

# THE HEBREW STANDARD

## America's Leading Jewish Family Paper

TAMMUZ 25, 5665.

VOL XLVII No. 16

NEW YORK, FRIDAY, JULY 28, 1905.

TEN CENTS PER COPY

### "THE PARTING OF THE WAYS".

ESSAY OF THE PHILOSOPHY OF ZIONISM.

Translated from the Original Hebrew of Achad-Haam. By Lillian Ruth Bentwich.

(From the Jewish Chronicle).

PAST AND FUTURE.—Concluded

OUR ancestors owe their preservation to it in spite of their weakness and the weight of the oppression to which they were subjected; whilst other nations possessing a brilliant past without a future hope were irredeemably lost. The opinion is commonly held that the Jewish people was maintained solely by the Torah. Yet our ancestors from whom we inherited the Torah frankly admitted that the Torah itself was preserved simply by a hope of a future, without which the necessity for observing its commands would have been devoid of foundation. "Although I banish you from your country you must occupy yourselves with the Commandments, that they may not be strange to you, when you return to your country." This conception of the Torah induced them to study untiringly, and to compose whole treatises respecting the most trivial details in the commands concerning offerings, priestly raiment and duties, and other things which were of no practical import. It was not from any particular love of archæology (of which they were ignorant), but because they were thoroughly convinced that all these precepts would once more receive recognition and become a factor in life. As they could not carry these precepts into effect, they tried to study them as thoroughly as possible, "so that they should not be strange to them when they returned." These treatises, which Jewish students in every century have made an object of careful research, helped a great deal towards establishing this hope for the future, making their anticipation an actuality, which demanded much preparation and earnest study. And so those commands which were specially ordained for their own country contributed in a greater degree towards the preservation of the nation than those which were observed outside the Holy Land.

At the end of the twelfth century, more than a thousand years after the loss of Jewish independence, the greatest of Jewish thinkers (Maimonides) worked day and night in the dissemination, compilation, and revision of the "Messianic precepts." The author of the "Letter to the South Arabian Jews" knew the full value of this hope of the future in the preservation of the nation, and, therefore, included it in his Articles of Faith. After the death of the author of these Articles, who was logic personified, objections were raised by pupils of his disciples to the use of the Articles as a recog-

nized creed. The possibility that objections might be raised had not escaped him, but he understood what they could not understand, namely, that a people does not live and endure through the medium of logic; that without hope for a future even the Torah, with all its logical principles, would be forgotten, and that even historical precepts and scholastic treatises could not save it and the nation from destruction. During the period of the Babylonian exile, when the nation itself began to despair of the future, Jewish scholars exerted themselves to save as much as possible of the national "ego," and the Prophets

"Nirvana," is the new ideal which Jewish scholars foster among the people as a substitute for the national future. "Nirvana" itself is only attained after much effort and many metamorphoses. What is the nation to do in the meantime? . . . . . The nation, when its hope is being wantonly destroyed, seeks consolation and compensation for its loss. It is told to seek satisfaction in the past alone. But it is convinced that a past devoid of a future does not require a special "ego" as a permanent support; that even if this past deserves to live only in the memory of mankind it will continue to live

founded on the past. This party believes that a nation whose history dates back thousands of years can make an absolutely fresh start, just like a new-born child, and can create for itself a new national country and a new national life with new national interests. They overlooked the fact that the people (i. e., the national "ego" in the form which has become historical) is a unit whose desire is to hold itself aloof and isolated, "this and this only," and to be preserved in its entirety with all its traditions and hopes. If it desired to be different, it could find ways and means enough. Truly, there is another

#### II.—THE IMMATURE AND THE OUTWORN.

THOSE versed in legal affairs—and, Jews, above all—know that the laws and statutes of every nation are not all equally adhered to. Everywhere and in every age there are old, as well as new, statutes, which, though valid according to the written code, are, nevertheless, ignored by the executive powers, and are totally disregarded, or only observed to a limited extent.

If one looks more closely into the spirit and meaning of these laws, it will be seen that in character they are contrary to the general spirit which from age to age rules society. If they are new they come too early, and the spirit of their authors has matured before that of the general community. If, on the other hand, they are old, they remain too late, because the general spirit has left behind it the individual spirit of its authors. Be that as it may, when once they become at variance with the ruling spirit of the society of their day, they may receive the same respect which is accorded to any other precepts, but they will play no active part in life.

Nevertheless, progressive legislators are right in attempting to hasten the enactment even of laws which cannot be brought into immediate practice. Conservative legislators are equally right in regarding the repeal of laws which are obsolete. Each from his own standpoint realises that both may be productive of much good, for each perceives that the spirit of social life moves now backwards, now forwards, and sooner or later it may reach the point suitable to the laws. These it finds to its hand, and adopts them with the same readiness as does the soul on entering the body. The spirit of the age becomes their principle of life, and gives them force to act, whilst it receives from the law itself a pillar on which it may lean. If it does not immediately find a bodily shell, and consequently wanders to and fro as a disembodied spirit till it creates its own form out of nothing, there is a danger that before it succeeds in attaining this point the wheel of evolution will have rolled further, and the opportunity will have been missed. We not only find this phenomenon in regard to our laws and statutes, but also in regard to thoughts and decisions of the mind.

There are also current religious views and opinions which have no connection with the prevailing outlook on life; they are set apart and have no influence, important or un-

completed the task and succeeded in rescuing the whole. But in later days we notice a different phenomenon, unparalleled in the whole history of the dispersion. The nation did not despair of the future—in fact, it was as constant a matter of concern as ever—but it ceased to have any real actual meaning, at first on account of the greatness of the nation's sorrow, later because of the greatness of its joy.

At the present time the position of the nation has considerably improved, and it is forced to exist "side by side with sound and powerful nations," so that it can at last begin active work for the future, and the slumbering hope only needs rousing. It is at this auspicious moment that the scholars try to banish that slumbering hope even from the list of the people.

without the protection of those who originated it; that it is certainly not worth while to live and to suffer merely from aristocratic pride in saying to all: "My ancestors saved Rome." Though the desire of the adherents of the past is for evil, it is frequently productive of good, and they themselves may even be useful to the followers of "complete ego." The scholars may widen the scope of the past at the expense of the future, but this may only be so in order that prophets may arise after them who will base the future on the past. The co-operation of both will inevitably tend to strengthen the national "ego."

There is another party, infinitely inferior, which seeks to bring about a solution by means of a future not

"ego" to be considered, the individual transient "ego" of each individual Jew, which can easily seek salvation by any method, or in any place, should its stability be endangered. He who tries to preserve thousands of such "egos" by any method, or in any place, certainly does a transient service to the nation as a whole, of which these individuals are constituent parts. But the eternal national "ego" of the Jewish people is quite another matter, and they are greatly mistaken who think that the path which this "ego" is to take can be directed according to their liking. For the path has long been prepared and indicated by the essential being of the "ego" and this being is rooted in the past and its aspiration is towards the future.



The Hebrew Kindergarten.

(See Page 3)

[NOTE—A few passages in the original have been omitted in this translation through exigencies of space, but they do not affect the argument.—THE TRANSLATOR.]



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## A DAY IN OUR COMMUNIAL INSTITUTIONS.

### A Visit to The Hebrew Kindergarten.

XII.

The vigorous growth and development of Hebrew as a spoken tongue within recent years is the most tangible and important outcome of the Jewish Renaissance. Employed during the Diaspora solely for the purpose of devotional communion between God and Israel, Hebrew has become a language of the home and the school. It is to-day the common means of communication among the Jews in Palestine and neighboring territories—a veritable "lingua franca" to those who dwell amidst the religious ruins of the ages. To a western Jew who is not intimately acquainted with the holy tongue it is a fascinating experience to listen to the mellifluous babbling of a wee child of a Palestinian colonist in the classical, historical Hebrew—here is a forceful illustration of the modern spirit of versatility aptly applied to the nature of a language which—like the priestly mediæval Latin—has been chiefly employed in the literary exposition of religious systems. But, unlike Latin, Hebrew has developed within itself possibilities that will, in time, become powerful influences in strengthening the Jewish national sentiment. For the soul of a people is the language in which it expresses both its mean and lofty aspirations. Since the Jewish people became the Wandering Race they have uttered these aspirations in strange, foreign tongues—thus is explained the fact that Jewish life is, on the whole, a material, unsatisfying existence, if compared with what it ought to be in the light of Jewish history. The meaning of the present movement is, then, the union of the bodily, corporeal element with its spiritual expression—the restoration of the holy tongue to the Jewish hearth.

brew Kindergarten) holds daily sessions between the hours of 9 and 12 in the morning and 1 and 3 in the afternoon. Here, during the course of a few hours, he will be an attentive onlooker of an interesting round of youthful activities—prayer, music, games, object lessons, embroidery (for girls only), basketry (for boys), story-telling, etc., all of which, from the moment the children enter the room until their dismissal, is conducted entirely and only in Hebrew, a marvelous feat! No other language is permitted utterance in this stronghold of the national tongue, the object being to teach Hebrew by the Ivris Beivrit (Hebrew in Hebrew) method so that the children (whose ages range from three to five) will absorb the new language in the natural manner—in the same way that a child of English-speaking parents learns to speak and read English at home. This procedure is a most excellent one from the pedagogical point of view because it does not—as is usually the case in other schools of a like nature—place the child in an artificial atmosphere but follows the plan employed by nature herself in implanting a mother-tongue. With the aid of an experienced teacher this method can easily be made a facile means of learning Hebrew as a living, vital element in the expression of daily needs and wants—the results shown at the kindergarten after only six weeks of instruction, are indeed most astonishing.

When the writer visited the kindergarten an object lesson was in progress; the teacher called upon one of the pupils by name who thereupon stepped up to the middle of the room and, at the command of the teacher took up a designated object from a table nearby. Then the pupil was required to hold this object in various positions and localities—on the table, over the table, between the table

and the floor, on a chair, on the window sill, over to the piano, back to its original resting place, etc., etc. This process was repeated with other objects, such as a book, ball, marble, ruler, doll, tumbler, toy animals, etc. Then, as the teacher quickly named the various parts of the body, two tiny little hands would move with such masterful rapidity as to shame the slothful sluggishness of some once-upon-a-time countryman lumbering along in the shadowy plains of ill-starred Manchuria. What a heavenly delight it seemed to them as they eagerly looked up into the eyes of their teacher with countenances all abeam and madly in haste to be given the next command! But wait, do you see this little tot who entered the school later than the others, hesitating somewhat, as if in doubt what these Hebrew accents mean? Do you see the teacher's eyes in motion, indicating to him the object desired? Presto! Off runs the little ignoramus to the spot indicated and attains his purpose. Do you think that the Hebrew language contains any intricacies for his little brain? Perish the wicked thought!

Compare this scene with that which one receives on entering a sordid, foul-smelling cheder, where the very sickening stench is proof positive and plenty how our Jewish parents are so entirely and completely ignorant of the "prima regula" of all education, either moral, physical or mental—"Mens sana in corpore sano!" Here just before us was a living example (of the very, very rare sort) of the best modern methods of language teaching combined with a school-room that had a healthy appearance—a rare combination indeed, for an institution devoted to the training of Jewish children!

As we watched these white-capped, innocent little children of the ghetto an exhilarating sensation presented itself to us when their diminutive voices began to chant some infant Hebrew melodies. How cutely they intoned

אנחנו עכרים קטנים

(We are little Hebrews, etc.) With what vigor and gusto they spun off the shrill notes! We had never seen or heard such a thing before; we wanted them to continue their singing because it was a novel and strange experience—a huge treat, in the language of the street. Fair visions of the future need the nurture and fostering care of surroundings quite different from those which one meets with on New York's East Side, but here was a little oasis in the desert, and we let our thirsty spirits feast to their heart's content.

Such is the marvelous success of this kindergarten, and but two months old! A large part of this is doubtlessly due to the personality of the chief instructress, Miss Minnie Samwick, a talented, matrimonally looking young woman who came hither from Jerusalem. There she employed the same method in her teaching which she uses here—and with equal success. She therefore does not depend upon lecture-room theories; with her the language is a living fire, not the dry-as-dust mental residue of a few years spent in conjugating Hebrew verbs and declining nouns, the ordinary equipment of the average Jewish religious school teacher. Besides her thorough knowledge of Hebrew she has an acquaintance with English, French, German and Spanish, all of which she can speak fluently. She is assisted in her work by Miss Denenburg, also from Jerusalem.

The ילדים was established about two months ago by the Misrachi, the orthodox Zionists of New York, of which organization Rev. Dr. Philip Klein is president and Mr. J. H. Luria secretary. The kindergarten is, however, financially independent of the Misrachi, the administrative supervision lying in the hands of a separate body known as the "Hebrew Kindergarten Association." It is only in the educational work that the Misrachi assumes a direct participation. An auxiliary, known as the "Ladies' Auxiliary Hebrew Kindergarten Association," has been formed, with a mem-

bership of forty, under the leadership of Mrs. Shifres.

Here is an institution which possesses the double merit of originality and success—originality as far as America is concerned, for although Dr. Benderly has done similar work in Baltimore he has done it with older pupils, and not those of kindergarten age. The merit that it possesses—originality is, however, of not much import. The question remains: What sort of originality is it, and will it be profitable to foster such originality? This question admits, in the present case, of but one answer, and that is positively and unreservedly affirmative. From time to time the burning question of Jewish education is discussed in the home and the synagogue, in the newspapers and on the lecture platform, but the various and numerous panaceas offered lack that element of reality, that absence of the theoretic and presence of the practical which brands them immediately as the by-products of arid theology and lifeless pedagogy. In the ילדים the method of nature is in force, the child is not—as is usually the case in similar institutions—put into an artificial atmosphere, but learns a language in the modern, twentieth century way. The success that has followed its efforts after such a short period of endeavor presages much for the future, if discerning minds will only be ready and quick to adopt such methods wherever and whenever the Hebrew language is to be learned.

The ילדים deserves the most lavish support that our community can shower upon it. At present it is earnestly in need of funds to merely carry on its modest work in a proper way. It should be housed in a building similar to that occupied by the Educational Alliance—may, we ought to have a few such scattered over the East Side—but only as the nucleus of a larger and wider growth, paving the way for a complete overhauling and recasting of the methods of teaching employed in our Jewish religious schools. Who will furnish the necessary funds and thus become a mighty benefactor of vital Judaism in America?

HERMAN B. GARBARSKY.

About two months ago there was established in the heart of New York's Ghetto an institution which, if extended in scope and given the liberal support it so richly deserves, promises much for the future of virile Judaism in this country. A novel and surprising experience is afforded to anyone who visits the large, square, neatly decorated room on the ground floor of the building at 87 East Broadway, where the ילדים (He-

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THE PASSPORT QUESTION

The following correspondence has passed between Congressman Goldfogle and the State Department:

Department of State, Washington, July 17, 1936. The Honorable Henry M. Goldfogle, New York City.

Sir:—Referring to your letter of June 15th, and to this department's reply of June 16th last on the subject of the passport regulations of Russia and the prospective change therein affecting the entrance of Jews into Russia, I have the honor to inform you that the department received on July 11th, from the American embassy at St. Petersburg a dispatch numbered 41, dated May 13th, 1936, a copy of which is inclosed herewith. This dispatch contains all the information on the subject to which it relates now in the possession of this department.

It will be noted that the projected improvement in travel facilities in Russia will, if it goes into effect, become operative after January 1, 1936. I have the honor to be, sir your obedient servant.

ALVEY A. ADEE, Acting Secretary

No. 41 American Embassy, St. Petersburg, May 21, 1936. To the Honorable John Hay, Secretary of State, Washington, D. C.

Sir:—I have the honor to report that the project of the new passport regulations with the conclusions of the Minister of the Interior, which has been worked out by Senator Durnovo's commissions, has been transmitted to the Council of State, where it will be examined early in June. It is proposed to put the system into force after January 1, 1936.

The substance of the project is the abolition of the passport system in general. The first point runs: No one is obliged to have a passport either in his permanent or temporary place of residence, nor when removing from one place to another, if he is under the surveillance of the police, and if he is not a foreigner. An exception, however, is made in the capitals where the obligation to show a passport remains in force; however, here also in the absence of a passport one can establish one's identity by any other means, including the statements of private persons, private letters, etc.

The most important ruling, however, is that by which the police are not to have the right of arrest or deportation of individuals who cannot present a certificate confirming their declarations of identity. In this way the laws regarding those without passports and their being escorted to their homes with accompanying excesses of the police, will then be relegated to the annals of history. The citizen will have the knowledge that for lack of a passport he will not be sent to the police station to pass the night.

Married women will henceforth enjoy the right of having a passport and of traveling wherever they please without first obtaining the husband's consent.

The third most important feature of the project is the granting to all the peasant (and bourgeois) population the right of traveling about without regard to permission of the house owner, village elder, or provincial chief, and this right will not be limited as to time. Thus the most elementary right, that of seeking employment where it is most advantageous will meet with no obstacles on the part of the law. It is self-evident what importance this will have among the agricultural population.

The Jewish Chautauqua.

The Ninth Summer Assembly of the Jewish Chautauqua was continued this week in Atlantic City, N. J.

On Sunday the discussion on "The Americanization of the Immigrant" was continued. A report of the proceedings will be found in another column:

On Monday the welfare department of the National Civic Federation had charge of that day's session of the Jewish Chautauqua. There were many speakers, among them Dr. Samuel W. Latta, of the Pennsylvania Railroad, who spoke on "Trainmen's Rest Houses," and J. B. L. Hornberger, controller of the Pittsburgh Coal Company, who delivered an address on "Welfare Work in a Mill Village."

B. J. Greenhut, of the Siegel-Cooper Company, of New York City, addressed the meeting Monday night on "Welfare Work in a Department Store." Mr. Greenhut said in part: "Ours was the first among the large depart-

A Novel B'nai B'rith Charity.

In its development at the Weidenschaft, New York City has gradually acquired either by direct endowment or through the generosity of its citizens, charitable institutions of every conceivable kind. Free medical treatment, and in a few cases, free drugs are held out to those who cannot avail themselves of the luxury of calling upon a physician to minister to their ailments, free milk, free tea, free coal, free food, free clothes, free baths, free concerts, lodging at a nominal price, these and many more have become fixed and useful institutions. The University Settlements with their various departments, such as gymnasias, swimming tanks, dance halls, have become an epidemic with a number of benevolent millionaires. Free libraries, free lectures and free evening schools there are so many of them in these days that competition between them as to readers and book binders in case of the first, and hearers and pupils in case of last two may be next expected. Even free law is dispensed in a number of branches of the Legal Aid Society to thousands of poor litigants who cannot afford the luxury of retaining lawyers and pay exorbitant fees to manage their diminutive law business, or in many cases right wrongs that are inflicted upon them, simply because they are poor. In enumerating these many benevolent activities, one would have until a year ago, searched in vain for an institution which takes hold of a poor man, deals with him as a man, and enables him to retain his pride and his manhood, although pinched by poverty by finding employment or work for him, which he alone, by reason of circumstances over which he has no control, cannot attain. The B'nai B'rith, the pioneer among Jewish organizations in this great city, conceived the idea that procuring suitable employment for a man and enabling him to make his livelihood is doing more for him than giving him free food, free clothing or free lodging. The former charity is of that nobler kind which does not blight the recipient by transforming him into a mendicant, the latter, in the very nature of things, is but an installment which when oft repeated, ceases to be sweet to both him who gives and him who receives. He will return and ask for more free food, free clothing and free lodging. The casual recipient of annual reports of charitable institutions never turns a page in the volumes upon which so much time and attention are lavished. The report of the last convention of District Grand Lodge, No. 1, I. O. B. B., has no more significant or important subject than the report of its employment bureau. We find that tailors, cutters, plumbers, brassworkers, waiters, carpenters, cabinetmakers, blacksmiths, drivers, painters, tinsmiths, wireworkers, clerks, bookkeepers, stenographers, leather workers, general workers, shoemakers, milliners, jewelers, paperhangers, electricians, canvassers, office boys, night watchmen, bushelmen, cigarmakers, smelters, machinists, operators, bookbinders, pressers, capmakers, mackintosh makers, lithographers, bakers, iron workers, packers, locksmiths, nurses, tracers, compositors, butchers, printers and watchmakers came to our institution and were enabled to get work, and most of them—1,647 during a period of nine months—were supplied with work. Some of them receive \$6.50 per week, some of them as much as \$10 per week. So that during the first year of its existence the employment bureau has been instrumental in distributing a million dollars among helpless working people, not by way of alms or charitable donations in any form, but in each case it tended to make the individual independent in that he has been made to depend upon his own efforts and not upon the generosity of his fellow.

If any additional proof were needed that the employment bureau, as maintained by the B'nai B'rith, is a wonderful institution, a twentieth century model of charity, we might add in passing that Chicago—the great innovator among the cities—has copied and duplicated our employment bureau. Vienna, too, through a representative of its Handels Ministerium (Ministry of Commerce), has come to learn the great lesson that charity, though noble and sweet it be, is surpassed by an institution which furnishes employment to an individual and enables him to remain a man and not a cringing, fawning sycophant with an ever uplifted palm. And yet there be those who ask what is the Order doing—why should we join its ranks?

Senator Durnovo's commission also took up the revision of the whole existing statute with regard to passports, and therefore the regulations regarding foreign passports and passport regulations or foreigners were also taken up in the project.

The existing payment on foreign passports remains in force, and therefore, in view of the inconvenience of the collecting of passport taxes at the frontier, the project obliges every Russian subject to have a foreign passport when going abroad, which will be given, however, without hindrance on the presentation of the passport book or other certificate of identity to all persons, without distinction of sex, who have attained seventeen years, not only in the so-called place of their constant residence, but in that of their temporary residence. In order to obtain a passport to go abroad it will be only necessary to establish one's identity, but all certificates as to there being no obstacle to the person going abroad will henceforward be unnecessary. Although the present cost of foreign passport will remain the same three essential improvements have been introduced into the project of the new law: (1) persons of all classes, if they have trade certificates giving them the right to belong to a guild, pay 5.50 roubles for their passports (but up to the close of the war, 10.50 roubles); (2) for a foreign passport the tax is collected in the course of six months, but during these six months the person has the right to traverse the frontier frequently both ways; (3) in foreign passports may be included the members of the family of its owners, and not more than two persons in his service (servants, booties, gouvernantes, doctor, etc.) and such persons can, at their desire, receive from the Russian Consul, when they get abroad, separate passports to return into the empire. Payment, however, is only taken from the holders of such passports in case of their return to the empire within six months of the day of the issue of the original passport in which they were included, and then only for the following six months, after the six months already paid for on the original passport.

As for the passport formalities for foreigners, the present formalities with regard to them are to be abolished, and from foreigners coming into Russia will be demanded only the possession of his own national passport, visaed by a Russian consul and a translation of the passport of his own country in Russian, certified. In order to come to Russia, reside there, travel about and go abroad foreigners are not obliged to have or to take out any other documents. The existing passport taxes, with the exception of the cost of the consul's visa and inscription fee (at Petersburg), will be abolished.

The project does not concern the right of moving about of the Jews, the laws regarding which will remain unchanged. It is necessary, however, to note that these limitations will not concern Jew subjects of another country, who, as far as the right of traveling about goes, will be on equal footing with all other foreigners. This class of Jews will have the right of entrance into and residence within the confines of the empire.

It is impossible to say at this time what the prospects are of the project becoming a law.

I have the honor to be, sir, your obedient servant,

G. v. L. MEYER.

ment stores in this country, I believe, to adopt welfare work systematically. We have an employees' association, the directors being employees. This association gives such advantages as so small a cost that no employee hesitates to join, although membership is entirely voluntary. The association derives its income from nominal dues, ranging from 10 cents to 40 cents per month. In addition, the firm contributes. The employees derive financial benefits from the association, such as half pay and free medical service when ill, death benefits, loans repaid in installments without interest, rest periods in the country, and transportation and care when a patient's health requires complete change of climate and occupation."

The Assembly comes to an end on Sunday, when the annual meeting of the society will take place.

Convention of Orthodox Rabbis.

We are officially informed that the fourth annual convention of the movement of Orthodox Rabbis, which was to have been held in Springfield, Mass., this week, has been indefinitely postponed.

THE IMMIGRATION PROBLEM.

CONFERENCE IS DECEMBER.

The National Civic Federation has decided to call a national conference for December 6 and 7, at which the questions affecting immigration into the United States will be fully discussed. The Governors of all the States have been asked to appoint ten delegates to the conference and invitations to send delegates have also been extended to the Restriction League of Massachusetts, the chambers of commerce in all the large cities, the labor unions and the church organizations.

Special Agent William S. Waudby, of the United States Bureau of Labor, has issued an official statement in which he calls for the suspension of immigration. He makes the following reference to the Jewish immigrant: "At a recent meeting of the patrons and members of the Home for Aged and Infirm Hebrews, New York City, Edward Lauterbach said ninety thousand Russian Hebrews were preparing to come to the United States, adding: 'And you, engaged in charity work, necessarily must face it, when the care of thousands of your Russian brethren will be in your keeping.'"

In conclusion Mr. Waudby says: "Is it not time for the nation to take serious thought over this vital matter? Why waste so much time over trifles like 'tainted money' or 'frenzied finance'?"

Is it not remarkable that whenever there is any talk of the exclusion the Jew is always the first to be mentioned.

Mr. Waudby clamors for suspension, while Mr. C. W. Larmon, of Salem, N. Y., who has charge of the new information bureau established in the Department of Agriculture, says that New York wants 5,000 farm hands. "We find," he says, "that the most desirable immigrants are going West," and against this Mr. Larmon protests.

The Americanization of the Immigrant.

On Sunday last, before the Jewish Chautauqua Society at Atlantic City, the discussion on "The Americanization of the Immigrants" was continued.

Samuel Grabfelder, of Louisville, Ky., who presided, compared the position of the immigrant of forty years ago and to-day.

"Forty years ago," he said, "the alien came to this country chiefly to better his condition. He was full of ambition and hope, and at peace with the world and with himself. To-day the immigrant is forced from his home by persecution.

Odessa Jews Warned.

A St. Petersburg dispatch dated July 25, says that the Odessa authorities have been anonymously warned of a projected massacre of Jews to take place on July 28.

THE B'NAI B'RITH AND RUSSIAN SITUATION.

The following response to the resolutions on the Russian situation, passed on the last convention of District No. 1 in New York has been given by Mr. Adolph Krause, the president of the B'nai B'rith:

CHICAGO, July 17, 1936.

Dear Sir and Brother:

The matter submitted by your General Committee has had the most careful consideration of the members of the Executive Committee. It is not necessary to express further our sentiments by resolution. Resolutions heretofore adopted correctly and amply express the feeling of not only the entire brotherhood, but of the entire American people. The question which requires most careful consideration is, whether, from a practical standpoint at this particular time or in the near future, in view of the ultimate effect such proposed steps, if taken, would have upon the cause thereby sought to be advanced, it were best to follow the suggestions made by your General Committee, and as outlined in the resolutions adopted by District No. 1. As to that question, the Executive Committee, with that care which its importance demands, has duly considered it, and the members thereof are practically unanimous in their view that the present time is inauspicious for any proceedings along the lines and in the manner suggested. The judgment of the members is:

First—That it is not necessary to attempt to recreate any sentiment in this country by mass meetings, resolutions, or otherwise, condemning murder and outrages such as have been perpetrated against our co-religionists in Russia; that such sentiment exists deeply rooted in the hearts of the American people, and

has been rubbed of his worldly possessions, and is thrown upon these shores full of bitterness and hatred, an enemy of the world. The bitterness must be eradicated from the mind of the modern immigrant, the right hand of fellowship must be extended to him in a democratic spirit, and he must feel as if he were at home. If this can be done, the foundation has been laid for good citizenship and education."

Isaac Cowan, of New York, contended that the keynote of the problem lay in the suggestion that the immigrant must not be patronized by the philanthropist. A haughty attitude, or a suggestion of commiseration or pity, would go far toward neutralizing the good that might be done. Mr. Cowan said that the immigration officials were doing the best they could, but that the board of examiners should be composed of experts in sociological questions, rather than underlings of the immigration office. He favored the suggestion in the report of the Commissioner General for 1934—the formation of a Bureau of Information which would assist the immigrant to obtain knowledge of the various cities and States, their products and opportunities, and thus help him to choose his destination wisely. Mr. Cowan favored the transfer of the poorer aliens from the congested centers of population in the big cities to the country districts, but contended that the best way to Americanize the immigrant was to educate him. Referring to the statistics at hand, the speaker said that in 1930 22.6-10 per cent of the foreign-born males in this country were not naturalized, and 22.1-5 per cent of the aliens did not speak English.

He impressed upon his hearers the importance of having the immigrants naturalized, not for political purposes, but to make them better citizens and patriots. There had been wholesale naturalization frauds, aliens came into the courts in droves just before election days, and their examinations were too often cursory. The naturalization evil was one of the most demoralizing influences in the life of the nation. Therefore Mr. Cowan advocated the proposed reform of President Roosevelt and other Government officials. A law that the possession of fraudulent naturalization papers be a punishable offense, that each certificate of naturalization should contain a description of the person naturalized, and, if possible, his picture; that the papers possess uniformity and safeguards against counterfeiting, and that naturalizations be taken out of the hands of the State courts and be given to the Federal tribunals.

Addresses were also made by George W. Ocha, of Philadelphia, and the Rev. Kaufman Koble, of Cincinnati.

Send Immigrants West.

Speaking at the conference of the Welfare Department of the National Civic Federation, held in Philadelphia on Monday, Mr. B. J. Greenhut said:

"I believe the Government should require that all immigrants, unless having certain qualifications, which should be enumerated, should go West and take up farming. They should be required to serve a probation of, say, five years before they should be entitled to citizenship and to live in the large cities. Farmers are suffering because they are unable to hire sufficient labor."

has already found expression in the Kishineff petition; repetition would weaken instead of strengthen our position.

Second—That so far we have not sufficient evidence to charge the Russian Government itself with responsibility for these later outbreaks, and that, therefore, any protestations from any other Government would be improper; particularly when at the present time all Russia is torn with disorder and revolt at home and a disastrous war abroad.

Third—In view of the position our Government has taken as mediator for peace between the two warring nations, it might be embarrassing to our Government, and would not be fair to it to seek to influence it through public agitation to address Russia on this question at the present time, even if it could be induced to do so. Furthermore, we believe that should occasion arise for our Government to express its views for the sake of humanity to Russia or any other of the Governments of the world, we have a right to feel confident that the justice, wisdom, patriotism, liberality, and diplomatic skill of our President and his advisers will evoke the necessary action without a newly aroused public sentiment to enforce it.

Fourth—Without making a record of all the reasons, we are of the opinion that such agitation just now would have a tendency to injure the cause of our people rather than to benefit it.

Assuring you that the Executive Committee will at all times be ready to exert the influence of our order to its fullest capacity for the amelioration of the condition of our people whenever and wherever possible, and assuring you further of the earnest and respectful consideration of all questions which may come before it, and of its best judgment hereon, it will at the same time have a cautious regard for the welfare of our order and our people, and will, if possible, avoid committal to a course which, in its judgment, in the nature of things, might result injuriously to both. Fraternal yours, ADOLF KRAUSE.

**What the Zionists are Doing.**

Mr. Leon Zolotoff, of Chicago, carried with him to the Zionist Conference bar the following letter from District Grand Lodge No. 11, of the Independent Order Free Sons of Israel:

Chicago, Ill., U. S. A.  
To the Officers and Members of the Seventh Zionist Congress.

**Greeting:**  
Believing in the necessity of establishing for the children of Israel a country, a shelter and home wherein may be exercised the freedom of citizenship as well as the worshipping of God according to the dictates of their hearts, District Grand Lodge No. 2, Independent Order Free Sons of Israel, herewith offers their good offices to interest and seek the co-operation of citizens and Jewish societies within its territory to assist in achieving this great need.

**Brethren:**  
Whilst the undersigned do not represent a body of shekel-paying Zionists entitled to representation and vote in your councils, they do represent a large and influential body of Jews who grieve at the misfortunes of their brethren in many countries, and desire to co-operate with you in your efforts to alleviate the sufferings of the wandering masses of our brethren.

The Executive Committee of the District Grand Lodge No. 2, Independent Order Free Sons of Israel, desires to offer you all moral and financial assistance at their command and to set an example to other similar Jewish organizations to co-operate with you in any undertaking which may tend to improve the present condition of our suffering brethren.

On behalf of District No. 2, Free Sons of Israel, the Executive Committee of Grand Lodge of said district has therefore requested and authorized Brother Leon Zolotoff, who is also a member of the Actions Committee of the Zionist Congress, to submit the offer of their services as above stated to the Seventh Zionist Congress.

In witness whereof the Grand Master and Grand Secretary of the District Grand Lodge No. 2 have affixed their hands and attached the seal of the Grand Lodge, this 15th day of July, 1905.

ISAAC ANDERSON LOEB,  
Grand Master Dist. Lodge No. 2.  
ELI BRANDT,  
Grand Sec. Dist. Grand Lodge No. 2.

A very interesting letter has been received by the Federation of American Zionists from Russian Jewish prisoners held in Kamadera, who were captured when Port Arthur fell. These Russian soldiers are Zionists, and are being well treated by the Japanese officials. They have organized a Zionist society, and also a Hebrew school, which is attended by over one hundred Jews who are taught Hebrew, Russian and arithmetic. Lectures are also occasionally given.

According to the Jewish World, of London, Dr. Max Nordau has definitely declined to serve as one of the triumvirate nominated by the Actions Comite to lead the movement. Ill-health is the reason given by Dr. Nordau for his declination.

Dr. Niemerover, of Jassy, Roumania, one of the leading Zionists in that country, has had an interview with Minister of Justice at Bucharest as a result of which the latter promised to appoint a commission to study and report upon the matter of abolishing the special oath. More Judaica.

The attention of Zionists is being directed to a resolution adopted by the Philadelphia Convention of the Federation of American Zionists in sympathy with the Self-Defense movement of the Jews of Russia.

The success of the debate held on the East Side between Dr. Charles Schildovsky and Jacob Gordin at the Thalia Theatre, has stimulated interest in another encounter in which Dr. Schildovsky is interested. It is entirely possible that the debate will be held during September between Dr. Schildovsky and Abraham Cahana, the editor of the socialist Vorwarts. While Mr. Cahana is not opposed to Jewish Nationalism, he may differ with Dr. Schildovsky as to his interpretation of Jewish Nationalism.

The Pittsburg Zionists will erect a physical culture institute in that city. The plans are being prepared by Architect Jacobs, who has volunteered his gratuitous services.

In Pittsburg, the Herzl Memorial meeting will be held on Thursday, July 27, in the open air on the lawn in front of the Zion Institute. Mr. Henry Jackson, president of the Zionist Council of Pittsburg, will preside. Among the speakers will be Mr. Allan Davis, of Harvard University; Mr. B. Lichter and H. Rabnowitz, of the Jewish Theological Seminary, of New York, and Mr. Kahanowitz, of Greensburg, Pa.

Rev. Dr. Bernard Drachman, who is spending the summer at Sharon Springs, N. Y., will conduct memorial services in honor of Dr. Herzl on Saturday, July 29, in the synagogue of that community.

The Zionists of New York city will celebrate the opening of the Basle Congress with a number of demonstrations and open air meetings. An open air demonstration will be held by a number of societies, and addresses will be delivered in several of the parks of the East Side. Special memorial meetings, in honor of the late Dr. Theodor Herzl, leader of the movement, will be held in several synagogues on Thursday evening and on Sunday afternoon.

It is expected that a great deal of enthusiasm will be displayed.

Zionist flags have been distributed everywhere, and the windows of many tenements will be decorated with the colors of the Zionist movement, blue and white. The president of the Zionist Council of Greater New York, Mr. S. Abel, will be in charge of the indoor exercises. In the Eldridge Street Synagogue the speaker will be Mr. J. de Haas. A special permit has been issued by the Police Department to a committee of Zionists to conduct their open air demonstrations. A parade will be led through many of the East Side streets.

A discussion on the subject, "Shall Hebrew or Yiddish be the language of a Jewish State?" will be held at the meeting of the Students' Zionist League on Saturday, July 29, at 8.30 p. m., in Room 14 of the Educational Alliance, East Broadway and Jefferson street. Everybody welcome.

The Grace Aguilar Zionist Society has elected the following officers at a meeting held on July 11, 1905, in Room 8 of the University Settlement, where the society is to meet permanently: Miss F. Davidman, president; Miss R. Meyers, vice-president; Miss R. H. Marcus, recording secretary; Miss M. Silverstein, financial secretary; Miss M. Katz, treasurer and Miss B. Olshansky, sergeant-at-arms.

Branch No. 1 of the Poale Zion has arranged a literary and social meeting to be held in commemoration of the Seventh Zionist Congress on Saturday evening, July 29, at the Grand Central Palace, 214 Broome street. A musical and literary programme has been provided and addresses will be delivered by Mr. A. Goldberg and others.

**The Word "Jew" in the Public Press.**

The Brooklyn Eagle having recently referred to a lawyer in a case as "A young Jew Lawyer" Mr. Rubin Goldsmith addressed a letter of protest to that paper. In reply thereto the editor made the following statement:

"The Eagle has no prejudice against Jew or Gentile. The sole purpose of its news columns is to give news. Part of any item of news is to identify the persons about whom the news comes. In this case, if the lawyer had given name and address, the identification would have been ample. He preferred to remain anonymous. The only identification which could be given was that he was 'young,' a 'Jew,' and a 'lawyer.' Hence these words of description and identification were used. If he had been old; obviously an Italian, a German or an Irishman, and if his calling were known, the proper words of description and identification would have been used. That is all there is to the case. We think that our correspondent is too sensitive, and regret that anything has been printed in the Eagle which bruises his susceptibilities."

This, however, was not deemed satisfactory to the Rev. Dr. Alexander Lyons, of Temple Beth Elohim, Brooklyn, who wrote the following letter of protest:

"To the Editor of the Brooklyn Eagle: 'I desire to back up the protest of Reuben Goldsmith in your issue of July 19, against the use of 'Jew' as it obtains in your paper. Mr. Goldsmith's protest expresses the sentiment of all intelligent, refined Jews, although his attribution of prejudice against the Jew as your possible motive will not receive concurrence. My own observation of and experience with the Eagle in recent years have shown it to be decidedly fair.

"And yet I feel compelled, in my representative capacity, to take issue with you as to your use of the term 'Jew.' Mr. Goldsmith is essentially right in his objection. Your reply has not successfully met his contention.

"You say that you employ 'Jew' descriptively. If so, be consistent. When you speak of a morally delinquent who cannot be otherwise closely characterized, speak of him as a Christian. This you do not do. You do not nor would you speak of a young Christian lawyer who came into the land of the law for criminal practices.

"Moreover, if you employ 'Jew' descriptively, what do you take it to describe? It cannot be applied to physique. There is no distinctive Jewish physical type, but numerous widely divergent physical types among Jews. He that speaks of a Jewish type in a physical sense is out of date in his anthropological knowledge.

"Further, 'Jew' does not describe either country or nationality, as you imply when you employ it in the sense that you use Italian, German or Irishman. There is no Jewish nation nor country to-day. Whoever thinks so is nearly nineteen centuries behind in his historical knowledge. Jewish nationality went down before Rome, 70, C. E.

"There is only one sense in which the informed will employ 'Jew,' and that is to describe one who professes the principles of the Jewish religion. Jew is a religious denominative, just as Christian or Mohammedan is. Only ignorance or indifference will apply it otherwise. If, now, the 'young Jew lawyer' who got into trouble was found to be a Jew by his own confession or through reportorial catechising, and his religious application was used to identify him to an interested public, I demand, in the name of fairness, that a similar procedure obtain the next time a Christian comes into the toils of the law who cannot otherwise be described. Unless you do this, you will permit a sense of unfairness to remain and rankle in countless Jewish minds like that of Mr. Goldsmith.

"In conclusion, I would say my several years of experience in Brooklyn have found the Eagle conspicuously friendly to the factors which make for fairness and fraternity. We Jews want no favors. We should receive none. We are even willing to forgive the persecution the past has visited upon our religious loyalty. But we demand fairness as a condition towards fraternity. We wish to live brotherly with our non-Jewish fellow men. We can't realize this if the press, with its immeasurable influence, persists in making the religious name we bear, and through it ourselves, offensive to non-Jews by employing it, as a rule, in opprobrious connections. Accordingly, in the name of the more fraternal spirit between non-Jews and ourselves which I am laboring, however, I can, to spread, I ask, as representative of a large constituency that in future, when you use the word Jew, let it cover religious identity and nothing more.

"ALEXANDER LYONS, M. A.  
"Rabbi of State Street Temple Beth Elohim.  
"Brooklyn, July 20, 1905."

**MANHATTAN**

**A Day of Rest.**

Last Sunday night at 8 o'clock a very enthusiastic mass meeting took place in the Beth Hamedrash Hogodol under the auspices of the Sabbath Co-operative Association in order to discuss the salesmen's demand to have rest one day in the week. Mr. V. S. D. Aarnson, chairman of the committee, declared the purpose for which it was called and a committee of the East Side Retail Clerks' Association also attended to present their side of the case. It was announced that the original purpose of the meeting was in order to protest against the salesmen, as it was understood that they desire to call in aid of the authorities to enforce the Sunday law on the East Side, but the committee of salesmen explained to the chairman of the Sabbath Co-operative Association that such was not their intention, that they merely threatened to use the Sunday law as a weapon in case their just demands for one day of rest, preferably the Sabbath, was refused them. The Sabbath Co-operative Association thereupon expressed their entire sympathy with the East Side Retail and Clerks' Association and promised to help them to obtain the Jewish Sabbath as their day of rest. The following were the speakers: V. S. D. Aarnson, chairman; Rev. Gordon, Mr. Jacob Laurie. Mr. Epstein spoke for the salesmen.

Last Monday night the committee of the East Side Retail Clerks' Association had a conference with the Sabbath Co-operative Association at the office of the latter, 87 East Broadway, where it was resolved that the Sabbath Co-operative Association should appoint a committee to see the storekeepers in the silk and dress goods line, where these salesmen are employed, and use all their moral influence to induce them to grant their salesmen their just and reasonable request, notwithstanding that it will force them to close their stores on the Jewish Sabbath, as the Sabbath Co-operative Association, with their powerful influence, will see that the Jewish public shall give them their usual trade on Sunday, and during the week, to indemnify them for the loss of business on the day of rest. While on the part of the salesmen it was resolved that they would fight for the Jewish Sabbath until they win it and make all salesmen in the entire East Side join them in that great movement.

It was decided by the Retail Clerks' Association to hold a mass meeting next Sunday night at 8 o'clock at Nos. 83 and 85 Forsyth street, in order to arouse the people to their wretched circumstances.

The Sabbath Co-operative Association will also hold a mass meeting next Sunday night at 8 o'clock in the meeting room of the Beth Hamedresh Hogodol, where all the Sabbath observing storekeepers will be present to discuss the situation and arrange new plans for the advancement of the noble work of the society.

**Jewish Theological Seminary.**

We learn from a very reliable source that a number of students, it is six in number, are in open revolt at the Jewish Theological Seminary and that two are about to enter the Hebrew Union College. According to our informant these students object to being kept at the institution for a period longer than they think is justified. Again they state that many of the professors are absolutely unapproachable and they are also dissatisfied with the administration of Dr. Cyrus Adler, the executive head of the institution.

In connection with the new Dropsie College in Philadelphia we also hear that Dr. Cyrus Adler will be its new head.

The Philadelphia branch of the seminary offers for the scholastic year 1905-1906, four scholarships of the value of \$250 each to the candidates passing the best entrance examination. These scholarships will be known as the Philadelphia scholarship, and, other things being equal, preference in their award will be given to students from Philadelphia.

**A Hundred and Fifty Thousand Dollar Fund.**

The Executive Committee of the Sesqui-Centennial Arrang. Celebration has issued a call for a fund of \$150,000 to be devoted to the erection of a suitable permanent memorial of the settlement of the Jews in North America. It has not yet been decided what character the memorial shall take. Mr. Isaac N. Seligman, 15 Broad street, New York, is the treasurer of the fund.

**Young Women's Hebrew Association.**

A fair for the benefit of the Y. W. H. A. was held at the home of the President, Mrs. I. Unterberg, of Alexander avenue, Arverne, L. I., and a goodly sum was netted for the association. Much credit is due for the success of the fair to the able manner in which the committee who had it in charge managed. A special word of thanks is due Messrs. Witmark Bros. for their very generous assistance, also Mr. Joseph Klein, who acted as auctioneer. The fancy work for the fair was made by the members of the Needlework Art Club of the association.

The Good and Welfare Club has been organized. The officers are Miss Jennie Radin, president; Miss Louise Vollenberg, vice-president; Miss Augusta Wolf, secretary; Miss Selma Fink, reporter. There is no treasurer, there being no dues. This club meets the second and fourth Saturday of each month, and has been organized to assist in spreading the work of the institution, and also to promote sociability among the members. During the summer months, semi-monthly outings are being arranged, and game evenings are being planned.

The circulating library and reading rooms are open all summer.

The stenography speed class, which will continue until Oct. 1, is well attended.

**Albert Lucas Religious Classes.**

The weather on Sunday morning seemed most unpropitious for an outing. In spite of the lowering clouds, about 300 children gathered at the synagogue of the First Roumanian-American Congregation, Rivington street, and although a late start was made were well repaid by the very enjoyable time that they spent. A field had been reserved in the Zoological Gardens, Bronx Park, where games, races, football and other sports were indulged in. There were very spirited contests in all these sports, for which suitable prizes were given. The three-legged race between the girls of different sizes was especially a source of great merriment. Another outing will be arranged for in the course of a week or two, so that those who were prevented from going on this occasion will have another opportunity to spend a happy day in the country.

**INTERESTING ITEMS.**

In accordance with their usual custom, the proprietors of the Slegel-Cooper Department Store are devoting a percentage of the sales for one week to charitable institutions. Among the organizations which benefit by this arrangement is the Sanitarium for Hebrew Children.

**BAR MITZVAH.**

Mr. and Mrs. H. L. Blow announce the bar mitzvah of their son Milton, temple 56th st. and Lexington av., Saturday, July 29. Reception July 30, three to six P. M., 12 West 131st st.

**ENGAGEMENTS.**

DAVIS—HEMMERDINGER.—Mr. and Mrs. L. Hemmerdinger announce the engagement of their daughter Ida to Mr. Louis Davis. Reception Sunday, July 30, from eight to ten P. M., at the Savigny, 2,034 5th; no cards.

JACOBUS — BODENHEIMER. — Mr. and Mrs. E. Bodenheimer wish to announce the engagement of their daughter Therese to Dr. Theo. I. Jacobus. Announcement of reception to follow.

LEVY—GOLDSTEIN.—Mr. and Mrs. Goldstin beg to announce the engagement of their daughter Mollie to S. Tilden Levy.

NUSBAUM—MYERS.—Mr. and Mrs. H. S. Meyers, 232 West 122d st., announce the engagement of their daughter Hattie to Mr. Ike Nusbaum, of Peoria, Ill.

ROTHSCHILD—STOCK.—Mr. and Mrs. Joseph Stock, of No. 1,740 Madison avenue, announce the engagement of their daughter Minnie to Melvin Rothschild, of New York.

SCHLESINGER — ROSENFIELD. — Mr. and Mrs. Jonas Rosenfield, 118 St. Mark's place, announce the engagement of their daughter Bessie to S. Schlesinger.

**MARRIAGES**

WOLFART—SEIDL.—On July 18, by the Rev. H. Newmark. Mr. Moe Wolfart to Miss Sophia Seidl.

**BROOKLYN.**

**Beth Israel Culture Circle.**

The first meeting of the Beth Israel Culture Circle was held in the vestry rooms of the Congregation Beth Israel, Harrison street and Tompkins place, Wednesday evening of last week. Temporary officers were selected as follows: Augustus Bergman, president; Jacob Miller, secretary. Any Jewish child between the ages of 14 and 17 years is acceptable as a member, the initiation fee being 15 cents. At a meeting held last Wednesday permanent officers were elected and plans formulated for the work to be carried on. The gymnasium is to be renovated and a competent instructor will be at its head.

**Synagogue at Flushing.**

Negotiations were completed last week by which the Hebrew congregation of the north shore of Long Island, Sharrl Teffila, has acquired the property at 53 Washington street, Flushing, L. I., which it is to use for a synagogue and a school. The property consists of a plot 50 by 117, and a three story structure that has been used as a dwelling. The price paid was \$3,500. Alterations are to be made in the near future to convert the structure into shape suitable for the new purposes for which it is to be used.

The jurisdiction of the Sharrl Teffila takes in all the north shore from Corona to Port Washington. An organization was effected little less than two years ago, and meetings for worship have been held in Denning's Hall in Amity street. The officers of the congregation are: President, Morris Conovits; vice-president, Otto Weinberg; secretary, David Ellensohn; treasurer, Nathan D. Krull; board of trustees, S. Ehrlich, J. Shapiro, J. Meltanor; building committee, Joseph J. Bach, A. Finkelstein and Abram Wolf.

**Jamaica Congregation.**

The cornerstone laying of the new synagogue of the First Hebrew Congregation will be laid on Sunday, August the 13th, at 3 P. M. sharp, on the site of N. Washington and Fulton streets, Jamaica.

**Corner Stone Laying.**

Two corner stones were laid on Sunday, with one ceremony for the new synagogue in Smith avenue, Corona, Queens. The stones are on opposite corners. One was laid by John Orner, treasurer of the society which is erecting the church, and the second one by Mrs. Z. Ponnock, secretary of the ladies' auxiliary. The latter organization has raised the money for the foundation of the building, and so was allowed to place the second stone. The men's stone simply bears the year numbers in Hebrew and Christian reckoning, and the women's stone bears the additional inscription needful to tell how it came there, as well as the dates. About four thousand persons witnessed the ceremony.

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THE CHILDREN'S PAGE

The Dying Child.

The sun had sunk in the golden west  
At the close of a summer day;  
The little birds had gone to rest  
And hushed was their evening lay.  
All nature was wrapt in slumber  
The stars in their beauty smiled  
In the heavens high as we drew nigh  
To the bed of a dying child.

The gentle face of that little lamb  
Was stamped with the hue of death;  
Her cheek was thin and her eye was dim  
As she struggled hard for breath;  
And her loved ones, O how it grieved  
Them!  
Their hearts were moved with pain  
To think how soon she must leave them  
Never to meet again.

Then slowly she opened her weary eyes  
And gazed upon them all;  
Each loving face did she recognize  
As she saw their tear-drops fall;  
And gently she beckoned them to her  
To bid them all good-bye,  
And she whispered to her mother  
"Your darling is going to die."

"Come closer, mother, and kiss me—  
I want you very near—  
I know that you will miss me,  
My loving mother dear.  
Put your arms around me,  
I have a word to say—  
You won't forget your little pet  
When mouldering in the clay?"

"And sometimes when you are all alone,  
And sorrows press you hard,  
You will think of your little maid that  
Has gone

To sleep in the old churchyard;  
You will come and sit beside me  
When your heart is sunk in gloom,  
When the grass shall wave on my little  
grave  
And the daisies are in bloom.

"You will plant a flower on that grassy  
mound.

My long, my lasting home,  
And though I am beneath the ground,  
Yet I will know when you come,  
And father will sometimes come with  
you.

He loved his little maid—  
He will miss my face but he'll see the  
place

Where his little darling's laid.  
Farewell, my own dear mother,  
I go to a better land,  
And angels bright in a glorious light  
Are waiting to take my hand;  
And I will meet you bye and bye  
Ceased to speak; and all was o'er.  
She closed her eyes, gave a gentle sigh,  
On that golden sunny shore."

WILLIAM G. GROSSETT.

The Ten Commandments.

V.I.

MY DEAR CHILDREN:

Let us continue our talk about the Eighth Commandment: "Thou shalt not steal." You will remember that we spoke of workmen who do not turn out as a good a quality of work for which they are paid. This I have told you is dishonest, and builders, carpenters, painters—in fact men of all trades, seem bitten with this strange disease of dishonesty. We are constantly hearing of ill-built houses which let in the damp; or doors and windows that do not close properly, and of paint that hardly dries before it drops off in flakes. For this form of dishonesty, we have to pay with our health, sometimes with our lives. If there are any boys and girls reading this, who mean to go out as apprentices, in any trade, let me beg of them to do their work honestly; do not let your companions teach you to cheat.

And you who are going to be domestic servants or employees of any kind, and who may one day have a certain control over your employer's possessions, remember, that you will be guilty of stealing if you permit waste in the household, if you buy unnecessary goods at his expense, or if you allow his things to be spoiled through neglect or carelessness. He may be a very busy man, far too

busy to look into the details of every day life, he trusts his servants as we all wish to do.

Do you remember the story of Gehazi in the Bible, who took as a present that which he had no right to receive? In fact it was a form of stealing. The servant of the great prophet Elisha—Gehazi, was not proof against temptation of dishonesty. First he was untruthful and next he was dishonest, which indeed is constantly the case. It is impossible to be transparently truthful in speech and dishonest in practice.

There is another motive for theft, and alas! a very common one in these days. An amusement, considered very fashionable, has led unfortunately to every shape of dishonesty.

I mean gambling and betting. Most great thefts are the result of money losses through gambling. Let me entreat all the boys who may read this to have nothing to do with the taking or making bets. Avoid betting men, betting language, betting houses. Avoid, in the words of a great writer making your gains out of others' losses.

You cannot consort with them without danger, the life they would tempt you to lead would in all probability mean breaking the Eighth Commandment.

We are warned against the sin of stealing not only in the Ten Commandments, but in many other passages in the Bible where mention is made of this particular offense.

Let us look them out.

In the 19th chapter of Leviticus, which contains a repetition of many laws given by Moses to the children of Israel, we find in the 11th verse:

"Thou shalt not steal, neither deal falsely, neither lie one to another."

Observe that in this verse stealing is placed in close connection with false dealing and untruthfulness.

Listen to Jeremiah in the 9th verse of the 7th chapter:

"Will ye steal, murder and swear falsely?"

Again stealing is placed not only in connection with false swearing, but also with the fact of committing murder.

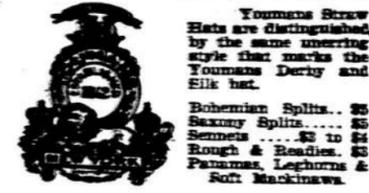
The prophet Zacharia, describing all that he sees in a vision exclaims: "This is the curse that goeth forth over the face of the whole earth; for everyone that stealeth shall be cut off, and it shall enter into the house of him that sweareth falsely to my name and it shall remain in the midst of his house and shall consume it with the timber and the stones thereof." 5th chapter, 3rd verse.

Now listen to the prophet Hosea: "Hear the word of the Lord, for the Lord hath a controversy with the inhabitants of the land, because there is no truth, no mercy, no knowledge of God. By swearing and lying and killing, and stealing they break out—blood toucheth blood. Therefore shall the land mourn." Hosea 4th chapter 2nd verse.

It is inevitable that stealing should draw other sins in its train; when the Eighth Commandment is broken then the Sixth and Ninth will be also violated.

Of this we have ample proof in Bible history, and in our own everyday life; think of this children, not only if you should ever be tempted to take that which does not belong to you, but still more should you feel inclined to lead a life which conduces to dissipated extravagant habits, expensive pleasures and unworthy companionship.

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She Wonders.

CHILDREN often ask questions that puzzle the most alert brains to answer. But here is one that a young miss asked some years ago and it was published in the press at that time. It is worth reading again:

"I wish I were wise enough to know  
How the little grass blades grow,  
How the pretty garden jinks  
Get their notches and their kinks,  
How the morning glories run  
Up to meet the early sun;  
How the sweet peas in their bed  
Find the purple, white and red;  
How the blossoms treasure up  
Drops of honey in its cup;  
How the honey-bee can tell  
When to seek the blossom cell;  
Why the jay bird's wing is blue  
As the sky it soars into  
I wonder if the grown folks know  
How and why these things are so?"

And the above reminds me of a story I heard the other day. It ran this way:

A little boy was watching a pan of warm milk that had just been brought in from the barn yard. Suddenly he said: "Mamma, where does the cow get all this milk?" The mother was unplussed for a moment, then asked: "Where do you get the tears in your eyes?" But she was not prepared for the answer, when the boy asked in amazement: "They don't have to speak the cows, do they?"

Also her wee bit of a chap visited his aunt's home, and, spying some kittens, he picked up several by their tails and started into the kitchen with them. His aunt hearing the crying of the felines, called out, "Sammy what are you doing? You must not hurt the kittens." "I ain't," he answered, "I'm jist carrin' em by their stems."

Some funny little fellows in this world.

Conundrums.

Why is a solar eclipse like the whipping of a boy by his mother? Because it is the hiding of the sun.

Why does a tall man eat less than a short man? Because he makes a little go a long way.

What is the oldest piece of furniture in the world? The multiplication table.

Which is that which is invisible yet never out of sight? The letter "I."

What else besides a young horse goes faster after it is broken? A \$10 bill.

Why is a good dog like a minute hand? Because it is on the watch.

Why is the letter B like a hot fire? Because it makes oil boil.

Which is the most ancient of trees? The elder tree.

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Juvenile Prodigy.

This is how Johnny recited one stanza of it, to the delight of his proud mother and amid the plaudits of the company:

"Liza Grape men ally mindus  
Waken waka Liza Blime;  
Andy Parting Lee B Hindus  
Footbrin Johnny S mds a tiae."

"My eyes bother me a good deal, doctor. Do you think I need stronger glasses?"

"No. I think you need weaker glasses — and fewer!" was the blunt answer.

LITERARY.

The July Number of The Nineteenth Century and After, is replete with interesting articles. The most important is entitled "The Collapse of Russia," written in five sections by O. Eltzbacher, Francis de Pressense, Austin F. Harrison, Demetrius C Boulger and Robert Machray. Among the other contributors are The Duke of Argyll, Sir William H. White, A. N. Cumming, Herbert Paul and Isaac H. Mitchell.

The Lincoln Magazine is a new monthly journal devoted to "Social and Civic Reform." It is published by the New York Anti-Slavery League, and its first number is a very creditable production. Mr. Howard H. Russel is the editor.

The recent special number of The Reform Advocate, (Chicago) was an exceedingly interesting issue. It was entitled, "Hospital and Sanitarium Number" and was issued in commemoration of the building of the New Michael Reese Hospital. The number was very well gotten up and reflected great credit both upon its editor and for its items.

Answers to Correspondents.

E. M. HYAMS. No sign of the existence of superstition among Jews is to be found in the Bible or in the Mishna, but several references in the Gemara show that the Jews shared in the superstition, known as the "evil eye." In particular it was believed that the descendants of Joseph were not liable to be injured by the "evil eye." Ashken zim at the present day use the German expressions "unbeschrien" and "unberufen" whenever they praise anything or anyone in whom they are interested, and thereby express their belief in witchcraft, the former expression being equivalent to the English "he shrew me."

F. S. LIEBERMAN. The ecclesiastical head of the Jews at Constantinople, and other important towns like Jerusalem, is called by the hybrid name, Chacham Bashi based upon the Hebrew term for "wisdom" and the Turkish equivalent for "Pasha."

A. J. KORN. The meaning of the word חנוכה ithruchag is "binding the festival," and the days after the three great festivals Passover, Shabuoth, and Sukoth is known by this name.

F. M. ARNHEIM. A mixture of apples, spices, (especially cinnamon) and wine, which is used in the seder service, is called Charoset and is a symbol representative of the bricks and mortar which the Israelites had to prepare in Egypt.

The word "charoset" is sometimes used to designate merchandise of a worthless character.

B. PRAGER. When the Jews came under the Roman rule, they were obliged to contribute a special tax which was sent up from outside Palestine to the Temple, which was called Fiscus Judaeorum, "taxing of the Jews."

L. AARONS. The eve of any Festival or indeed of any day is expressed by the word Erev ("evening") with the day following. As is well known the Jewish day begins with the sunset. The Biblical support for this is found in the fact that in the account of the Creation the evening was always mentioned first, "and it was evening and it was morning the first day."

N. BYTLER. During morning service of the feast of Tabernacles the Ethrog ("citron") is carried together with the Lulab, ("palm branch") in the

ceremonial processions around the synagogue. This is not expressly mentioned in the Bible (Lev. xxiii. 40) but is of great antiquity. Tradition explains the "fruit of the goodly tree" to mean the Ethrog or citron.

RALPH HARRIS. On the evening preceding the day before Passover, the ceremony of Biur Chametz or "search for leaven" is performed, the master of the house searches for leaven with a lighted candle in his hand, so as to explore all the dark corners. Whatever is found, is then destroyed, thrown or given away, and to this process the above name is given, though it is also popularly known as Bottul Chomitz (destruction of leaven).

D. SCHLOSS. According to the Bible there were four modes of executing criminals—strangulation, burning, stoning, and beheading. The Rabbis made some of these much milder. Instead of burning, the criminal was strangled, and a lighted taper placed for a moment in his mouth. In case of stoning the criminal was cast down from a height. The four forms were thus reduced to two; strangling and beheading, as in English law. Crucifixion was never Jewish, but only a Roman punishment which was applied in the case of slaves, and therefore not pleasing Roman citizenship.

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700 FIFTH

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

Success means hard work.

The East Side R. R. Clerks demand a Day of Rest. *Shabbas* seems to be about the best day.

On Wednesday next is Rosh Chodesh Av and the beginning of the nine days leading up to Tisho B' Av.

The least flower with a brimming cup may stand. And share its dewdrop with another near.

There is a great deal of talk about "The Americanization of the Immigrant." Supposing there was convened a conference to discuss the "Judaization of the American Jew".

The B'nai B'rith in this district is giving evidence of stirring from its lethargy. Especially are the officers to be congratulated upon the activity of the Free Employment Bureau.

Zionist and anti-Zionist should watch with interest the Seventh Zionist Congress, which is now being held in Basle. The position of our unhappy brethren concerns all Jews, and it is time that a home were found for the Wandering Jew.

The One hundred and fifty thousand dollars asked for by the Executive Committee of the Sesqui Centennial Celebration should be subscribed for without delay. It should be a question of honor for every Jew, who is able, to contribute his share.

The Federation of Churches is engaged in Christian work among Jewish children on the East Side. It would not at all be a bad idea to organize a Federation of Synagogues which should do "Christian" work amongst the nations persecuting the Jews.

Among the orders given to the boys attending the camp of the Jewish Lad's Brigade of England was one to the effect that the lads should bring their prayer books and their Tallis. Here with the craze for non-sectarianism the boys would be asked to leave their religion at home.

Life's Journey.

These are the journey, of the children of Israel, which went forth out of the land of Egypt with their armies under the hand of Moses and Aaron. Numbers, Chap. XXXIII, Verse 1.

THE 33rd chapter of the Book of Numbers briefly recounts the wanderings of the Israelites from the time they left Egypt until they came to the river Jordan which they were to cross in order to enter the Promised Land. For forty years they wandered and travelled about preparing themselves for the great inheritance promised to their fathers by God. The journeying of the Children of Israel through the wilderness is analogous to life's journey. Gradually and slowly man travels through the world preparing himself for the higher life, the ultimate object of human existence.

Before the Children of Israel could take possession of the Holy Land they were bidden to drive out the inhabitants and "destroy all their pictures, and destroy all their molten images and pluck down all their high places," and so it is with life. Ere we can enter into the higher state of existence, we must purge ourselves of our wicked inclinations, bad customs, and impure yearnings. We must drive out everything which is not in accordance with the higher life and only then can we enjoy the peace and harmony of the better life.

Forcing the Issue.

II

WE are aware that some people are of the opinion that Mr. Albert Lucas is a tiresome busybody and that there would not have been such an outcry against the Christian work of the settlements and missions had it not been for the persistent attack upon their work by Mr. Lucas. In other words these people regard Mr. Lucas as an unmitigated nuisance because he dares to arouse the Jewish community to a sense of its duty.

In another column Mr. Lucas again calls attention to the need of Jewish influence reaching Jewish children, instead of permitting Christian missionary settlements to continue "working for (Jewish) children". "In the love of Christ." We confess it to our shame and sorrow that the New York Jewish community is more indifferent to the welfare of the coming generation than any other Jewish community in the world.

Unlike the work of late Adolph Benjamin (Ish-Yemini) Mr. Lucas rightly attacks the system and not individuals and a community alive to the dangers of the situation would generously and readily support his work.

In the past the Christian settlements and mission houses baptised adult Jews and send them into Jewish districts to make converts. Now their policy is a more insidious one. They Christianize Jewish children and thus obtain ready made mission workers instead of having to purchase them at so much a head.

Mr. Charles B. Stover, the president of the East Side Civic Club, than whom there is no greater authority on the East Side, some time ago made the statement that the religious neglect of the Jewish children was causing havoc among them. Perhaps the leaders of the community will heed the warning of a non Jew, if they will not lend an ear to the pleadings of an earnest member of our faith.

Let there be an end to this policy of *laissez faire*. If the leaders of the community do not do anything, let

A YEAR AFTER HERZL

A YEAR ago Dr. Theodore Herzl, the great leader of the Jewish people, was laid to rest in the Jewish cemetery on the outskirts of the city of Vienna. A world mourned the loss of the man who gave back to the Jewish manhood and who compelled recognition from the powerful nations of the earth. For the first time in the history of the diaspora the Jew manfully asserted his rights and to the world was given the message that the Jew would no longer remain a passive down-trodden creature, but that he had rights and that he expected these rights to be respected.

Why was Herzl so beloved by the Jewish people? Because he understood the aspirations and yearnings of his people, and knew how to give expression to the longings of centuries. Herzl was the man who re-created the Jewish people.

Herzl told the world that the position of the Jew had become untenable, that persecution and oppression could not be permitted to continue unchecked and that the time had arrived when the Jew should have a permanent home of his own. He made it clear that charity could by no means solve the Jewish question and that the misery of the Jewish people could not be ended by sending masses of our people from one country to another.

Herzl created a congress at which the real representatives of the Jewish people gave utterance to the desires and wishes of their constituents. It was not a legislative body to which only the rich could gain access; there was no buying of seats. The shekel holders alone have the right to elect, and whether the candidate possesses one million dollars or has to ask the organization to pay his passage to the congress makes no difference. Each candidate is chosen because of his fitness to represent the people.

Herzl called into being the Jewish Colonial Trust, the financial instrument of the Zionist movement. There were those who predicted failure for the concern and who warned the poor from investing their five dollars in the bank, as their money would be irretrievably lost.

Year after year rolls by and the Trust becomes more stable and continues to pay its dividend. Herzl pledged his honor that not a cent would be lost and his fair name remains unsullied. The Jewish Colonial Trust is a solid, clean and honest institution, in striking contrast to the ordinary establishments with which so many of the critics of the Trust are connected.

Herzl strove to secure for the Jew a legally, publicly, safeguarded home. Had he lived, this end would certainly have been achieved by him much sooner than is now possible with the master mind no longer working and planning for the relief of his hapless brethren.

Herzl treated with the nations and powers, with emperors, kings and statesmen as the recognized leader of his people. He was "the uncrowned king of the Jews," and the purse proud money bags, who, in the past, strutted about as the representative of the Jews and dictated policies and

the masses arise and save our children for Judaism. We look to the great East Side to remove the stigma which now rests upon us. We call upon every self-respecting Jew and Jewess to insist that the rabbis, both reform and orthodox, who really do nothing unless they are compelled by public opinion, shall act and bestir themselves in behalf of the Jewish children. And even if rabbis and leaders remain silent the masses must rally to the cause for the sake of the children and the honor of the community.

made plans to suit their own convenience, were relegated to seats way back.

Herzl warned the erstwhile leaders of his people to look ahead and to plan for the future. His words of advice were not heeded and to day they are reaping the whirlwind.

Herzl saw much further into the future than those great wags whose chief aim it is to manipulate stocks and shares. They sneered at him, but what he said has been realized and their predictions have proved false.

Herzl was opposed to a temporizing, petty policy which brought a little relief for the moment, but made the position still worse afterward.

And Herzl is dead, and a people mourns and grieves. Nordau will pronounce the *Hesped*, but even the words of the great tribune cannot picture the terrible sorrow of a people bereft of its leader.

Herzl lies in the cold grave and his body awaits the day when it shall be borne into the land where he wished to see the Jew live happily and contented.

Herzl is dead, but his spirit lives and in that spirit we, Zionists, shall continue to labor until success crown our efforts.

Herzl is dead, but there is more reason to be called into existence than there was a decade ago. The position of the Jew, as he foresaw, has grown from bad to worse and the "Great" men in Israel who called Zionism, "an egregious blunder" now ask the question, "Whither?"

Herzl asked, pleaded and begged for an United Israel, for he clearly recognized that if he could come to the nations with his proposition backed by the harmonious support of his people, his demands would be all the sooner conceded.

Herzl is dead but the Zionist Movement lives and will continue until the day when the Jewish flag will be unfurled on its own soil.

All eyes are now turned toward the city of Basle whither the representatives of our people have flocked from all corners of the inhabitable globe. The prayers of the Jewish people are with them. A people waits for deliverance. If our leaders will work in the spirit of our great dead, the time is perhaps not far distant when it will no longer be necessary for Jewish charitable organizations to repatriate our unhappy brethren to the countries from which they were only too glad to escape, and there will no longer be any cause for alien immigration bills to exclude the Jew.

Herzl is dead and yet he lives if we but will it so. Let us keep constantly before our eyes the ideals and ideas for which he laid down his precious life.

Herzl's noble soul fled from its body one year ago and it is made more patent every day that the Jewish Question can only be solved in the manner he proposed. Let us be faithful to the programme he so carefully planned.

Herzl is dead. We will be faithful to his memory. Each year when we meet in honor of our dead leader we shall renew the oath: "If we forget thee O, Jerusalem let my right hand forget its cunning."

If we will only remain true to ourselves, if we will only be united and not quarrel by the wayside, the day will surely come when we will open Herzl's grave and lift therefrom its contents and carry it shoulder high into the land of our fathers and place it there in the sacred soil.

Till then let us work, wait and win. I. L. BARR.

CORRESPONDENCE.

A Plea for Goodfellowship.

Editor, HEBREW STANDARD:

Ruskin says: "Mountains seem to have been built for the Human Race, as at once their schools and cathedrals: full of treasures of illuminated manuscript for the scholar, kindly in simple lessons for the worker, quiet in palace cloisters for the thinker, glorious in holiness for the worshipper."

The Jewish people are a part of "the human race" and have some first claims upon the mountains. The Jew was first in the use of mountain as Cathedrals. Abraham built the heaven and earth renowned altar on a mountain, and Moses on Mt. Sinai received the Ten Commandments.

In each of the thirty-nine books of the Old Testament, with the exception of three, the Jew has made mention of the Mountains. The same Lord who gave us Mt. Sinai, and communed with a Jew on its summit, has given us the Catskills, and continues to hold communion with the Jew in Mountain Cathedrals.

There is room in the Catskills for Jew and Gentile, and there is room for them to dwell apart, if they so desire. The trees will serve as pillars and the leaves as curtains, to separate us. Under the friendly branches the manly Jew and the manly Gentile can meet and smoke the pipe of peace, until in some not far distant autumn, the leaves will fall and disclose the fact that Jew and Gentile can worship together in the same mountain Cathedral, and worship the same Lord, who is the Maker of us all.

The Jew has faults that mountain air does not cure, but until we can find a Gentile, without equally flagrant faults, to stone him, and without entering the Catskills by the "front-door route," "the over the mountain route," or by the "through the mountain route" let us have charity and good fellowship.

Cordially yours for Justice.

C. L. R.

Forcing the Issue.

Editor, HEBREW STANDARD:

I am going to "harp on this one string until heart strings break," or my message strikes the dull ears that seem so unwilling to let the wails of their poorer brothers and sisters enter into their thoughts.

One of the first results of my having obtained the promise of the City Mission Society that it would not accept any more Jewish children at its Summer home and camp at Milford Haven, Conn., is the following case: A widow, working all day in a shirt waist factory, and her seventeen-year-old daughter had planned to send a boy of seven to Milford for two weeks at the total cost of \$1 fare. Their application was refused in pursuance of the undertaking of the society. But the woman very justly asks whether we are only interested in the children's souls and are willing to leave their bodies in the sweltering heat and discomfort of their unsavory tenements, when the Christians are ready to give them so valuable a holiday at such a small cost.

How can we meet the situation? To say that the sanitarium for Hebrew children will take that one child is no doubt true, but if that is true as to that individual child, the Jewish community of New York will surely not claim that it is doing its full duty

by maintaining that excellent institution, especially as that institution is always hampered for funds.

I propose to show the Jewish community how the Christians raise their funds, and as we do not desire to follow them in their proselytizing wiles, I venture to ask the indulgence of your columns until I have made the Jewish community of New York understand that Christian missionary settlements are "working for the children" all the time.

The report of the Willoughby House Young Women's Settlement, at 95 Lawrence Street, Brooklyn, is as straightforward in its statement as to its intentions and as clear-cut in its method as any that I have heard of.

The report says: "The work of the religious department is peculiarly hard to report, being from its very nature quiet, unpretentious and all-pervading, for the aim of every part of our work is to make a larger, truer life possible for 'our people' and to have every club and class carried on in the love of Christ."

What else than an appeal to the anti-Jewish sentiment so rampant among illiberal Christians can have dictated the following paragraph in this report: "One Jewish mother said, 'When the children cry, I say, "Run on up to that Willoughby House, they make you so happy up there, and I know they won't do you no harm."' Fathers have come to investigate because their boys have told of the club. Mothers have come saying, 'She told me such tales about this house I had to come to see for myself.'"

The head resident worker asks "Shall we work towards the uplifting of our neighbors, socially, intellectually, physically, morally? Yes, our efforts include all this, but our highest aim is the presentation of Jesus-Christ as Lord and Saviour?"

That a little discouragement does not prevent the continuation of the work "in the Love of Christ" and that the fact that it is a proselytizing mission is plainly declared, is conceded by the statement that although "Jews Catholics and Protestants join in the good-night hymn," it is sung under the motto of the settlement, "Amore Christi," openly displayed.

The greatest stress is laid upon the "neighborly spirit" that these kind Christian souls have for their Jewish and other neighbors, and they do not hesitate to say that they have befriended a poor woman with their ulterior motive always in mind. It is a poor sample of Christianity that guided the spirit that did a neighborly action with the malice contained in these words: "Poor soul! We had gained her friendship because Willoughby House had proved itself a true neighbor when she was in distressing trouble. She knows what we stand for, for we have talked to her of her life and offered to her the Christ whom we serve, as her Saviour."

Does the Jewish community propose to allow these un-Christian Christians to force into the minds of the most helpless of our people that Christianity alone stands for "neighborliness," "moral uplifting" and "bringers of joy and sunshine into the lives of the children, girls and mothers?"

ALBERT LUCAS, Secretary.  
Union of Orthodox Jewish Congregations of U. S. and Canada.

**Forcing the Issue.**  
Editor, HEBREW STANDARD:

I have read the letter of Mr. Albert Lucas regarding the missionary evil, and desire to add the following remarks, based upon my own experience in connection with this work. Mr. Lucas and some of his associates have repeatedly called the attention of the Jewish community to the want of social institutions for the East Side young people. The writer has also, from time to time, agitated for the establishment of Jewish settlements as a counter-influence to the Christian missions that have been playing havoc among the Jewish children of the Ghetto. It is remarkable that there should be any hesitancy on the part of all those interested in this matter, especially that there should be a lack of funds, to start the movement. I have been repeatedly told that if we were to set the movement that we suggest in motion, everybody would be interested. This has been tried, and the attendance at the meetings called for this purpose was very, very small indeed. It seems to me that the business instinct has so impregnated the young men and women of the East Side that unless they get their money's worth for every penny they expend, they refrain from joining any movement and decline to offer any contributions toward any fund unless it brings them personal amusement and gratification. It is a terrible thing that this state of affairs should exist. It is a pity that the young men and women whose characters and capacity for learning have been heralded the world over, should turn a deaf ear to a request for their assistance, because it will not affect them personally. Such assistance would, however, be a great help to those among whom they live. Over and over again has Mr. Lucas made appeals through the press for assistance in his work, but no response has been received from the people of the East Side. It is high time that the community awoke to the danger of its surroundings and tried to stop the numbers of children being daily led astray by the wiles of the missionaries.

It is to you, the young men and women of the East Side, that I make his appeal. What are you going to do about it? Will you allow your little brothers and sisters to attend schools where the service of a god not recognized by the Israelites is forced upon them? Again I repeat, what are you going to do about it?

WALTER H. V. EPSTEIN.

**The Climax—Apostacy.**  
Editor, HEBREW STANDARD:

The marriage of the so-called "Flower of the Ghetto," a newspaper nismomer for Rose Harriet Pastor, to Mr. James G. Phelps Stokes, by an Episcopalian minister, makes two things important: First, the invitation sent to the lady's "East Side friends;" second, their intention to reside among the East Side poor and to work for them.

For the future welfare of our people, we must not forget the names of the prominent men of the Ghetto who attended this most unusual function. It is strange that the list contains the names of men who often have expressed themselves as denouncing assimilation. The reason for their attendance on this occasion can possibly be found in a desire to gratify their curiosity rather than in any interest in the ceremony. The newspa-

pers all over the country have made these—"East Side friends" of Miss Pastor the target for unenviable criticism and irony thinly veiled, as regards their attire, their actions and their manners in curious contrast with the friends of Mr. Stokes.

It seems a pity that men and women who seek to mould public opinion should take advantage of this extraordinary occasion to allow their curiosity to run away with their principles. Miss Pastor has said that she will devote her life to the good and welfare of the East Side. Allow me to inform her that the East Side does not need any proselytes, not even the aesthetic Mrs. J. G. P. Stokes, nee Pastor. The East Side has no use for people who sell their principles for a mess of pottage.

The East Side honors people who maintain their principles. Firmness of character and unflinching determination will receive our confidence. They say that it is their intention to preach to the children their own religion, but Jewish teaching from such a source would be a farce. The East Side has and always will take care of itself. Norfolk street is no place for the wife of a millionaire. In my opinion people who preach one thing and do another are most likely to even go further, and for the good of these innocent little children I would ask Mr. and Mrs. Stokes to keep away. Pretenders are disgusting.

The personality of Mr. Stokes has many admirers, but it might be a piece of news to your readers to know that Mr. Stokes is a director of the society that conducts a mission on Broome street, where so many little girls were sent to the country and tortured upon their refusal to make obeisance to a God other than our own.

A final hint to both; you have done all the possible harm that you can do; for the sake of the East Side please keep away and stay away. This may be a strong method of expressing one's opinion, but the assurance of the writer's sincerity goes with this letter.

"DHETTONIAN."

**The Climax—Apostacy.**  
Editor, HEBREW STANDARD:

Any one who has the least spark of Judaism in him could not but have been grateful for the manly, fearless editorial you had in your last issue, but you omitted one very important point. According to press despatches, Dr. Blaustein, superintendent of the Educational Alliance, a Jewish institution, and Rev. L. B. Michelson, in charge of anti-missionary schools, were present at the wedding. Do they agree with the Church union between the millionaire settlement worker and a "Jewish" lady writer on an East Side paper.

EAST SIDER.

**A Payable Omission.**  
Editor, HEBREW STANDARD:

In your last issue you published a list of delegates on civil and religious liberties in connection with the Union of American Hebrew Congregations, with headquarters in Washington. Now I notice that there has been omitted from the committee a man who has done a great deal in the past to remove the civil and religious liberties of our brethren. I refer, of course, to the Hon Henry M. Goldfogle. I am not accusing any one for not having seen that his name was included, but on the face of it, it seems that the man was purposely ignored by some one who desires as usual to take all the glory on himself for that which some one else does.

YENUDI.

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**The Man in the Observatory.**

LXXXVI.

ONE of the men well known in our community is Mr. Moses S. Hyman, President of the Home of District No. 1, of the Independent Order of B'nai B'rith, at Yonkers, N. Y. Mr. Hyman has been a member of the Board of Governors of the Home for many years, and some years ago served the home as President. He was again chosen unanimously by the Grand Lodge of District No. 1, at its session in New Haven, Ct., last year, for the presidency of the beautiful retreat on the Hudson. Possibly one of the finest locations for an institution of this kind in the country. Mr. Hyman has given a great deal of his time and has done much for the improvement of the institution over which he presides. Mr. Hyman comes of one of the best-known families who were prominent on the down town East Side many years ago, when our old time co-religionists resided in that section of the city. He was known as "one of the boys" in his early days. Mr. Hyman was at one time in the dry goods business, but has been for many years past with the Lehman Brothers, the largest cotton brokerage concern in the country, with which firm he holds an important position. Mr. Hyman was for a long time an active mason, having been master of Mt. Neboh Lodge and Centennial Lodge, and in the heyday of the Order of B'nai B'rith he was one of the shining lights of Manhattan Lodge, the crick body of that institution. Mr. Hyman is a good talker and logical reasoner and conservative in his ideas. He was married about twenty years ago to Miss Sophie Eisner, a daughter of the late Dr. Eisner, of Syracuse, N. Y.

Perhaps the C's will be willing to grant the Jews political reforms when he lies on his death-bed. No sooner!

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- A man has clothes to put on; a woman to show off.
- A married man always resents advice from a bachelor.
- All is not gold that glitters, and all is not guilt that seems to be.
- A woman may be shy on birthdays without being behind the times.
- A martyr is a man who lives up to his wife's expectations of him.
- After some men have failed at everything else they try religion.
- A woman's love may be stronger than a man's, but so is her hatred.
- A good time is too often measured by the size of the next-morning head.
- A man may be as good as his word because his word isn't good for anything.
- A woman never expresses surprise when a man makes a fool of himself over her.

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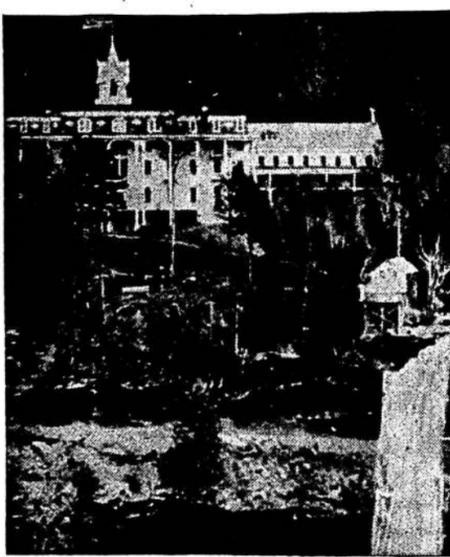
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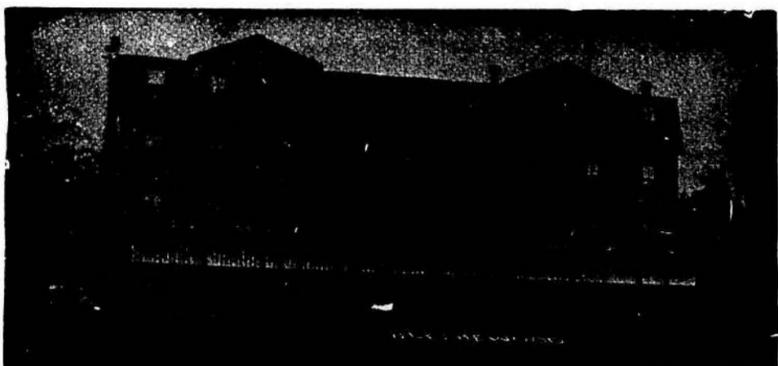
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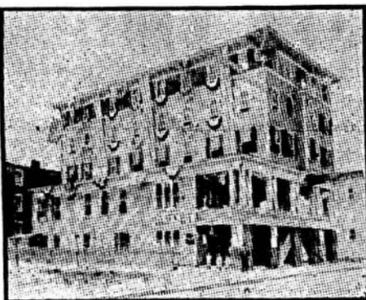
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Elegant eingerichtete Zimmer, schone Speise-saale, Glas-veranda und Garten Civile Preise, Autark-am Bedienung. Um guetigen Zuspruch bitet.  
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**PERSONAL**

His Majesty, the King of Portugal, has conferred upon Mr. E. V. Jacobsen, an American citizen, who represents the Mutual Reserve Life Insurance Company at Paris, France, in the capacity of Director General for the Continent of Europe, the Order of Chevalier of the Conception. Mr. Jacobsen was formerly with the home office of the company in New York.

Isaac S. Barnett, president of the well known dry goods firm of Barnett Bros., of Columbus, is now abroad with his family.

Mr. Carl Levi and his wife Rachel, the latter the daughter of Rev. Dr. Loewenthal, sailed on Tuesday, July 25, on the Grosse Kurfurst, for Europe. The newly married couple will return in the early part of November.

Miss Sadie Leichtenritt, of 557 Second Avenue, Manhattan, and her friends, Mr. and Mrs. M. Harlem and son, Milton, of 201 President street, Brooklyn, are spending their summer vacation at Hotel Monitor, Liberty, Sullivan County, N. Y.

**OBITUARY.**

Moses Strauss, a retired wholesale notions merchant, died July 21, home at No. 621 Willoughby avenue. He had been a resident of the Twenty-first Ward for more than twenty years, during which time he was well known in Hebrew benevolent and fraternal work as a member of the Hebrew Orphan Asylum Society, the Jewish Hospital Society, Mount Moriah Lodge of Free Masons, Aaron Lodge of the Free Sons of Israel and the Unity Club of Brooklyn. He was born in Germany 65 years ago and came to this country when a young man. He leaves a son and a daughter. He was a member of the Keap Street Temple, and the Rev. Dr. Raphael Benjamin conducted the funeral services, which were held on Sunday last.

JOSEPH.—Isaac Joseph, who for the past twelve years was the janitor of the Seventy-second Street Synagogue, died on the 24th inst., leaving a widow and two children, Alfred Joseph and Lena Karpf. The funeral took place on Thursday the 27th, and besides relatives and friends, delegations from the following organizations were present: Joseph Lodge, I. O. S. B.; Fortuna Lodge, I. O. B. B.; Ceres Frauen Verein, Arcturus Chapter, O. E. S., Congregation Artereth Israel and Ladies' Benevolent Society. Service at the house, 1005 Lexington avenue, and at the grave in Macphalla Cemetery, were conducted by the Rev. Dr. Krauskopf.

**IN MEMORIAM.**

In sad but loving memory of my beloved husband and our dear father, Aaron Shapiro, died Erev-Rosh-Chodach-ov, 1895. May his soul rest in peace.

**A Good Love Story.**

"A Paper Proposal," is the title of a clever piece of fiction contained in "Mountain and Lake Resorts," a book just issued by the Lackawanna Railroad in which some of the most delightful summer resorts in the East are illustrated and described. The story is well worth reading, and the other information may help you in selecting your vacation place. The book will be mailed on receipt of ten cents in stamps addressed to T. W. LEE, General Passenger Agent, New York City.

**In the Catskills.**

Among the recent arrivals at "The Kaatsberg," Hunter, Greene County, are: Mrs. M. Apfel and daughter, Brooklyn, N. Y.; Mr. Wm. Cohen, Bayonne, N. J.; Mr. C. Stegman, Mrs. S. Wenderott, Mrs. M. Schlegler, baby and maid, Mrs. M. Salzer, Miss E. Salzer, Mrs. J. Burger and daughter, Mr. A. Moskovitz, Mr. H. Moskovitz, Miss F. Haber, Mr. M. V. Jacoby, Mr. I. Newman, Mr. C. Newman, Miss Pearl Landow, Miss L. Landow, Master J. Landow, Mr. E. White, Mr. M. Lederer, Mr. and Mrs. Adler and son, New York; Mrs. S. M. Kohn, Chicago.

A grand masquerade ball was given on Saturday evening. There was a very large attendance, which together with the beautiful costumes of the guests made the affair a complete success.

**Atlantic City.**

The eleventh annual charity ball in aid of the Jewish Seaside Home, a branch of the Jewish Maternity Hospital, will be held on Saturday evening, July 29, at the Royal Palace Hotel, Atlantic City. Joseph W. Leberman, of Philadelphia, has been chosen master of ceremonies. Mrs. Morris Rosenbaum, of No. 171 States Avenue, is secretary of the committee, and Mrs. Max Bamberger treasurer. Sixty-three patients are at present being cared for at the Seaside Home, and there are many applicants awaiting admission. Mrs. Fannie Muhr has recently been added to the Board of Trustees of the Home.

**Long Branch.**

Last Saturday Dr. Leon Harrison was unable to keep his engagement to occupy the pulpit of the Congregation. He was replaced by the Rev. Mr. Hausman of Providence, R. I. On the coming Sabbath the Rev. Dr. K. Kohler will be the officiating Rabbi.

The annual meeting of the Congregation was held in the Temple last Sunday. After the reports of the officers were read, addresses eulogistic of the late vice-president, Samuel Goldberger, were made.

The election of officers for the ensuing year resulted as follows: President, Siegmund T. Meyer; Treasurer, George Cowen; Honorary Secretary, Louis Zinke; Moses Kahn, Charles A. Wimpfheimer, Dr. Edwin Sternberger, Alexander U. Zinke, Joseph Goldstein, Jacob Korn and Norman S. Goldberger, Trustees.

Out of respect for the memory of the late Mr. Goldberger the office of vice-president was left vacant.

**An Excellent Household Commodity.**

The finest flour on the New York market, ground from the best wheat and absolutely healthy, is the "Gold Coin" manufactured by the Eagle Roller Mill Company. In its production the hygienic rules of the Jewish religion are fully complied with and our co-religionists need have no hesitation in using the "Gold Coin" flour, with which no other flour in the market can compare. In recommending this flour to our readers we have no fear in stating that Jewish housewives can absolutely rely upon its excellent qualities, and the fact that it is strictly Kosher and in full compliance with the Mosaic laws should make it doubly welcome in every Jewish kitchen. The conscientious Jewess can never be too careful of the Kashrus of the material used in the preparation of food, and one trial only will be necessary to assure them of the correctness of the statement as regards the Kashrus of "Gold Coin" flour.

IN THE THEATRES.

Under the able management of Mr James H. Decker, the Primrose Monster Minarels are now opening their season at the various seaside resorts. After examining all songs carefully that were submitted to him, Mr. Decker decided that those offered by Joseph W. Stern & Co. were the best adapted for his organization, and would make the greatest success with the audiences.

Unquestionably the strongest play ever penned by Mr. Clyde Fitch is "Nathan Hale," which Nat Goodwin found useful and successful during one of his recent tours. It is now to be produced for the first time by any stock company at Proctor's Fifth Avenue Theatre, where it is sure to have a careful and effective presentation at the hands of Mr. Proctor's excellent stock.

"Forget-Me-Not," the thrilling drama used recently by Miss Rose Coghlan, Proctor's One Hundred and Twenty-fifth Street Theatre, will offer an uncommonly attractive programme for the week beginning July 21. There are three acts in "Forget-Me-Not," and there is enough material in each act for many plays that are often staged nowadays.

The New Star Theatre, at One Hundred and Seventh Street and Lexington Avenue, will reopen its doors for the season of 1905-6 on Saturday evening, Aug. 6, presenting A. H. Wood's production of "Fast Life in New York," with Julian Rose, the well-known exponent of Jewish portraiture.

The Murray Hill Theatre will reopen its doors under the management of William T. Keogh early in August. The theatre has been entirely refitted and remodeled, a new entrance having been erected on Forty-second street at a cost of \$10,000.

Another great all-star vaudeville carnival will be held at Proctor's Twenty-third Street Theatre during the week of July 21. This, headed by that queen of comic opera, Miss Della Fox, who has been a tremendous success in vaudeville. There is no doubt but what Miss Fox will score a marked hit in her new singing specialty, which she is to give at the Twenty-third Street Theatre.

At Proctor's Fifty-eighth Street Theatre, the warm weather does not seem to have any effect on the attendance or on the management's determination to present tremendous productions, as will be evidenced by the announcement for the week of July 21, when the thrilling naval melodrama, "The Gunner's Mate," will be the offering.

MAAS, OTTILIE.—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 Ottillie Maas, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, care Hughes, Rounds & Schurman, No. 96 Broadway, in the City of New York, on or before the 25th day of August, 1905. Dated New York, the 13th day of July, 1905. WILLY MEYER, Executor of Ottillie Maas, deceased.

HUGHES, ROUNDS & SCHURMAN, Attorneys for Executor, 96 Broadway, Borough of Manhattan, New York.

JACOBSON, JOSEPH.—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 Joseph Jacobson, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, No. 32 Liberty Street, in the City of New York, on or before the 30th day of January next. Dated New York, the 17th day of July, 1905. J. LYNCH PENDERGAST, CHARLES M. JACOBSON, Executors.

BANDLER & BIER, Attorneys for Executors, 20 Broad Street, Manhattan.

STEINAM, NATHAN.—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 Nathan Steinam, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of James, Scheff & Elkus, No. 69 Pine Street, in the City of New York, on or before the 1st day of February next. Dated New York, the 18th day of July, 1905. JOSEPH L. STEINAM, AMELIA STEINAM, LOUIS SIEGBERT, Executors.

JAMES, SCHELL & ELKUS, Attorneys for Executors, 69 Pine Street, New York City.

ROEDER, GEO.—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 Geo. Roeder, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of H. E. Lendero & Co., No. 14 Duane Street, in the City of New York, on or before the 30th day of December next. Dated New York, the 30th day of July, 1905. H. E. LENDERO, JOHN GEORGE GRILL, Administrators.

UJLO & RUEBAMEN, Attorneys for Administrators, 11 Broadway, Manhattan, New York City.

HAYS, JUSTINE R.—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 Justine R. Hays, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, at the office of Hays & Herberfeld, No. 141 Broadway, Borough of Manhattan, in the City of New York, on or before the 12th day of December next. Dated New York, the 7th day of June, 1905. CYRUS L. SULZBERGER, Executor.

HAYS & HERBERFELD, Attorneys for Executor, 141 Broadway, New York City.

JACOBS, JANE.—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 Jane Jacobs, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Ezekiel Fixman, No. 125 Broadway, in the Borough of Manhattan, City of New York, on or before the 15th day of October next. Dated New York, the 5th day of April, 1905. RALPH J. JACOBS, WILLIAM J. JACOBS, SOLOMON J. JACOBS, DAVID M. JACOBS, Executors.

SMITH & SIMPSON, Attorneys for Executors, 115 Broadway, Borough of Manhattan, New York City.

KING, HANNAH.—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 Hannah King, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, at the office of Ezekiel Fixman, No. 125 Broadway, in the Borough of Manhattan, in the City of New York, on or before the 1st day of December next. Dated New York, the 22nd day of May, 1905. JOSEPH KING, Administrator.

EZZEKIEL FIXMAN, Attorney for Administrator, 125 Broadway, New York City, Borough of Manhattan.

LEVY, ISAAC.—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 Isaac Levy, otherwise called Flatow, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, to wit, at the office of Levy & Unger, her attorneys, No. 43 Park Row, in the Borough of Manhattan, in the City of New York, on or before the 15th day of September next. Dated New York, the 1st day of March, 1905. HENRIETTA LEVY, Executrix.

LEVY & UNGER, Attorneys for Executrix, 63 Park Row, Manhattan.

HANNAH LAVANBURG.—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 Hannah Lavanburg, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Spiegelberg & Wise, No. 15 William Street, Borough of Manhattan, in the City of New York, on or before the 22nd day of December next. Dated New York, the 16th day of May, 1905. FRED L. LAVANBURG, OSCAR S. STRAUB, Administrators.

SPIEGELBERG & WISE, Attorneys for Administrators, 15 William Street, New York City, N. Y.

UNITED STATES TITLE GUARANTY & INDEMNITY CO. CAPITAL PAID IN \$1,000,000 SURPLUS 250,000

MARK SALOMON.—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 Mark Salomon, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Ezekiel Fixman, No. 125 Broadway, Borough of Manhattan, in the City of New York, on or before the 15th day of November, 1905. Dated New York, the 17th day of May, 1905. SIMON MARX AND EDWARD MARX, Executors.

EZZEKIEL FIXMAN, Attorney for Executors, 125 Broadway, Borough of Manhattan, New York City.

LEVENSON, LOUIS.—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 Louis Levenson, late of the County of New York, State of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, Room 611, No. 57 Nassau Street, in the City of New York, on or before the 21st day of October next. Dated New York, the 6th day of April, 1905. ISRAEL GOLDBERG, Executor. JEROME WILZIN, Attorney for Executor, 57 Nassau Street, Manhattan Borough, New York City.

KAUFMAN, BABETTA.—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 Babetta Kaufman, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Fleiselman & Fox, No. 346 Broadway, in the City of New York, Borough of Manhattan, on or before the 26th day of October next. Dated New York, the 12th day of April, 1905. JOSEPH FOX, HENRY BODENHEIMER, Executors.

FLEISCHMAN & FOX, Attorneys for Executors, 246 Broadway, Borough of Manhattan, City of New York.

DE COMPS, JOACHIM.—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 Joachim De Comps, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of John G. Ritter, Esq., No. 203 Broadway, Borough of Manhattan, City of New York, on or before the 24th day of October, 1905, next. Dated New York, the 17th day of April, 1905. CHARLES CARNEAU, Ex. FRANCIS MORRIS, Ex.

JOHN G. RITTER, Attorney for Ex., 203 Broadway, N. Y. City.

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 Samuel Siegbert, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Louis Siegbert and Brother No. 121 Greene Street, in the City of New York, on or before the 5th day of October next. Dated New York, the 29th day of March, 1905. LOUIS SIEGBERT, LILLIE SIEGBERT, MAX MAYER, Executors.

JAMES SCHELL & ELKUS, Attorneys for Executors, No. 50 Pine Street, New York City.

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 Ludwig Muller, 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 David Friedmann, No. 209 Broadway, Borough of Manhattan, in the City of New York, on or before the 22nd day of August, next. Dated New York, the 6th day of February, 1905. MAGDALENA MULLER, Executrix.

DAVID FRIEDMANN, Attorney for Executrix, Mutual Reserve Building, No. 309 Broadway, Borough of Manhattan, New York City.

IN PURSUANCE OF AN ORDER OF THE Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Abraham Gursky, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, No. 302 Broadway, in the Borough of Manhattan, New York City, on or before September 27th next. Dated, New York, March 17th, 1905. HERMAN BAER, JACOB GURSKY, Executors.

MARK GOLDBERG, Attorney for Executors, 202 Broadway, Manhattan, New York City.

AHRENS, LAWRENCE W.—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 Lawrence W. Ahrens, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber, at her place of transacting business, v.z., the office of Messrs Kurzman & Frankenhimer, No. 25 Broad Street, Borough of Manhattan, New York City, on or before the tenth day of November, 1905. Dated New York, May 6, 1905. GRACE AHRENS, Executrix.

KURZMAN & FRANKENHIMER, Attorneys for Executrix, 25 Broad Street, Borough of Manhattan, New York City.

BLOCH, DAVID M.—IN PURSUANCE OF AN order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against David M. Bloch, 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 Lawrence & Hughes, No. 120 Broadway, in the Borough of Manhattan, in the City of New York, on or before the 14th day of November, 1905. Dated, New York, May 6, 1905. LAWRENCE & HUGHES, Attorneys for Administrator, 120 Broadway, Borough of Manhattan, New York City.

MAROTZKI, CHARLES A., OTHERWISE CARL A. MAROTZKI.—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 Charles A. Marotzki, otherwise Carl A. Marotzki, 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 Lawrence & Hughes, No. 120 Broadway, in the Borough of Manhattan, in the City of New York, on or before the 14th day of November, 1905. Dated, New York, May 5, 1905. LAWRENCE & HUGHES, Attorneys for Executrix, 120 Broadway, Borough of Manhattan, New York City.

JACOBS, LEWIS.—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 Lewis Jacobs, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Davis & Kaufmann, Nos. 49 & 51 Chambers Street, in the City of New York, on or before the 31st day of October, 1905, next. Dated New York, the 6th day of April, 1905. HARRY J. JACOBS, CAROLINE JACOBS MAYER & KAUFMANN, Attorneys for Executors, 49 & 51 Chambers Street, Manhattan Borough, New York City.

HIRSCH, ISAAC.—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 Isaac Hirsch, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Weil, Wolf & Kramer, No. 68 William Street, in the City of New York, on or before the 1st day of January next. Dated New York, the 19th day of June, 1905. FERDINAND KASSLER, BENJAMIN HIRSCH, ABRAHAM H. KALMUS, Executors.

WEIL, WOLF & KRAMER and NATHANIEL PRAGER, Attorneys for Executors, No. 68 William Street, N. Y. City.

BAAR, HERRMAN.—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 Herrman Baar, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Victor Baar, Executor, No. 109 Prince Street, Manhattan Borough, in the City of New York, on or before the 22nd day of December next. Dated New York, the 10th day of June, 1905. VICTOR BAAR, VICTOR BAAR, Executors.

PAGE, GRAHAM & TUSKA, Attorneys for Executors, 32 Liberty Street, New York City.

WEIL, NATHAN.—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 Nathan Weil, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Lawrence & Hughes, No. 120 Broadway, in the Borough of Manhattan, in the City of New York, on or before the 14th day of November, 1905. Dated, New York, May 5, 1905. MALCOLM R. LAWRENCE, WILLIAM RYLE, Surviving Executors.

LOEWER, VALENTINE.—IN PURSUANCE OF AN order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, dated February 1st, 1905. Notice is hereby given to all persons having claims against Valentine Loewer, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Passas & Cohen, No. 25 Nassau Street, in the City of New York, on or before the 7th day of August next. Dated New York, the 7th day of February, 1905. JACOB LOEWER, GEORGE LOEWER, Administrators.

PASKUS & COHEN, Attorneys for Administrators, 25 Nassau Street, New York City.

SALOMON, GUSTAV.—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 Gustav Salomon, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Einfeld, Townsend & Gutterman, attorneys, 32 Nassau Street, in the City of New York, on or before the 15th day of August next. Dated New York, the 24th day of February, 1905. EINSTEIN, BENJAMIN & QUITEEMAN, Attorneys for Executors, 32 Nassau Street, Manhattan, New York City.

BENJAMIN F. EINSTEIN, SOLOMON G. SALOMON, Executors; PAULINE SALOMON, Executrix.

RUTHFELD, SOLOMON.—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 Solomon Ruthfeld, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, v.z., the office of Ferdinand Kurzman, No. 25 Broad Street, Borough of Manhattan, New York City, on or before the 25th day of July, 1905. Dated New York, January 20, 1905. EINSTEIN, BENJAMIN & QUITEEMAN, Attorneys for Executors, 32 Nassau Street, Manhattan, New York City.

FERDINAND KURZMAN, Attorney for Executors, 25 Broad Street, Borough of Manhattan, New York City.

BLUM, MORRIS.—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 Morris Blum, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Lawrence & Hughes, No. 120 Broadway, in the Borough of Manhattan, in the City of New York, on or before the 1st day of August next. Dated New York, the 17th day of January, 1905. GEORGE M. BAKER, Attorney for Executors, 27 Broadway, Borough of Manhattan, City of New York.

KBRIDGE G. DUVAL, FANNY BLUM, JACOB BLUM, Executors.

MAY-LEOPOLD.—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 Leopold May, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Davis & Kaufmann, Nos. 49 and 51 Chambers Street, in the City of New York, on or before the 31st day of October, 1905, next. Dated New York, the 6th day of April, 1905. LOUIS ROSENZWEIG, MORRIS SCHLOSSHEIMER, Executors.

DAVIS & KAUFMANN, Attorneys for Executors, 49-51 Chambers Street, Manhattan Borough, New York City.

VEIT, N.—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 Veit Stern, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber, at his place of transacting business, at the office of Edward Hermann, No. 38 Park Row, Borough of Manhattan in the City of New York, on or before the tenth day of September, 1905. Dated New York, February 1, 1905. JACOB A. JACOBS, Executor.

EDWARD HERRMANN, Attorney for Executor, 38 Park Row, New York, N. Y.

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 Annette Segal, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Arthur Furber, No. 231 Broadway, in the City of New York, on or before the 27th day of September, next. Dated New York, the 11th day of March, 1905. MYER HECHT, MEYER HECHT, BERNARD HECHT, Executors.

ARTHUR FURBER, Attorney for Executors, 231 Broadway, Manhattan Borough, New York City.



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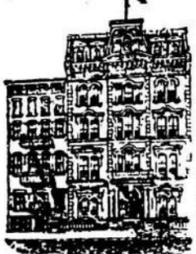
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**Young Men's Hebrew Association.**  
Some two hundred young men have already attended the vacation camp at Centreport, L. I., and by the number of applications filed for the remainder of the season it is apparent that many prospective campers prefer to spend their vacations during the milder weeks bordering on the "Indian summer," which has its positive charms in the country. The special membership rate has been extended to the members of the Educational Alliance and the New Era Club, so that worthy young men in all sections of the town may take advantage of the benefits offered.

The camp accommodations were greatly taxed over the Fourth, when nearly 100 young men were present. A series of athletic games, consisting of potato and base running races, as well as swimming and boat races, was arranged, which was very hotly contested for.

In addition to the various land and water sports that keep the campers busy by day, weekly evening entertainments are given, the talent being good naturally furnished by the boys gifted in this direction.

Early applications are necessary to insure proper accommodations and good traveling connections.

All tickets, such as the special rate railroad and boat tickets, as well as those for board and stage, are to be procured in advance at the office. For full particulars a 'phone call, letter or personal visit to the building, Ninety-second street and Lexington avenue, will bring the desired information.

**Mother of Six Children Graduates as Lawyer.**

Among the thousand new lawyers sworn in this week there is Mrs. Sophie Rosenberg Mayer, wife of Adolph Mayer, an East Side lawyer, and the mother of six children. Mrs. Mayer was born in the city of Warsaw, where she graduated with the highest honors from the local high school and she was the recipient of a silver medal at the hand of the Czarina, the wife of Alexander II. For a time she was lecturer for the Warsaw Board of Education, and in 1882, shortly after her marriage to Mr. Mayer, came to New York. She speaks seven languages and is a remarkably bright woman. She decided to take up her husband's profession, as his health and eyesight were failing, and she wished to assist her husband in supporting the family. The eldest of her children is nineteen years old and the youngest seven.

Mrs. Mayer graduated in June last and at the recent State Board Examination stood first, securing the percentage of 95.

**A Typical Jewish Industry.**

A distinctly Jewish industry and one quite in touch with the progress of our people and instrumental in preserving the ancient melodies, the classical and sacred music of our celebrated composers, singers, chezonim and choirs, is located and flourishing in New York, and we refer to the United Hebrew Disc Record Co., 257 to 261 Grand street, manufacturers of Hebrew records for phonographs and talking machines. The United Hebrew Disc Record Co. was incorporated in July, 1904, for the purpose of manufacturing exclusively Jewish records, the company being a consolidation of two well known East Side music houses, Perlivan and Rosansky and Dornisick and Diaboch.

They believed that by making a specialty of Jewish records better results could be obtained, more attention to the details could be given, Jewish singers would be encouraged, Jewish composers would be rewarded and Jewish research fostered, while Jewish music would be heard throughout the world, in the home as well as in the synagogue, by the wide distribution of the phonograph and its marvelous reproduction of the human voice, and of all sounds that convey pleasure, instruction and reverence wherever heard. The United Hebrew Disc Record Co. therefore fills "a long felt want" and with a perfectly equipped plant, installed at great expense, are now producing Hebrew records of unusual brilliant tonal qualities, exact reproductions of famous Jewish singers, cantors, choirs, bands, actors, etc.

These are sold to the musical trade all over the country. The list of records is already extensive, and will be augmented as rapidly as the demand therefor presents itself.

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**KLONOWER'S** Vienna Cafe and Lunch Room, 697 Broadway, Corner 4th st. Meals a la carte.

"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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