York as Second Class Mail Matter.

NEW YORK, JUNE 30, 1905.

Friday, Sivan 27, 5665.

שלח לך

Subscribers who are, going to Europe for the summer, or leaving home to visit watering places or for other purposes, can have their papers sent to them, without any additional charge, during their absence. Addresses may be changed as often as desired.

Bigotry is stone blind.

The first day of Rosh Chodesh Tamuz will fall on Monday, July 13.

If the Hebrew Standard does not reach you regularly, kindly notify us to that effect.

We do not want a thing because it is good, but we call it good because we want it.

The diplomatic world is of the opinion, that there is absolutely no limit to the duplicity of Russia.

Gentlemen: Above all else cultivate humility - From an undelivered address to the Cincinnati Rabbis (?), about to be graduated; by Emil G. Hirsch.

Derech Eretz would be much better.

If those "who preach the gospel - first to the Jew" wonder at the "stiff-neckedness" of the Children of Israel, they can solve the enigma not alone by reading the pages of history made famous by Christian acts of violence and brutality, but also by perusing the columns of the daily press and noting "Christian" Russia's barbarous persecution of Christians as well as of Jews.

The offer of Messrs. Krakauer Bros. to present a square piano to any charitable institution and to which reference is made in our news columns, is deserving of every commendation. Many an institution would like to possess a musical instrument but cannot possibly purchase one because of lack of the necessary funds. In thus coming to their aid Messrs. Krakauer are rendering a distinct service for which the community should be grateful.

The day of Independence which falls on Tuesday next, brings back to our memory the fundamental principles upon which the country was established. The great men who drafted the Declaration of Independence labored wisely for it was patent to them that without liberty and freedom America could not possibly become the prosperous country it is now. The future of the United States depends upon the manner in which we live up to the principles enunciated in that historical document.

Our Modern Spies.

ידבר יי אל משה לאמר שלח לך אנשים ויחורו את ארץ כנען אשר אני נתן לבני ישראל "And the Lord spoke unto Moses saying: Send thou out some men that they may spy out the land of Canaan which I give unto the Children of Israel; one man each of every tribe of their fathers shall ye send, every one who is a prince among them, etc., etc.—Numbers, XIII. 1, 2.

IN the section of the Pentateuch, from which the above passages are quoted, we are told that the Children of Israel, after a tiresome journey of nearly forty years in the wilderness, had at last come near the land which the Lord had promised to give them. And in order to convince them of the fertility, productiveness, and the other good qualities of the land in which they were about to establish their future and permanent homes, He suggested to Moses to send out spies for the purpose of exploring it. Moses did so. He selected the chief, the prince of every tribe, and sent twelve men with certain instructions, namely to see the land—what it is and the people that dwell therein, whether they be strong or weak, whether they be few or many, etc.

Ten of the spies brought a very discouraging report; although there was truth in it, yet the attitude which they assumed while telling it, and the way they described it, were calculated to intimidate and frighten the Children of Israel. "We did," said they, "find the land flowing with milk and honey. Nevertheless, the people that dwell in it are strong, and the cities are strongly fortified. We saw there giants, etc."

The effect of that report was not lost. The Children of Israel became agitated, boisterous, and unruly. Two spies of the twelve, however, namely Joshua, the disciple of Moses, and Caleb, the prince of the tribe of Judah, were diametrically opposed to the other ten. Their report was intended to infuse into the hearts of the people, courage, fortitude, and trust and confidence in God and in the guidance of Moses.

So we plainly see that among the מרגלים spies that Moses sent to Canaan were three different characters. Ten of them were bent on mischief. They firmly resolved to bring each a report as would injure the cause of Israel and frustrate the plan of Moses. What was their motive for such false steps? What their reason was for such a resolve we cannot tell. The wicked can seldom advance any reason for his wickedness. Our sages say: עבירה גוררת עבירה, "One sin produces another sin." Why does one take delight in traducing his neighbor and tarnishing his reputation? Simply because antipathy, groundless hatred and selfishness are deeply rooted in his heart. The wicked man who loves no one but himself, cannot see others prosper, and he will continually attempt to harm them. Such was the case with the ten מרגלים spies.

The two spies again, namely Joshua and Caleb were not influenced by the ten. They heeded the Commandment: לא תהיה אחרי רבים להצות, "Thou shalt not follow the majority in their evil designs." Their deportment may serve as a lesson to committees who are appointed by Congregations or societies to represent them in some important transaction. The minority members of the Committee should never go with the majority if convinced that the resolution of the former be detrimental to the welfare of the whole body.

The Scriptural narrative of the spies does also hold forth to us a mir-

ror in which we clearly behold a reflection of the religious life of our present age, and more especially of that of this country. What the promised land was to the Children of Israel, Judaism is to our people, a rich and vast territory, a safe haven which can afford us peace and happiness. This territory is to most of our people an unexplored region, knowing nothing of its nature and character. They engage מרגלים spies to scrutinize and investigate it. These spies are supposed to be the princes in Israel, yes spiritual guides and leaders of Congregations.

These מרגלים are also divided into three classes. The one class which is most numerous speaks in the words of the ten spies of old: "We have entered the land. We have familiarized ourselves with Judaism. We have found it an excellent religion." But it contains precepts which are as inaccessible as gigantic fortifications. There are commandments in Judaism which do by no means correspond to the spirit of our present century. We are commanded to observe the Sabbath. How in the world can we do this? How can we neglect the best business day of the week? Judaism also imposes upon us dietary laws, restrictions in eating and drinking. Such laws they say are superannuated; we don't believe in a kitchen religion.

The report and description of Judaism which these spies, yes these spiritual guides have given, has wrought havoc in Israel. The Sabbath breakers have been multiplying, and the scoffers and scorners of our faith have become innumerable.

It is true that there is also in this country, a second class of spies, or spiritual leaders, who like Joshua, Moses' disciple, keep neutral and don't deviate from God's precepts and from time-honored customs. Yet this kind of spy is very scarce, and besides that, they never attempt to impress the people with their convictions.

In our present day we are greatly in need of spiritual guides like Caleb who fearlessly stepped forward and see the people at rest.

So should the third class of spiritual advisers be. They should earnestly, energetically and untiringly stem the tide of irreligiosity and godlessness which emanates from spies of the first class. With such men as Caleb at the head of our Congregations they will surely enter the promised land of Judaism, and they and their children will inherit the blessings of our holy religion.

At Last!

DRIVEN to despair beyond description, the Jews of Lodz have at last risen against their oppressors, and it is fair to presume that the Jews of other Russian cities will, too, make a bold stand in their own defense. Though nearly 400 Jews have been killed in Lodz, yet the sacrifice these people have brought will convince the oppressors that the time has gone by that Jews could be ruthlessly slaughtered and when the Jew permitted himself to be butchered without making any stand. The shedding of so much blood may be regretted, but it was absolutely necessary.

It is now the bounden duty of Jews in other parts of the world to come to the assistance of their brethren in Russia, and make it possible for them to continue this struggle for liberty.

(For the Hebrew Standard)

A Disgraceful Episode.

PROF. C. LEVIAS, of the Hebrew Union College, has been dismissed, because Dr. Kohler, the president of the college, stated that he, Prof. Levias, was working contrary "to the spirit of the college." From authoritative information we learn that the charges against Prof. Levias were really based upon the fact that he was a Zionist, and that he was instructing the students in real Judaism. Another professor, Prof. Feldman, also a Zionist, was to have been dismissed, but the Alumni Association entered such an emphatic protest that, for the present, no steps in that direction have been taken.

We would not comment upon this action of the authorities of the Hebrew Union College, were it not for the undoubted evidence that Dr. Kohler is actuated more by petty spite than in the cause of religious education, and that despite his professed liberality, his persecution of Prof. Levias smacks of the bigot. Prof. Levias is a man deeply imbued with the Jewish spirit. He has no sympathy with Dr. Kohler's "scientific Judaism," and in that spirit, with the warm approval of the late Dr. I. M. Wise, he has been working in the Cincinnati institution for the last ten years. In reply to an inquiry as to what is the spirit of the college, a student said that for the present it was to obtain half a million dollars, and after that there would be no spirit.

To dismiss a man and instructor in a Jewish institution of learning because he has been endeavoring to inculcate a deep Jewish spirit among those who are to be the future leaders of congregations, and because he believes in a movement which has for its object the amelioration of the condition of our persecuted brothers, and which since its existence, it must be admitted, has done more to infuse a Jewish spirit than all the combined graduates of the Cincinnati College have been enabled to accomplish, is a procedure which cannot be better characterized by any other words than by disgraceful.

Prof. Levias is a scholar, and for a decade has given his best services to an institution, the managers of which to say the least should have been more grateful than they have shown themselves to be. His dismissal will not redound to the credit of Dr. Kohler and his associates, but they will receive the well-merited scorn of all fair-minded people who are absolutely disgusted by their action.

I L. BRIL.

Peace(?)

THE battle of New Orleans was fought after peace had been declared between England and this country. At that time there was no cable to announce the declaration. At the present time, with all modern telegraphic facilities at hand, peace between Russia and Japan is being talked about. Commissioners are being selected, and yet the Japanese and Russian armies are pegging away at each other in the field, slaughtering more and more of their soldiery, and bringing added sorrow and desolation to numberless families. And this is "peace!"

THE MIRROR.

Dr. Abram Geiger and Rabbi Gedaliah Tiktin were not on friendly terms on account of Geiger's reform principles.

They were both invited to a dinner. Dr. Geiger appeared first upon the scene, and when Rabbi Tiktin appeared, Geiger arose and proffered his hand to Rabbi Tiktin which the latter cheerfully accepted.

The host subsequently remarked to Rabbi Tiktin, that it afforded him great happiness to have brought them together at his house and was personally gratified that he had greeted Geiger so cordially.

Rabbi Tiktin replied: "I am following the words of the Psalmist,

למען אחי ורעי אדברה נא שלום בך "for the sake of my brethren and friends, I greeted him with words of peace," but, when it comes to religion and to that which appertains to the House of God then

למען ביה ד' אלהינו אבקשה טוב לך "I seek only that which is good for Judaism."

One of the Sunday papers gives an interesting account of Jewish weddings on the East Side, and explains how wedding finery can be rented for the occasion. One of the accompanying illustrations gives the Hebrew sign hanging over the shop-door, which I present as a literary curiosity:

התן יקלה צ' ראש

Some wicked wag suggests that the Hebrew must have been dictated by one of the "half-baked."

Upon King Alphonso's visit to England, the Spanish and Portuguese Jews presented him with an address, to which the Jewish Chronicle says, he returned no answer. I do not think that if King Alphonso were to come to America, the Spanish and Portuguese Jews of this city would be weak enough to imitate their snobbish compatriots across the ocean. I am of the opinion, that a request to King Alphonso that his government should return to the Jews, the property of which they were robbed some four centuries ago, have been more would appropriate. They could waive the interest.

Frank Moss met Abe Gruber going down in the elevator one day last week.

"I often wonder," said Mr. Gruber, "that your Society for the Prevention of Crime doesn't get after the Turkish baths."

"Why should they?" asked Mr. Moss, with a surprised air.

"Why," replied Mr. Gruber; "every one of 'em should be run in for maintaining a sweat shop and a pool room."

It is said that a small Oklahoma church was sadly in need of repairs, and a meeting was held with a view of raising funds for that purpose. The minister having said that \$500 would be needed, a very wealthy but stingy member arose and said he would give \$1. Just as he sat down a large piece of plaster fell from the ceiling and struck him on the head, whereupon he hastily arose and said that he had made a mistake—that he would give \$50. This was too much for an enthusiastic deacon present, who, forgetful of everything, called out fervently: "O Lord hit him again! Hit him again!"

It would do no harm if a piece of plaster would occasionally fall upon the heads of some of our wealthy

FROM THE GHETTO TO WEST POINT.

The Career of Lieut. Nathan Horowitz.

AN old stock charge of the Anti-Semites is that the Jews, as a rule shirk military service. The fact that thousands of our co-religionists have shed their blood on the battlefields of the world seems to be forgotten. Particularly is this charge made against the Russian Jew, but even in their case, notwithstanding the fact that in the Russian Army the Jewish soldiers are treated abominably, the quota of recruits from the Pale of Settlement is actually larger than the population calls for.

What follows is a sketch of the career of an East Side boy who was born in Russia and who graduated a week or two ago from West Point. He is a typical immigrant who has been metamorphosed into a sturdy American citizen, and who is ready to lay down his life for his adopted country. The story is told by a representative of the HEBREW STANDARD, who had an interesting chat with the young lieutenant.

Our representative called at the residence of Lieut. Nathan Horowitz and found him smoking a cigar and enjoying his *otium cum* after his labors connected with the passing of the exams. In reply to the question where he was born, he said:

"I was born in Sudsua, Kursk, Russia, *erev Shebuoth*, June 10, 1884. My father comes from the neighborhood of Vilna, and my mother was born near Poltava."

Inquiring whether he had any reminiscences of his early birth, he said: "Of my Russian home I have but a few faint recollections. I remember a journey we took from the centre of Russia, where I was born, to Ishan, my father's native village, a few miles away from Vilna, I remember an old *cheder* that used to be near my grandfather's house, and the pranks the boys used to upon the old *Melammed*. I remember the huge oven—a very necessary fixture in every Russian home—with bunks arranged around and on top of it—and what a treat it used to be to be allowed to sleep on it, with grandfather."

"Do you remember any incidents of your voyage?" he was asked.

"Yes," was the reply. "When I was about three years old, my father went to America. A year later he sent for my mother and my baby sisters and myself to join him. Though I was but four years old at the time, I still remember to the most minute detail some of the experience of that emigrant journey. The inspections, the vaccinations, the sickness, the loneliness, the dread—all present a horrible picture to me, even now."

They found refuge in the haven of every Jewish emigrant to America—the East Side.

"In what part of New York was your early life spent, and where did you receive your education?"

"I spent all my earlier days in this district, from which I was appointed to the United States Military Academy at West Point. About a year and a half was devoted to Hebrew studies before attending Public School. When I was eight years of age I entered as a pupil at Public School No. 7, and shortly afterward transferred to P. S. No. 20, from which I graduated in June, 1896. At the age of fourteen I completed my school course in six years.

One year was cut out because I had passed my examinations to the C. C. N. Y., from second grammar grade, instead of first, the diploma was granted me a year ahead."

"What were your parents doing in the interim?"

"My father in the meanwhile had started a small business of his own. He could not afford an office force, so I did all the clerical work after school hours. As the business grew I felt the need of office methods, and consequently devised some of my own. They were naturally very crude and inconvenient, because they were not uniform and did not tally with the methods used in the houses we dealt with."

"I suppose you had a good enjoyable time when you were a young fellow?"

"Not quite. When my first vacation from college came around I obtained a three per cent position as office boy with an exporting firm downtown, and studying their office methods, modified them to suit my father's business."

"How did you procure the appointment as cadet at West Point?"

"One evening in May 1901, while my father was reading the *Tageblatt*, he came across a notice to the effect that Judge Goldfogle was going to give a competitive examination for an appointment to West Point. I took advantage of this announcement and three weeks later received the appointment."

"I was admitted as a cadet to West Point on the 25th of July 1901, and graduated after completing my four years' course, June 13, 1905."

"Was there any prejudice against you while you were at West Point?"

"During my whole four years at the Academy, I have never been discriminated against because I was a Jew. In this Academy, where all stations of life are represented, high and low, where all States and Territories of the Union are represented from Hawaii to Porto Rico, I have never been treated differently than anybody else because of my race and religion. And why should I be? I am American like the rest of them are. I have sworn allegiance to my country and to my flag, and promised to serve and defend them faithfully and honorably. And so have they. What mattered race and religion upon this broad and democratic land of America? They are Celts, Teutons, and Latins—I am a Semite. They are Catholic, Protestant and Episcopalian—I am a Jew. As long as you are honorable, brave, generous, and show a grain of salt and good fellowship, you are treated accordingly. But if you show the least streak of 'yellow,' no matter what fond mamma or papa thinks of you—a fig for your virtues—you will have a hard time of it."

"Were you developed in your earlier youth?"

"At sixteen I was a pretty big boy; in fact, I had to shave every time I got my hair cut. I had accompanied some of our salesmen, carrying their bundles, and had watched them 'brace' the buyers when they came in town. I tried the game myself, and gained lots of experience, a little nerve, and 'cheek'—also taught me



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how to take a throw down philosophically, and that a cold eye, purple nose and cheeks, and a big chest are not so formidable after all. But with all that, I gained no orders. This however, did not discourage my father, who, when my second college vacation came around, sent me out on the road with a lot of his goods. I went out in the latter part of August the slowest period of the year. All the buyers were out of town on vacation trips, etc. It was very discouraging, but nevertheless I secured enough orders to repay my expenses and save a small surplus besides.

"I went out as far as Pittsburg before being ordered to return home. A fortnight still remained before the College would reopen. A foolish notion came to my mind—that of walking back to New York. I accordingly sent all my trunks home. With but an old suit of clothes on my back, a little money in my pocket, I started my tramp for New York. It took me in all about a week. Jumping on freight cars, sleeping in box cars with a newspaper to take the place of a feather bed, my shoes rolled up in my hat for a pillow; dodging yard policemen, 'hobbing' with other tramps were some of my "unhappy" experiences. To sum up, it was the most enjoyable six days ever spent in my life, and I wish I were allowed more space in order to tell of them in detail."

"Do you know any reason why a cadet should endeavor to conceal his religion while at West Point?"

"No. Let me tell you, whoever you are, if you have ever been ashamed to acknowledge your race or religion at any time, you have shown that damnable 'yellow' streak of cowardice in you, you can never eradicate this innate spirit. Even if you shouted from the housetops from now until the arrival of Messiah and proclaimed your adherence to the Jewish faith would you be relieved of this blur. It would not help you the least. For, you have shown the worst kind of cowardice—moral cowardice. And let me add that the friends you may gain (no I can't say friends, for such couldn't be real friends; let us say 'hangers on'), by this deception (and it is bound to be found out at once), are as 'yellow' as yourself. No honest and courageous man would think of associating with a man who was ashamed of the mother that bore him, and the hand that worked to advance him until he was enlightened enough to turn around and deny it."

"Did you experience any difficulty in obtaining leave of absence to attend religious services?"

"During my course at the Academy I was excused from attending Divine services on Sunday, and granted leaves of absence on Yom Kippur and

Passover in order to attend these sacred services."

"Have you any idea that the fact of your being a Hebrew will interfere with your advancement in your profession?"

"I am not *fromm* but I am proud of my religion, proud of my race, proud of the glorious history of Israel. But with all that I am proud that I am an American. I am proud to be a sharer in its benefits; I am proud of what it has done for me, and I am proudest of all of the fact that in my chosen profession I shall some day perhaps be able to make the greatest sacrifice a human being can make in fighting for it."

The Man in the Observatory.

LXXXIII.

WE often hear about the necessity of men giving personal service to great charitable and communal institutions, and of the importance of having such men who have the time and are so situated that they can give their attention to these worthy bodies.

While there are many men who have the time and are in a position to help along in this great work, there are few who have the inclination to do so. Amongst those few is a man who is the embodiment of an ideal worker. Mr. Henry Solomon fills the bill thoroughly. He gives his time and has the love for and the inclination to do work, and does all he undertakes with attention to the minutest detail in whatever duty is assigned to him; and he does it with a thoroughness which is now so proverbial. It is a pleasure to find men of this stamp, ready to undertake so much of this character of work, and at the same time carrying many of the burdens out satisfactorily.

Mr. Henry Solomon was born in Plymouth, England about fifty-five years ago, and was for many years in the necktie and feather business, in which he has been successful. He retired from business some years ago, and devotes himself and his means and his time to the service of the community.

He has for years taken an active part in the affairs of the Montefiore Home, of which he is Vice-President, was most active in the building of the Sanitarium for Consumptives at Bedford, and takes a deep interest in its progress.

He is a Director of the Charity Organization, of which Robert W. DeForest is President; a Director and also Secretary of the Society for the Aid of Jewish Prisoners, which has received much attention at his hands, is the First Vice-President and Chairman of the Building Committee of the New Jewish Protectory and Aid Society which is now preparing for the erection of a building.

Governor Odell appointed him a member of the Board of Managers of the Elmira Reformatory, and he is the Vice-President of that Board.

Mr. Solomon is a Director of the United Hebrew Charities and of the Hebrew Sheltering Guardian Society, and an active member of Temple Emanu-El. He is a man of fine temperament, has a heart as large as a house, and is possessed of excellent qualities, particularly those which fit him for the positions which he is now filling.

Mr. Solomon is married and has two children. He spends his spare time in the summer months in his cottage at Elberon, N. J.

curmudgeons whose contributions to our benevolent institutions are microscopic in comparison with their brobdignagian income, then the directors would pray: "O Lord hit him again!"

It is perfectly proper, that the Rabbi should occasionally indulge in "speculative theology," but in my opinion it is decidedly improper that a Rabbi should indulge in Wall street speculations in industrial stocks.

Of course, the Rabbi, for whom this paragraph is particularly intended, when he reads this, will join with the Rabbi of the "Sunday sliced ham" notoriety, and say with oracular vehemence "that the HEBREW STANDARD is a villainous sheet and is always sticking its meddlesome nose into other people's business."

If the home is again properly surrounded with religious influences we may hope to see a continuance of that filial devotion and piety for which the Jewish home has always been noted—Chicago Israelite.

And when the "home is again," etc., then Reform will step in again and denounce all the Jewish customs, ceremonies and observances that have tended to make the "Jewish" home, as frivolous, superstitious, and "opposed to the spirit of the age."

עד הגל הזה יגאל קרא גל, אלה נאלל
Ade ha-gal hazeh—Al tikro gal ello
"gall," Let this heap witness etc. Don't call it gal, but "gall."

The statement by the Reformed Rabbis "that were it not for the 'rite of confirmation' administered on Shabuoth, the festival would long since have passed out of existence," is a specimen of monumental "gall."

I would suggest that at the proceedings of the annual picnic of the Central Conference of American Rabbis (†) that the learned wisecracks and the young shining lights of Reform should debate whether the God in whom the Reformers believe, is a "personal God," or is the "God idea" of Dr. Kehler.

Whether according to the Cincinnati dicta, it is not a violation of the principles of Reform to administer the "rite of confirmation" on any other day than Shabuoth, and what penalty should be meted out to the offender.

Whether it is in consonance with the ethics of Reform, for a Rabbi to purchase sliced ham on Sunday for his supper, and what laws of the Bible are incumbent upon Reform Rabbis to observe!

My Chief in handing me a liberal cheque before the Mirror is wrapped up for the summer, mildly but not wisely, suggests that I should attend the Rabbinical picnic next week at Cleveland.

That as Mr. Squeers said would be "richness" I know. Vale!
ASPAKLARYA.

Little Thoughts.

DISAPPOINTMENT is not a sufficient reason for discouragement.

Be satisfied with yourself if you will, but be not self-satisfied.

All things come to those who leave off waiting and go after them.

The claims to wisdom of all owls and most men rest upon their looks.

Good qualities, like good steel knives, grow dull of edge unless they are used.

Your grip on success depends largely on the other thing you are willing to let go.

When a man sets popularity before his eyes, he is likely to let principal out of his heart.

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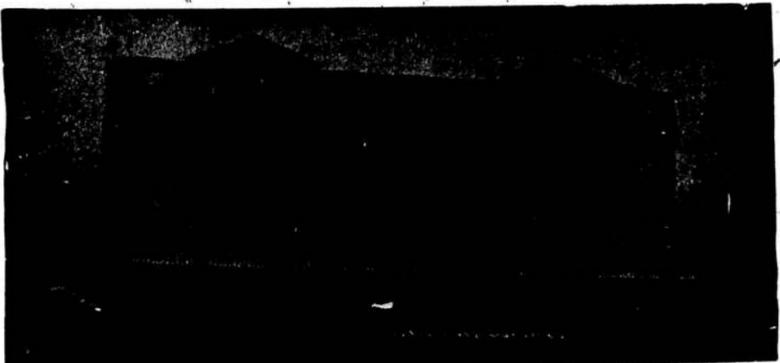
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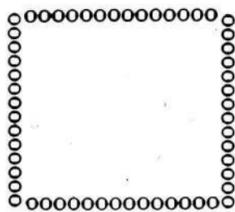
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In the Catskill.

Tannersville, N. Y., June 27, 1905.
Everywhere there is evidence of great preparations for a prosperous and successful season for summer guests. Many improvements are noticeable in all the hotels, so that progress gradually every comfort and convenience afforded in the homes of city folks may be had in the mountains that will make life worth living, even to those who think there is no place like "dear old New York."

The most notable improvement in years in this section was shown Monday evening, when Tannersville was illuminated by electric light. Nearly every hotel and cottage has electric lights, which displaces kerosene, the illuminant of prehistoric days. The advent of electricity gives the Catskills a modern aspect that will redound to the credit and enterprise of the hotelkeepers and citizens of this section.

The Mountain Retreat House, situated in Tannersville, near the railroad station, convenient to the centre of activity, is now under new management, and will be conducted in first class style. The new proprietor is Mrs. E. Cohen, of 1384 Second avenue, New York, the owner of the well known Kosher meat market at that address. The Mountain Retreat House accommodates 100 guests, has large, airy rooms, a beautiful verandah and ample grounds for all kinds of sports and recreation. The cuisine will be strictly Kosher, Hungarian style, everything of the best quality will be served. The house will be under the immediate direction of Mr. Joseph Konigsberg, the manager, who will prove himself a genial host and who will give eminent satisfaction to his numerous guests.

Hunter is now in its glory. Nature and the enterprise of the many hotelkeepers have done everything possible to give health, pleasure and comfort to summer sojourners and the village is showing substantial signs of preparedness.

One of the new signs of Hunter's progress is the establishment of the Greene County National Bank, the first in the Catskill Mountains. It has a capital of \$25,000, and although in business only since last October, already has a surplus of \$3,000. The officers of the bank are H. M. Shelve, President, and E. A. Ham, cashier. The bank has the support of the entire community, and will be glad to transact business for summer guests.

Of more than ordinary interest to summer visitors is the fact that Hunter has now a permanent resident dentist in the person of Dr. L. A. De Rosa, D.D. S., a dentist of unusual skill and who has made a reputation for himself since he opened his office here. His work is of the highest order, and can be implicitly relied upon. Besides, Dr. De Rosa is an honor to the dental profession. His elegant office is opposite Miller Brothers' clothing store.

Attention is called to the superb stock of shoes, groceries, drugs and medicines and souvenir goods of every description displayed in the store rooms of F. L. Fromer, Hunter, N. Y., and who has been established a great many years. Mr. Fromer enjoys a large patronage among summer visitors, whom he makes every effort to please in all particulars.

The Woodward House has changed owners this season. Mr. Samuel Sheiner will conduct the house in first class style, strictly Kosher, and expects a good season.

The New Manhattan House is now in its fourth season under the efficient management of Jas. Jacoby, who knows how to conduct a summer hotel. Mr. Jacoby changed the name of his hotel, which was formerly known as the "Cascade"—the only change he has made—everything about the house was in first class condition and it now has electric lights.

WOLFF, RICHARD.—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 Richard Wolff, 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. 749 Broadway, in the Borough of Manhattan, City of New York, on or before the thirtieth day of December next.
Dated New York, the 27th day of June, 1905.
JULIUS PAULY, Administrator.

DULON & ROE, Attorneys for Administrator, No. 41 Park row, New York City.

JOHN SEISCHAB.—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 Seischab, 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 Myron Sulzberger, No. 119 Nassau Street, in the City of New York, on or before the 29th day of December, 1905.
Dated New York, the 23rd day of June, 1905.
PAULINE CLEMENS, Executrix.
MYRON SULZBERGER, Attorney for Executrix, 119 Nassau St., N. Y. City.

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Jewish Endeavor Society.

The Synagogue Building Fund Committee of the Jewish Endeavor Society of America has been organized for the purpose of raising a fund for a home for the society. This building will then become the centre of all the various activities of the Jewish Endeavor Society. There will be a synagogue, where orthodox services with an English sermon will be held regularly on Sabbaths and holidays; a large assembly room where the lecture courses will be given; and class rooms for the religious schools of the society, as well as for its Bible and Hebrew classes. It is probable that a number of boys' and girls' clubs will also be formed to meet in these rooms. The great importance of such a building for the East Side cannot be over-estimated, and during the five years of the society's existence, its work has been greatly hampered just because of the lack of such a home. The nucleus of its Building Fund amounts, at present, to \$130, of which \$100 was contributed from the funds of the society, and the remainder by a few members of the organization. An appeal to the general public will shortly be issued by the committee, of which Mr. H. E. Adelman, 134-136 Canal street, is chairman. Meanwhile contributions for this fund may be sent to the chairman and they will be duly acknowledged.

In aid of this Synagogue Building Fund, the committee has arranged for an invitation dance to be held at the Progress Assembly Rooms, Nos. 28 and 30 Avenue A, on Sunday evening, June 25.

On Sunday of last week the closing exercises of the religious schools of the society were held at No. 18 Chrystie street. Ordinarily, the school sessions are continued until early in July, but the sudden closing this year was necessitated by the fact that the building in Chrystie street will very shortly be demolished, to make way for a new structure. Songs in Hebrew and in English were sung, and recitations delivered, by the children, and addresses made by Mr. Gabriel Davidson and Miss Ida C. Mearson. A number of prizes were also awarded, and later, the various classes were photographed by a member of the society. Then the children received tickets for the annual outing which will be given them on July 3. The good work done in the school is testified to by the fact that a number of former pupils are now capably filling the positions of teachers in the school.

On Sunday evening, in Room 1 of the Educational Alliance, the annual election of officers for the coming year took place. The Rev. E. L. Solomon presided, and declined a re-nomination, so Mr. Henry P. Goldstein was unanimously elected president of the society. Mr. Joseph L. Schwartz was elected first vice-president; Mr. H. E. Adelman, second vice-president, and Mr. Samuel Blattis, third vice-president of the organization. Mr. Maurice Gordon was chosen recording secretary, Miss Esther Schwartz, corresponding secretary; Miss M. Jacobs, financial secretary; Mr. Samuel Wolbarst, treasurer; Miss Ethel Schwartz, secretary to the board of directors, and Mr. Hill Hayman, sergeant-at-arms. The following directors were also elected: the Rev. E. L. Solomon, Mr. Gabriel Davidson, the Rev. Rudolph I. Coffee, Miss Lottie Appelbaum, Mr. Louis I. Egelson, Mr. Abraham M. Hershman, Miss Ida C. Mearson, Miss Rose Wolbarst, Miss Johanna Sachs, Miss Frances Ringel, Miss Annie Shapiro, Miss Esther M. Kronfeldt, Mr. Max Landarsky, Mr. Samuel Rosenberg and Mr. Arthur Kaplan. The public installation of the newly elected officers and directors will be held in the exhibition rooms of the Educational Alliance on July 9, 1905, at 8.30 o'clock.

Young Women's Hebrew Association.

The graduation and closing exercises of the Sunday morning religious school of the association was held in the auditorium of the Young Men's Hebrew Association on Sunday afternoon, June 18. The graduates, of whom there were 15, who have passed in both Hebrew and Bible, were addressed by the Rev. Dr. Rudolph I. Coffee, who gave them excellent advice as to the responsibilities now before them. Six members of the class recited the Shemang. Three the

Hebrew and three the English translation of the three verses. They were followed by Rose Jaffa, the valedictorian of the class of 1905. Dora Wolf, of class A, then read an essay on the ten commandments, and although Dora is but eight years old, she delighted her audience with the very able explanation she made of the ten laws. The thirteen creeds were then recited individually in both Hebrew and English, by the graduation class. Ida Hanff, of class C, then recited a poem entitled "Nobility." Gertrude Berger followed with the "Sacrifice of Isaac." Gertrude is from class B. An essay on "Prayer" was next delivered by Mollie Heiman, a member of the graduating class. Sarah Sussman, of class C, then read a very excellent essay on the "Life of Jacob." The address to parents by the graduates was given by Ethel Silberberg, and most eloquently delivered.

Prizes were then awarded to the members of the graduation class and to the school. In Hebrew the gold medal presented by Mrs. S. Liebovitz was given to Esther Celler. In Bible study the first prize was given to Rose Jaffa, and presented by Miss Krombach in loving memory of her father. The I. Epstein prize, also a gold medal, given by Mrs. I. Epstein in loving memory of her husband was awarded to Mollie Heiman. The second prize, Miss Weill's bible class, was presented to Frances Rubin; in Hebrew the second prize, Miss Berlin's class was awarded to Ethel Silberberg. Third prize, Hebrew and Bible, was awarded to Ida Cohen.

In the Sunday school Miss Frank, teacher of class D, presented Mary Krovovitch and Anna Lippman with books. In class C Miss Stark, teacher, Ida Hanff and Sarah Sussman received prizes. In class B, Miss Sichel, teacher, Mary Abraham received a prize. In class A, Miss Vosson, teacher, Dora Wolf received a prize. The singing during the exercises was most favorably commented on by the visitors. The hymns were rendered by the entire school, as were also the opening and closing prayers. There was a very appreciative audience present. The valedictory address was delivered by Esther Celler.

During the summer there will be a speed class for stenographers and typewriters, which opens on Monday evening, July 3, and will meet every Monday and Thursday evening during the months of July, August and September at 8.15 p. m. There are still a few vacancies; any one wishing to join can apply at the rooms of the association any day or evening.

There is also a Bible class conducted by Miss Julia Weill; this is also open during the summer months.

A supplementary course in practical home nursing, in which especial attention will be directed to the care of the sick during the hot summer months, is being arranged.

(Wright or Not?)

[In the case of the Harvey Steel Company versus the United States, the Court of Claims recently rendered a judgment by a majority of four of the five judges, the majority opinion being written by Nott, chief justice, and a dissenting opinion by Wright, justice. The following lines are dedicated to Mr. Justice Wright.]

That Wright is Wright and Nott is Nott,
Logicians must concede,
That Nott is right and Wright is not.
Four judges have decreed.

That Nott is right and and Wright is not,
We all must now agree;
Then Nott is right and Wright is Nott—
The same thing, to a t.

If Nott is Nott, and Wright is Nott.
It comes without a wrench
That we have not, if not two Notts,
Five judges on the bench.

If only four, as shown before,
And three agree with Nott,
The judgment is unanimous,
And Wright's dissent is naught.

The knot is not, is Nott not Nott?
But is Wright right or not?
Is Nott not right? What right has
Wright
To write that Nott is not?
Do I do right to write to Wright
This most unrighteous rot?

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"National Questions," by Dr. Louis A. Alexander, appears in Hebrew, English and Jewish. The first part, "Zionism, Assimilation, Uganda," left the press. Price, 15 cents; in two languages, 25 cents; in all three languages, 35 cents. For Zionist societies, 10 cents a copy. Apply to the author, 80 East 116th street, or to the general agent, MORRIS GENESSEE, 161 East 106th street, New York.

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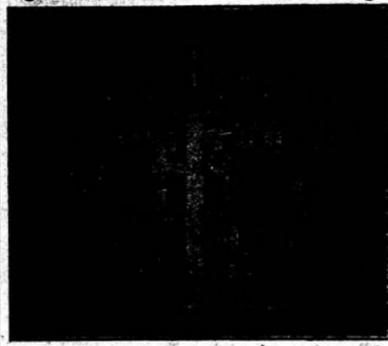
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