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(For the Hebrew Standard)

Her Animated Manuscript. By MATTHEW GOLDMAN

It was Friday afternoon. The humdrum of business activity in the offices of *The Voice of Israel* had almost ceased for the week, little evidence of life being noticeable anywhere, except in the little office of Martha Mendelson, the editress, who was busy finishing up some routine work.

Michael, the red-headed office-boy, comfortably ensconced in a huge reclining-chair, stretched himself, yawned lazily, and was about to take a surreptitious smoke of the cigarette he held concealed in his hand when the outer door opened and a tall, stockily-built chap, a splendid type of the Jewish American young man of the better class, entered somewhat timidly. With a noticeable hesitation, he walked up to the little gate that divided the outer world from the inner workings of the Journal.

"Who do you want to see?" quickly asked Michael, springing up and suddenly becoming all life.

"Ah,—er,— the editress, Miss Mendelson, if you please," answered the caller, a perceptible hitch in his voice.

"She's busy; what do you want to see her about?" came the abrupt rejoinder from the officious Cerberus of the editorial gate.

"I have a manuscript that I wish to offer her."

"Oh, that's all right; just leave it with me and I'll see that she gets it," said the youth of the auburn hair with an air of authority.

"I'd like to, my boy. But the manuscript I have reference to will be a trifle too large for you to handle," responded the young fellow smilingly.

"Let's see it, anyway," suggested Michael, his curiosity piqued, and by this time deeply interested.

"Oh,—ah,—I am the manuscript I wish the editress to pass upon," replied the caller quietly, his blushes advantageously setting off his smiling Jewish countenance.

Instinctively, Michael retreated a few steps backward on hearing this unusual announcement. "Some crazy loon, I'll bet," quickly flashed through his mind. But the blushing young Jewish fellow looked and acted sane enough under his scrutinizing gaze.

"Did you say you're a manuscript?" questioningly remarked the youthful keeper of the gate, greatly puzzled. "Say, mister, I don't understand what you mean. You ain't making a fool out of me, are you?"

"Not at all, my boy," came the soft reply as the man slipped a quarter into Michael's hand; "everything will be all right. Just take my name in to Miss Mendelson and tell her what I said about offering myself as a manuscript. You'll remember that, won't you?"

"Surest thing you know," was the boy's quick response as he deposited the coin safely in his pocket. "B—Gee! I think that's her feller," he mused as he read the name upon the engraved card handed him.

The delivery of the card and message proved an "open sesame" to the editorial sanctum, for with a little smile hovering over her clear cut Jewish features, as she brushed a few stray locks into place, Martha Men-



IVAN PETRUNKEVITCH

Leader of the Radicals in the Russian Duma and Champion of Jewish Liberty

delson, the enterprising young editress of *The Voice of Israel*, ordered her caller shown in.

"So I am to understand that you have come to offer yourself as a manuscript for my consideration, eh?" she remarked, a moment or so later, and with just a wee bit of sternness in her voice as she motioned her visitor to a chair. "Rather a bulky one, I judge!" she added, noting the 165 pounds of healthy Jewish manhood before her with evident pride.

"Yes, Martha, I thought it would be a good idea to look me over as you would a manuscript."

"Are you serious, Leonard?" she asked, blushing.

"Never more so, in my life."

"Well, then, since it is your wish

for me to take this procedure, I might as well begin right now. Let me see!—you are 'Leonard Strauss, American, age 30.' The title sounds good; all manuscripts should bear a good name,—and I know you possess that. Then again, you come without being tied with any fancy ribbons. Fancy ribbons are, somehow, as a rule, generally found on all manuscripts presented by beginners."

"I—I am rather an original manuscript; I've never been offered elsewhere," responded the young fellow, blushing.

"So much the worse for you, very few manuscripts are accepted in the first place offered," replied Martha Mendelson bluntly, while with a sly glance she observed the crestfallen look that suddenly overspread the face of her caller at her innuendo.

"But you are a man of few words and generally to the point," she continued after a slight pause and with some encouragement in her tone; "that's a strong argument in your favor, however; all manuscripts should be that way."

"Then there's hope, Martha, that you will—"

"Now, please don't interrupt, but sit quietly in your chair while I look you over as I would any other manuscript.—Um,—several good points in your favor. Shape of head and high forehead signify intelligence, dark blue eyes that denote honesty, firm jaw, indicative of determination, and an open and frank countenance that can be read very easily. And then, as to character, a very important factor in all manuscripts, I find yours very satisfactory. Poets and writers, as a rule, take much liberty at times, and you have followed in this line by coming direct to the editorial office instead of going through the proper channels. But, under the circumstance, I think—you'll prove available."

"Then you accept me, Martha?"

"Yes, Leonard," came the softly spoken words with a noticeable tremor as the editress looked into the eyes of the man before her with pride.

"And your rate of payment will be?" the happy young fellow blurted out.

"A kiss—and my promise to love you forever more."

"Terms accepted with pleasure."

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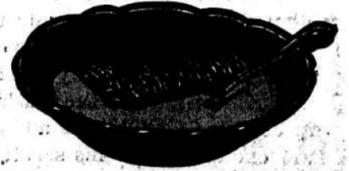
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"IT'S ALL IN THE SHREDS"

(For the Hebrew Standard.)
החסר משוגעים אנכי

As if it were not enough to be burdened with exotic "Meshugaas" but that we must also be afflicted with crazy neurotics in our own camp! The Jewish question in Russia is one of the most delicate that has come within the theme of our long history, and in order to gain the sympathy of our Christian neighbors, who alone possess power for intervention on behalf of the persecuted, we must show our worth as citizens.

None but level-headed representative Jews should be the spokesmen, as manner, in the style of expressing our indignation, is everything in connection with a diplomatic matter of international importance. Such a facade as resulted from the inter-meddling of an interloper who telegraphed to Washington an insulting message in the name of the "United Jewish Congregations of New York," is most deplorable, as it is calculated to do infinite harm to the cause.

Quite a discordant note was struck at the close of the protest meeting held at the Kehilath Jeshurun Synagogue, in East Eighty-fifth Street last Sunday when an "Unauthorized speaker" exposed an "Unauthorized correspondent" who had sent a fake resolution to Washington in which he attacked the Christian Churches for their inactivity on behalf of the Jews. No such resolution was passed, neither was the correspondent authorized to speak on behalf of the "United Jewish Congregations of New York."

לא רובים ולא יער
The telegram was a base fabrication, but the damage done—is almost

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irreparable as it is difficult for truth to overtake a falsehood.
Zangwill has written, "The Dreamers of the Ghetto." He should make a study of "The Madmen of the Ghetto," and tell the world how much Jews are suffering from the "Meshugaim" who are afflicted with the *Cacothus scribendi*.
MAURICE BRODZKY.

The B'nai B'rith.
EXECUTIVE MEETING.

A MEETING of the Executive Committee of the Independent Order of B'nai B'rith was held in Chicago, June 17th.

The President of the Committee reported that he communicated with all the lodges in the American Districts, urging agitation against the provisions in the pending immigration bill in Congress, providing for money and literary tests, also asking for exemptions of such tests for refugees from religious persecution. Reports were also read from numerous communities, showing that the agitation was being carried on thoroughly and systematically, and that high officials, newspaper publishers and other leading citizens, regardless of creed, were sending letters and telegrams to their respective Congressmen to protest against the objectionable features of the pending bill. It was ordered that Brother Simon Wolf be requested to continue agitation against the objectionable features of the bill in Washington, and the President of the Executive Committee was asked to write to

President Roosevelt and to make an appeal to him against the harsh provisions of the pending bill.

A communication from the officers of the Brussels Conference which was held January 29, 1906, asking for co-operation of the Russian situation, was read, and it was unanimously decided to co-operate, but so as to clearly establish the attitude of the Order the following resolution was introduced and unanimously adopted:

Be it Resolved, that the Independent Order of B'nai B'rith while rigidly maintaining its separate identity in the fulfillment of the tasks it has undertaken, nevertheless, stands ready to co-operate temporarily in all critical emergencies with other recognized Jewish organizations for the achievement of immediate results in matters affecting the Jewish cause. At the same time, this Executive Committee deems it antagonistic to the principles of the Order and subversive of its mission to enter into any permanent alliance or federation with other institutions limited in their scope and lacking their universality which has ever characterized the B'nai B'rith.

It was decided to turn over the publication of the writings of Leo N. Levi to the Past Presidents Association of the Order of District No. 7, and to pay the bills for such publication up to the full limit appropriated for that purpose by the Convention held in New Orleans.

A communication from an association of Berlin, organized to give information to immigrants to South

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America and the Southern States of the Union, asking for co-operation, was read, and on motion it was passed that the Order co-operate with the association.

After transacting the routine business, the meeting adjourned.

Inquire and inquire; for report is a liar.

If you lose your temper, don't look for it.

Whoso keepeth the law is a wise son.

A good horse cannot be of a bad color.

Our senses, as our reason, are divine.

Gambling is an express train to ruin.

He who gambles picks his own pocket.

A proud man is always a foolish man.

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Jews in Freemasonry.

PETERSEN'S History of Rhode Island (p. 101) states that in the spring of 1658 Mordecai Campannall, Moses Packockoe Levi and others, in all fifteen families, arrived at Newport from Holland. "They brought with them the three first degrees of Masonry and worked them in the house of Campannall, and continued to do so, they and their successors, to the year 1742."

The fact that seven years later application was made to establish an English Lodge goes far to confirm the above statement. The following extract is from the records of St. John's Grand Lodge, of Boston:

"The petition of a number of brethren, December 27th, 1749, resident in Newport, R. I., praying for the incorporation of a regular lodge there, being read, it was voted that a charter be granted therein, being the first regular lodge established in Rhode Island."

A Jew became Grand Master of the Grand Lodge of Rhode Island after the Revolution, and later another Jew became Grand Master of the Grand Lodge of Massachusetts.

Mason's "Reminiscences of Newport (1884) contains the following:

"Moses Seixas was the Grand Master of the Free Masons in Rhode Island in 1790. On the visit of President Washington to Newport August 17th, 1790, Grand Master Seixas presented an address to the President in behalf of King David's Lodge of that town.

"Moses Michael Hays was born in Lisbon in 1739. He came to America by way of the West Indies, and at first settled in Newport. At Jamaica he received the appointment of deputy inspector general for North America, under the Masonic rite, called the Rite of Perfection, organized at Paris in 1758, and also known as the Scottish Rite, which Rite invested him with powers that were new and strange to the brethren of this country. With one or two other Jews,

while he resided in Newport he was the main support of the fraternity in this place (Newport.)

"Mr. Hays was the only Jew who held a prominent office in the Grand Lodge of Massachusetts. He joined November 5th, 1782, and at the next meeting, a month later, he was elected to office, and for four years, from 1788 to 1792, he was the Grand Master of Massachusetts Grand Lodge. He died at Boston May 9th, 1808, aged 66 years.

Answers to Correspondents.

H. MINSKY. Rosh Hashonah fell on Saturday, Oct. 3, 1891. You can easily figure out your birthday, if it occurred six weeks before.

H. GOODMAN. "The Jews," in Dryden's *Absalom and Achitophel*, means those English who were loyal to Charles II., called "David" in the satire (1681 2).

J. M. STRAUS. There were six cities of refuge. One was called *Bezar*, a rock; another *Ramoth*, the high one; the third *Golan*, great joy; a fourth *Kedish*, holiness; a fifth *Shechem*, quietness, and the last *Kirjah Arba*, society.

A MOURNER. It is customary that the neighbors of the mourners send them, after the interment of their departed relatives some food, which consists of hard-boiled eggs and bread termed *סעודת הבראה* (meals of condolence), because no mourner is allowed to take first meal of his own after the interment of his departed relatives.

A CONSTANT READER. According to the Jewish Encyclopedia, the earliest mention of a Jew in Massachusetts bears date May 2, 1649, while there were other references to Jews among the inhabitants of Boston in 1695 and 1702, but no Jewish settlers made their homes in Massachusetts until the revolutionary war drove the Jews from Newport. A number of Jews, including the Hays family, settled in this city before 1800. Of these Moses Michael Hays was the most important. The names of Aaron Lopez and Jacob Rivera are mentioned as coming to Leicester, Mass., from Newport in the year 1775, but the name of the Jew referred to 1649 is not given.

FREE SONS OF ISRAEL.

Office of the District Grand Lodge No. 2, 108 La Salle Street, Chicago, Ill.

Office of the Grand Lodge of the United States and District Grand Lodge No. 1, 1161 Madison Avenue.

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DISTRICT GRAND LODGE, NO. 1.
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Borough of Richmond.

The first public affair for the benefit of the new Temple Emanu-el of Staten Island was held last Tuesday evening on the grounds of Mr. and Mrs. Julian Schwartz, in Port Richmond. The lawn was brilliantly illuminated and the barn turned into a forest of birch trees. Numerous tables gaily decked in blue and white colors served as stands from which the ladies of the sisterhood made their onslaughts upon the big crowd, getting their shekels with the rapidity of a get-rich-quick concern. The entertainment was arranged by the sisterhood of the temple and was in charge of Mrs. Julian Schwartz, who, assisted by all the members, showed her skill and tact in arranging large affairs. The tables were presided over by the following ladies: Misses G. Mord, P. Neiss, Stella Strauss, Sadie Sewell, Annie Sewell, A. Gungburg, Sadie Goldstone, Lillie Goldstone, Fannie Bernstein, Ray Glickstone, Josie Mendelson, Adele Schumacher, Etta Hoffmann and Mesdames D. P. Schwartz, Morris Mord, S. Weitzenbloom, A. Solomon, J. Goldstone, A. Mord, D. Hamburg, J. Rosner and the chairlady of the sisterhood, Mrs. Annie Mendelson. They were ably assisted by the members of the temple, among whom were H. L. Bodine, Morris Mord, D. P. Schwartz, J. Mord, Dr. H. Hirschmann, Gustave Strauss, Julian Schwartz, J. Goldstone, H. J. Weisburg and D. Hamburg, who, as auctioneer, made the fur fly. Mrs. Julius was in charge of this first lawn fete and barn dance and by her brilliant energy deserved the applause of all who enjoyed the splendid occasion. A large sum was realized for the Building Fund of the temple. The elite of the island, Jew and Gentile, graced the affair with their presence.

The plans and specification of the new Temple Emanu-el will soon be passed upon by the congregation and then the building of the imposing edifice will soon begin. May the blessing of God rest upon building and builders and may it become a house of God, a holy temple.

We all know the story of the three little tailors of Tooley Street, who in convention assembled declared that they were the people of England. The persons who assembled last week and declared that they were the Hebrew Benevolent Society of Staten Island, are in the same category with the three little tailors. They are the laughing stock of the community, or, at least, that part of it which takes the time to watch their funny antics. The veteran Hebrew Be-

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nevolent Society, which only lately held its tenth annual meeting, will take vigorous steps, however, to protect its honored name against piracy and against any brazen attempt to mislead the public. But the public will not be misled. They know us and they don't care to know the others. Enough said.

Sigmund Weiss, financial secretary of the new Temple Emanu-el, announces his engagement to Miss Etta Eppstein, of Elizabeth, N. J. We certainly wish the young couple lots of happiness and trust that theirs will be the first wedding celebrated in the new temple.

Catskill Evening Line.

For Catskill and Catskill Mountain Points, Hudson and the Berkshires, Coxsack and way landings. Steamers leave every week day: Pier 43, N. R., 6 P. M., and West 129th St., 7 P. M.
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THE IMMIGRATION BILL SHELVED.

DILLINGHAM-GARDNER BILL SLASHED IN HOUSE—OPEN DOOR FOR RELIGIOUS AND POLITICAL REFUGEES MAINTAINED—EDUCATIONAL TEST ELIMINATED—HEAD TAX NOT INCREASED—NO BILL THIS SESSION.

As foreshadowed in last week's issue of the Hebrew Standard, the Dillingham-Gardner bill has been shelved. The measure came up for discussion in the House of Representatives on Monday, and the clauses providing for an educational test and the increase of the head tax from two to five dollars were eliminated. Instead of Clause 38, the educational test, an amendment was adopted calling for an inquiry into the whole question of immigration.

Congressman Littauer offered a resolution to the effect that all refugees from political and religious persecution be admitted into this country even if they are without means or the probability of earning their own livelihood. Speeches against the bill were made by

Congressman Goldfogle, Bennett, Littauer, Grosvenor, Kellher, Michalek and Cokran.

Congressman Gardner pleaded in vain for his measure. He said that President Roosevelt and Senator Lodge were in favor of the restriction of immigration, but it was of no avail. Speaker Cannon personally took the floor and canvassed against the bill.

Messrs. Howell, Bennett and Ruppert were named as conferees to consider the bill with the committee on the Senate, which is composed of Senators Dillingham, Lodge and McLaurin; the latter, however, refused to meet the House committee, and Speaker Cannon has erased the bill from his slate of measures to be passed this session.

With the Preachers.

Educational Alliance.—This (Friday) evening, Rev. H. Maslansky, on "The Jews in Turkey."

The Educational Alliance.

The Baron de Hirsch classes for immigrant children held their graduation exercises in the auditorium yesterday.

Temple Adereth Israel.

The closing exercises of the Sunday school of the above temple will take place on Sunday afternoon at 35 East Twenty-ninth street. An interesting programme has been arranged.

Hospital Dedication.

The Board of Directors of the Jewish Hospital have fixed next Thanksgiving Day as the date when the hospital will be dedicated and opened for the reception of patients.

During the summer and early fall the various committees will work furnishing and completing the hospital. The dispensary, connected with the hospital is now open in the hospital building, Clason avenue and Prospect place.

Religious Volunteers.

Religious volunteers are now afforded an opportunity of showing their mettle. The parnass, rabbi, chazan and shammas of the Zichron Ephraim (Sixty-ninth street) are all on their vacation. Services will be conducted as usual. Whether the substitute parnass will be as liberal, the representative rabbi as eloquent, the volunteer chazan as able and the proxy shammas as active remains to be seen. The several "places and stations" will be filled by volunteers.

Young Men's Hebrew Association.

The Y. M. H. A. Vacation Camp opened on Sunday, June 24. A number of new features have been added this year which will make it a very delightful place for young men to spend their vacations. Mr. Schoening, the gymnasium instructor, will take charge of athletics and teach swimming. The camp is open to all young men. Those desirous of joining should inquire at the Y. M. H. A. rooms for full particulars.

Next Sunday evening July 1, the E. C. Stone Literary Society will hold an Independence Day celebration. Mr. Edw. Mandel, principal of Public School 188, will deliver an address on "Patriotism," which will be followed by a specially arranged programme of literary and musical exercises appropriate to the occasion. The building will be suitably decorated, and it promises to be a very inspiring occasion.

The Sanitarium for Hebrew Children.

As already briefly announced in these columns, the Sanitarium for Hebrew Children at Rockaway Park opened on Thursday, June 14, and since then special excursion trips of poor children and their mothers have been made every Monday and Thursday, and these will continue until Sept. 15.

When the addition to the sanitarium is opened next month there will be room for 500 inmates. Last year the number of inmates was 2,023, and 12,405 mothers and children were taken on the Monday and Thursday excursion.

Mr. M. Hartfield, who was for seven years in the Bedford station of the Montefiore Home, is the new superintendent and his wife is the matron. Mr. and Mrs. Hartfield are both very experienced and they have made a number of welcome improvements. It is a pleasing sight to witness the inmates and excursionists at dinner and to see how no one rises from the tables until grace after meals is recited. On Friday evening Mr. Hartfield makes kiddush. Everything is done to promote the comforts of the inmates. The resident physicians are Drs. Sapolski and Maguleski, and they are devoted in their attention to the sick and the invalids.

The institution is in need of additional funds, and a visit to Rockaway Park will be sufficient to convince any one that the Sanitarium for Hebrew Children is worthy of the most liberal support.

Congregation Shaarei Emonah.

The above-named congregation, although a newcomer in the communal ranks, is a lusty infant and promises to become soon one of the most powerful religious agencies in the Jewish life of New York. It has just purchased three splendidly located lots in 128d street, between Lenox and Seventh avenues, on which it purposes to erect a large and handsome synagogue. The services in the synagogue are to be conducted according to the orthodox ritual in an impressive and decorous manner, and there

is also to be a large Hebrew and religious school for the training of the younger generation in the ancestral faith. Social work among the young people is to be a prominent feature of the congregation's activity. A synagogue of this kind has long been an urgent need of the western Harlem section, and the new organization starts out therefore with every prospect of success. The officers of the synagogue are Mr. Marx Moses, president; Mr. Theodore Simon, vice-president; Mr. Simon Weinstein, treasurer, and Mr. Gustav S. Drachman, secretary. It is the desire of the organizers of the congregation to make it as widely representative and popular as possible, and for that purpose all co-religionists who sympathize with its aims and tendencies are cordially invited to join its ranks. Persons intending to join are requested to apply personally or in writing to G. S. Drachman, secretary, at his office, 51 Chambers street, where they will receive all necessary information.

The Committee of Fifteen.

The following communication has been received by Dr. Joseph Jacobs, secretary of the Conference: Prof. Joseph Jacobs, Secretary of the Conference.

Dear Sir—In pursuance of the authority conferred upon me by the Conference I have (after inviting the advice of the Special Committee of Five named by that body) appointed the Committee of Fifteen, deeming their appointment at the present time of great importance. No power was conferred upon me to name the chairman. In order to avoid misunderstanding on this subject I have arranged the names in alphabetical order: Dr. Cyrus Adler, Washington, D. C. Nathan Bijur, Esq., New York. Joseph H. Cohen, Esq., New York. Rev. Dr. Emil G. Hirsch, Chicago, Ill. D. H. Lieberman, Esq., New York. Judge Julian W. Mack, Chicago, Ill. Rev. Dr. J. L. Magnes, New York. Louis Marshall, Esq., New York. Isidor Newman, Esq., New Orleans, La. Hon. Simon W. Rosendale, Albany, N. Y. Max Senior, Esq., Cincinnati, Ohio. Jacob H. Schiff, Esq., New York. Hon. Oscar S. Straus, New York. Hon. M. C. Sloss, San Francisco, Cal. Hon. Simon Wolf, Washington, D. C. Very truly yours, (Signed) MAYER SULZBERGER.

Canadian Federation.

The Federation of Zionist Societies of Canada will hold its annual convention at almost the same date as its sister federation, as the Canadian societies will meet in convention in Toronto on July 1 and following days.

It is the first time in which the Canadian societies have chosen a Western city for their gathering, and large numbers of delegates are already reaching Toronto from East and West to take part in the proceedings.

The Canadian Federation has shown remarkable accessions to its membership in recent months, and a much larger number of Zionist societies will be represented at the Toronto convention than has ever before gathered in Canada.

Elaborate preparations for the reception of visitors are being made under the direction of the Convention Committee, of which M. Landsberg is secretary. The chair will be occupied by Mr. Clarence I de Sola, president of the Federation of Zionist Societies of Canada.

A Signal Honor.

The following dispatch from London dated June 26 is self-explanatory: Since King Edward replaced the late Queen Victoria's drawing rooms by the older institution of courts these functions have always been held on Friday evenings. The court arranged for June 29 has been transferred to June 28 at His Majesty's command.

The purpose, it is unofficially stated, is to enable the chief rabbi and other leading Hebrews to attend, the observance of their Sabbath, which begins at sunset on Friday, having hitherto prevented them from attending the courts. It is understood that hereafter one court annually will be held on some day other than Friday.

It is suggested that the step is taken to mark the King's abhorrence of anti-Semitism, and that it is intended to have special reference to the treatment of Jews in Russia, which is regarded as having the importance of a worldwide question.

Dr. Magnes on Zionism

"The Jewish people are without a home, without a national ideal or ambition, without a place of refuge for the thousands of oppressed and suffering in Russia, and Palestine and its environs is the only territory toward which we may look with hope to-day," said Dr. J. L. Magnes, associate rabbi of Temple Emanu-El, New York, Sunday night at the Coliseum, Cleveland, O., where he spoke to a large audience upon the hopes and plans of the Zionist movement.

"Palestine cries forth to the Jewish people as a mother to her child. We may not all heed the call; we may not all return; but we may send to her sheltering arms the weak, the oppressed, the struggling ones on whom the hand of sorrow has fallen most heavily. It is not the work of a year or even a decade. Nations are not established in a day. What if half a century be necessary to work out the plan in all its fullness of promise? What an accomplishment, even so."

"Political events in the Orient are slowly shaping themselves to a condition most propitious for the movement. It is necessary that everything be ready when the crucial moment arrives. Ability to act with decisiveness at the opportune moment means the salvation of a nation now scattered as by the four winds of heaven. Organization must be the primary effort. Without that, lacking an ideal, minus ambition, nothing can be accomplished.

"The hope of nationalism must be paramount. There must be a revival of national feeling; a cementing of the broken bonds of old. The people must think and realize. Had our grandfathers begun the movement it might have been possible to-day to have furnished a haven of rest for those who are likely any day to fill martyrs' graves in benighted Russia. Already too much time has been lost; the season for earnest effort is at hand; the cries of the oppressed rise to heaven."

Anti-Zionists, the rabbi said, argue that the Jewish nation is only a religious community. The claim is resented. National pride as well should animate the people, nationality is not beyond their grasp; self-rule is not held impossible. In every nation where the Jewish people are represented they make themselves felt. The rabbi spoke bitterly of the Congressional effort at restricting immigration.

Briefly he explained that the plan is to raise a trust fund to be ready for instant use in securing control of Palestine whenever it becomes most easily possible. Resolutions were adopted deploring the recent Russian massacres and denouncing impending legislation relating to immigration, which threatens to create conditions that will shut out thousands of Russian refugees.

Rabbi S. Margolies and Rudolph I. Coffee, former superintendent of the Jewish Orphans' Home, New York, also made brief addresses. A. Kolinsky, secretary of the Cleveland Zionist Council, under whose auspices the meeting was held, was chairman.

Appointments.

Counselor Finelite a Magistrate.

Alexander Finelite, a lawyer, with offices at 11 Chambers street, has been appointed a City Magistrate by the Mayor to fill the unexpired term of Magistrate Joseph Pool, who resigned a week or two ago. Magistrate Finelite will serve to July 1, 1907.

Mr. Finelite is 40 years old, and lives at 48 East Broadway, in the Fourth Assembly District, of which Mr. Ahearn is the Tammany leader. He has practiced law fifteen years and is the author of "Finelite's Law and Practice of the District Courts."

Louis H. Levin, Secretary Federated Charities.

Mr. Louis H. Levin has been elected as secretary to the Federated Jewish Charities of Baltimore. He will enter upon his duties July 1, and begin at once on the preliminary work. The office of the Federation will be in the building of the United Jewish Charities, 411 West Fayette street. Mr. Levin was born in Charleston, S. C., but has lived in Baltimore for thirty years. For a number of years he was connected with Strauss Bros., wholesale dry goods merchants, but of late has been actively engaged in the practice of law as a member of the law firm of Levin & Hartogensis. He still maintains his connection with the Jewish Comment as editor.

Rabbi Dobrin Elected.

Rabbi A. E. Dobrin, a this year's graduate of the Jewish Theological Seminary, has been elected rabbi of the Hungarian Congregation Bene Yeshurun of Cleveland, O., at a salary of \$2,000.

Dreyfus Appeal.

PARIS, June 22.—The hearing of the Dreyfus case was resumed in the Supreme Court to-day. Maitre Moras argued against the allegation that Dreyfus' claims growing out of the case should be dropped on the ground that they were outlawed, contending that the alleged offense had not yet been barred, if the court preferred a retrial to quashing the sentence.

Maitre Moras concluded with an earnest appeal to the court to accept the new facts as sufficient to establish the innocence of Dreyfus.

The Prosecutor General will begin his summing up on Monday.

A HEART-RENDING APPEAL.

JEWISH DEFENSE ASSOCIATION RECEIVES MESSAGES FROM RUSSIA—FUNDS FOR SELF-DEFENSE IMMEDIATELY NEEDED.

Dispatches received in this country by the Jewish Defense Association and others make it clear that the position of the Jews in Russia baffles description, and fresh riots may be expected at any moment. It is evident that the officials have not only incited the mobs but actually help them to murder the defenseless Jews.

The Jews in this country have been appealed to in no uncertain tones. Help is immediately needed. The Jewish Defense Association has already sent to Russia every cent it has had in its treasury and new calls for funds will be issued by the association.

It appears that there can be no diplomatic intervention. The Senate, it is true, adopted the following resolution of sympathy on Saturday, but beyond that nothing else may be expected:

"That the people of the United States are horrified by the reports of the massacre of Hebrews in Russia on account of their race and religion, and that those bereaved thereby have the hearty sympathy of the people of this country."

The resolution was introduced by Sen-

ator McLaurin of Mississippi, who asked immediate consideration. Senator Lodge asked for time to examine the document, and, after doing so, announced his approval. The resolution was then adopted without debate. As it is a joint resolution it will be necessary for it to be acted upon by the House and signed by the President to be a complete legislative act.

Notwithstanding repeated demands to come to the aid of the Russian Jews the British Government, which just now has its own axe to grind in regard to Russia, states that official diplomatic intervention was not desirable. Protest meetings have been held in this and other cities.

A cable dispatch from St. Petersburg states that Governor-General Bader, of Bialystok, has been removed.

As might have been expected, the Russian Government through the medium of the Associated Press are sending out statements to the effect that the Jews themselves are to blame for the massacres. This is an old trick which will blind no one to the actual state of affairs.

PERSONALS.

Miss Carrye Cony, of Chicago (formerly of New York city) is the guest of Mrs. Emil Grossman, of 22 Morningside avenue, at which address she would be pleased to see her many friends.

The Rev. Dr. J. Silverman is summing up at Norwood Park, Long Branch, N. J.

Miss Henriette Markstein, the celebrated concert pianist, is putting the finishing touches to a new musical extravaganza, which is to be produced in the leading vaudeville houses the coming season. J. W. Davidson, who is writing the lyrics, will be featured in connection with Lavenia Fitz-Allen. They will be supported by a company of twelve people, and will be a decided novelty. Miss Markstein will personally conduct the orchestra in the different houses in which the act is produced.

The cries of Hyman Katz, a Hebrew teacher, living in the tenement house at 84 Ridge street, early Monday morning, when he was stricken fatally with heart disease, so excited the tenants that many of them fled from the house, believing it to be on fire.

Katz, with his family, was sleeping on the roof. The father suddenly rose up and cried: "My heart is on fire! My body is burning!" Somebody downstairs heard the word "fire," and half the tenants fled to the street before the real trouble was discovered.

Rabbi R. I. Coffee, former superintendent of the Hebrew Orphan Asylum of New York, is a candidate to succeed Rabbi Machol, of the Scovill Ave. Temple, Cleveland, O. The lecturer impressed himself very favorably upon the committee which has been appointed to select a rabbi. A report will be made in a few days. While in that city Rabbi Coffee is the guest of Dr. S. Wolfenstein, of the orphan asylum.

BAR MITZVAH.

Mr. and Mrs. M. Nasanovitz, 47 West 328th street, announce the bar mitzvah of their son Lipman, June 30, at 9.30 a. m., at the Cong. Adath Israel of West Harlem. Reception Sunday, June 1, at 4 p. m.

Mr. and Mrs. S. Posner announce the bar mitzvah of their son Joseph, June 30, at Temple Israel, 129th street and Seventh avenue. At home Sunday, July 1, 162 East 124th street.

Mr. and Mrs. Charles S. Gensler announce the bar mitzvah of their son Israel S. Gensler, at Temple Israel, Seventh avenue, corner 129th street, Saturday, June 30. At home, 322 East 119th street, 3 p. m. No cards.

ENGAGEMENTS.

BAYLIS—ABRAMS.—Mrs. Marie Abrams, of 115 East 118th street, announces the engagement of her daughter Sara to Maurice P. Baylis.

COHEN—SCHLANG.—Mr. and Mrs. Charles Schlang announce the betrothal of their daughter Sadie to Mr. J. D. Cohen, of New York.

COHN—GRAF.—Mr. and Mrs. Joseph Graf, of 28 West Eighty-ninth street, beg to announce the engagement of their daughter Gertrude to Mr. Otto Cohn.

HIRSCH—KAUFMAN.—Mr. and Mrs. Meyer Kaufman, of 92 Henry street, announce the betrothal of their daughter Sarah to Mr. Gus Hirsch. At home Sunday evening, July 1, after 6 o'clock. No cards.

MICHAELSON—DAVIDSON.—Mr. and Mrs. Samuel Davidson announce the engagement of their daughter Dora to Samuel Michaelson, of Newport News, Va. No cards.

MOSES—KAUFMAN.—Mr. and Mrs. B. Buchalter announce the engagement of their daughter Miriam Kaufman to Maxwell J. Moses.

REIBSTEIN—PEARLSTEIN.—Mrs. and Mr. Emil Reibstein announce the betrothal of their daughter Sarah to Mr. Israel L. Pearlstein. At home Sunday evening, July 1, 1906, after 7 o'clock, 48 West One Hundred and Fifteenth street, New York city.

MARRIAGES.

RAPHAEL—LEVINE.—The engagement is announced of Miss Sarah Levine to Mr. Henry Raphael, both of Manhattan.

WOLF—LEWINTHAL.—Dr. David C. Lewinthal announces the engagement of his sister Rose to Rabbi Nathan Wolf, of Hoboken, N. J.

The vineyards of the Brotherhood are seventy years old, being the oldest in America; their product is the finest wine grown in America and the best oenological experts of Europe have pronounced them equal to any in the old country. To procure wine from these vineyards address Brotherhood Wine Co., Spring and Washington streets, New York City. Rhine wine type sauterne and sparkling Burgundy wines the finest product of the vineyard.

SIEGELTUCH—BERWIN.—June 24, 1906, by the Rev. Raphael Benjamin, A. M., of Brooklyn, Edna Berwin to Isidore Siegeltuch.

Tin Wedding.

On Sunday, June 17, 1906, at their summer home in Elberon, N. J., Mr. and Mrs. Morris Rosenwasser, of New York, celebrated the tenth anniversary of their marriage.

Among those present were the worthy and venerable father of Mrs. Rosenwasser, Mr. Isaac Cohen, Mr. and Mrs. Harry Rosenwasser, Mr. and Mrs. Jacob Freeman, Mr. and Mrs. Moe A. Isaacs, Mr. Martin Brauer, mother and daughter, Mr. Emanuel Cohen and his fiancée, Miss Laura Rosenberg.

After the repast Mr. Isaac Cohen announced the engagement of his son Emanuel to Miss Laura Rosenberg, amid the tumultuous applause of all the guests.

OBITUARY.

Dora K. Baruth.

Mrs. Dora K. Baruth, who was active in the work of several Hebrew charities in Brooklyn, died on Wednesday of last week at her home, 398 Sterling place. She was a member of the Congregation Beth Elohim, the Ladies' Auxiliary of the Hebrew Orphan Asylum, the Ladies' Benevolent Society of Temple Israel, the Jewish Hospital Society and the Tillie Memorial Society. Her husband, Herman Baruth, five sons and a daughter survive her.

Rev. S. Rappaport.

The Rev. Solomon Rappaport, cantor of the Shaaray Tefila Congregation (West End Synagogue), died at his residence on Monday evening after a lingering illness. Deceased was born in 1862 at Lemberg, in Austria, and was a son of Hayim Rappaport, himself a cantor of eminence. Mr. Rappaport possessed a remarkably high tenor voice. He leaves a widow and one son. The funeral will take place tomorrow morning from the West End Synagogue.

Italian Kills Jew.

The prompt arrival of the reserves Thursday of last week prevented a crowd of two thousand East Side Jews from tearing Giuseppe Jacobocci, of 111 Mott street, from Patrolmen Staubig and Quinlan and beating him to death. He had fatally stabbed Abraham Koslowitz, of 31 Norfolk street. As it was a riot continued to rage about the store of Roseberg & Hainelin, at 18 Norfolk street, in which the Italian and his captors had taken refuge.

Surrounded by the reserves in a hollow square, the prisoner was taken to the Eldridge street station and locked up. His victim was hurried to Gouverneur Hospital, where he died half an hour later.

ZIONIST CONVENTION.

Beginning with to-day the annual convention of the American Federation of Zionists will meet at Tannerville, in the Catskills. The programme is as follows:

Credentials received beginning Friday morning, June 29, at 9 a. m.

FRIDAY, June 29.—Preliminary conferences. Evening services.

SATURDAY, June 30.—Morning services. Convention sermon, Dr. A. M. Radin.

Evening—Reception to delegates and friends.

SUNDAY, July 1.—Session, 9.30 a. m. to 1 p. m. I. Appointment of Credentials Committee. II. Appointment of Committee on Resolutions. III. President's report. IV. Communication from Actions Comite. V. General communications.

VI. Executive Committee report. (a) Secretary's report. (b) Treasurer's report and auditor's statement. (c) Reports of chairman of committees: Propaganda, Organization, Education, National Fund, Jewish Colonial Trust, Macabean. VII. Appointment of Committee on Elections.

Afternoon Session—Meeting of Board of Deputies.

Evening—Mass meeting.

MONDAY, July 2.—Session, 9.30 a. m. to 1 p. m. Palestine. I. Report of Palestine Commission. II. Discussion of Executive Committee recommendations concerning Palestine work. (Recommendations are appended in a separate statement.)

Evening—Banquet.

TUESDAY, July 3.—Session, 9.30 a. m. to 1 p. m. Status of the Federation. Discussion of recommendations of Executive Committee. (Recommendations are appended in a separate statement.)

WEDNESDAY, July 4.—Session, 9.30 a. m. to 1 p. m. I. Unfinished business. II. Report of Board of Deputies. III. Election of Officers.

The convention promises to be one of the most important ones yet held in this country. Messages will be read from Herr David Wolffsohn, the leader of the movement; Prof. Otto Warburg, chairman of the Palestine Commission, and others, and the present activities in Palestine will be fully considered.

Another matter of importance will be the question of presidency. Dr. Harry Friedenwald is not disposed to accept a renomination, and Dr. Magnes is spoken of as the probable successor. Dr. Magnes, however, desires to retain the honorary secretaryship.

The Poali Zion will be officially represented for the first time.

The New York delegates will move a number of very important resolutions dealing with the internal management of the federation, and several amendments to the constitution will also come up for discussion.

common platform built upon the theory of the fatherhood of God and the brotherhood of man.

The Rev. Dr. Klein delivered an interesting address in German, in which he pointed out the duty of the congregation in its new home.

President Spitzer was the last speaker. He gave an address in German in which he recounted the efforts that had been made and the unselfish devotion that had been displayed in erecting a temple for the worship of God, and congratulated his hearers that they lived in a country where the peaceful practice of all religious beliefs was vouchsafed by the Constitution.

The First Hebrew Congregation of Jamaica was organized in December, 1900, and in the succeeding year was incorporated. The building cost \$15,000 and the land \$1,600. The architect of the structure was Joseph Shaw and the builder John Fitzgerald, both of Jamaica.

The congregation has thirty members, and the Sunday school twenty-one. The acting rabbi and cantor is the Rev. Samuel Kraber.

The officers of the synagogue are: Emmanuel Spitzer, president; Julius Greenbaum, vice-president; Herman Kohn, treasurer; Charles Spitzer, secretary; trustees, S. Greenbaum, S. Kalelsky, and H. Nadelman.

The Committee of Arrangements on yesterday's services were H. Altmann, Charles Spitzer, H. Kohn, A. Furst, Samuel Greenbaum, F. M. Silver and Emmanuel Spitzer.

The Building Committee comprised H. Altmann, Samuel Greenbaum, H. Kohn, A. Furst, Emmanuel Spitzer and H. Nadelmann.

Hunter, N. Y.

The Hunter House is now open and advance bookings point to a long and profitable season. Some of the guests already registered are Mr. I. M. Cohen and family, Charles Burstein and family and Samuel Berstein and family.

Bloomfield, N. J.

Congregation Shomar Amuno, of Bloomfield and Montclair, N. J., will have Shym Ha-torah at the synagogue, 27 Broad street, Bloomfield, N. J., on Sunday, July 8, 1906, at 4 o'clock p. m. Rev. Dr. Rifkin, of New York, and other prominent speakers will deliver addresses.

An Ideal Summer Resort.

We call the attention of our readers to the advertisement in our summer resort columns of the Lorenzo, which is so ideally situated at Hammel's Station, Rockaway Beach. The Lorenzo is directly on the ocean and the patron at this hotel is sure to get all the cool, invigorating breezes for which this place is famous.

The Lorenzo is under the efficient management of Mr. S. Sturmhauser, who spares no time nor expense to add to the comfort and enjoyment of his guests. The table is supplied with all the delicacies of the season, and the dietary laws are religiously observed. The house is lighted by electricity, has hot and cold water on all floors, baths, and is only three minutes' walk from the station. Special rates prevail for June and September, and also for families.

Take Care of Your Eyes.

A profession of growing importance in this city and one fraught with great responsibility is that of the optician. Upon his judgment very often depends the continued eyesight of many people to whom the affliction of weak eyes is ever an annoyance and oftentimes a calamity. It is therefore imperative that persons so afflicted should consult only competent, practical opticians, and a firm filling these requirements is Middleton & Courmettes, 29 East Twenty-third street, near Fourth avenue, and 142 East Eighth street, near Broadway, New York, consisting of Caleb Middleton, M. D., who is also a surgeon, and Marion Courmettes, a graduate optician of European and American optical schools, both of whom are experts in their callings. They not only fit glasses to the eye with professional accuracy, but they also grind their own lenses to suit each patient who may place themselves in their care for examination without previous consultation with any other oculist, whose charges can be spared by going direct to this reliable firm. Their business is increasing rapidly, because of the satisfaction given their customers, and which is guaranteed in each instance.

Jamaica Synagogue Consecrated.

The First Hebrew Congregation of Jamaica Sunday afternoon consecrated its new temple on North Washington street. The structure was profusely decorated, inside and out, with the national colors, mingling with a wealth of golden asters.

The occasion was heralded by a band of twenty pieces, composed of boys from the Hebrew Orphan Asylum, Manhattan which played several selections in front of the synagogue, while the congregation was assembling.

H. Altmann, chairman of the Building Committee, formally turned over the building to the president of the society, Emmanuel Spitzer, who accepted the building on behalf of the congregation, speaking in German. Then six little girls, dressed in white, ascended the stoop. The first two bore a fancy cushion, to the corners of which were attached ribbons held by the four maidens behind. On the cushion was the key of the building. Mr. Altmann called on Harry Sutphen to use the key in opening the doors, prefacing the invitation with a brief address. Mr. Sutphen responded to the call, accepting the honor in a few brief sentences, in which he congratulated the congregation on the fulfillment of its work, and taking the key unlocked the door. The waiting assemblage, headed by the band, then entered the structure. This was the only ceremonial connected with the dedication.

F. M. Silver, chairman of the Committee of Arrangements, presided.

Judge Humphrey said the decorations of the building was an evidence of the patriotism of the Jewish people, complimenting them on their devotion to the welfare of the country. He congratulated the congregation on their successful efforts in erecting an edifice for the worship of God.

The Rev. Dr. Fried, of the synagogue in East Twenty-ninth street, Manhattan, made a scholarly address in German.

The Rev. Mr. Wick was the next speaker. He said in effect it gave him great delight that conditions were so that both Jew and Christian could be on the same platform and worship God together. "It is the spirit of Shadrack, Meeschack and Abednego," he declared, "who continued to worship God against the threats of the fiery furnace that keeps you alive to-day." He made a spirited address.

Harry Sutphen being called upon, said that he believed the day would come when credal distinctions would be abolished and all would worship God on one

person becomes a good American citizen. Mr. Riis found, during the course of his address, that what the children appreciated the most were stories of his personal experiences with President Roosevelt. Probably no man in the country knows the President better than Mr. Riis does. The stories he told the children were not of the President's public life, but little anecdotes of the private life of the President, those little acts that open the President's character to the younger generation. He told the children that one of the President's maxims is: "Have as much decent and wholesome fun as you can; it belongs to you." Mr. Riis said that no man or boy believes or carries this maxim out with greater force than the President himself. Among other of the President's maxims, Mr. Riis dwelt on what he calls Roosevelt's best saying: "It is better to be faithful than to be famous." After a concert by the military band the children were dismissed.

Mr. Riis then went through the entire building. On every side he expressed his surprise and pleasure at what he found to be the daily lives of the inmates. He visited the girls' cooking school, and saw the children at their studies and at play. He particularly remarked on the apparent intimacy of the children with the outside world. He was greatly pleased when told that all the children attended public school. On leaving Mr. Riis extended his congratulations to Mr. and Mrs. Lazarus, the superintendent and matron, and to the managers of the institution on possessing what he called "a model home for children."

A number of guests were present at Mr. Riis' address to the children. Mr. F. F. Harding, principal of P. S. No. 144, and his staff of teachers, together with many connected with the home more or less directly were in the audience.

BROOKLYN.

The Second Moravian Church, 636 Sixth street, which for thirty-six years has been a stronghold for German Protestants, has sold its property to a congregation of Hungarian Hebrews.

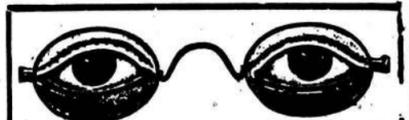
Laying of Foundation Stone.

Rev. Raphael Benjamin, A. M., rabbi of Keap Street Temple, pronounced the benediction at the laying of the foundation stone of the new Eastern District High School last Tuesday afternoon. The building when constructed will cost half a million dollars.

Brooklyn Hebrew Orphan Asylum.

On Friday afternoon, June 22, Mr. Jacob A. Riis visited the asylum. When Mr. Riis arrived at the home he was escorted to the large auditorium, and as he entered the children, accompanied by the military band, sang the national anthem. Mr. Riis seemed very much impressed with the sincerity and enthusiasm of the boys and girls.

After an introduction by Mr. Edward Kaufmann, chairman of the Board of Education of the institution, Mr. Riis addressed the children. While the address was entirely informal, Mr. Riis reached the hearts of his audience, for the attention and interest displayed by the children seemed to please him immensely. He told them stories of his work in the tenement districts of Manhattan, and dwelt mainly upon the theme that it makes no difference what nationality or creed a man or woman belongs to, so long as he or she acts faithfully and according to a true conception of right, the



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common platform built upon the theory of the fatherhood of God and the brotherhood of man.

The Rev. Dr. Klein delivered an interesting address in German, in which he pointed out the duty of the congregation in its new home.

President Spitzer was the last speaker. He gave an address in German in which he recounted the efforts that had been made and the unselfish devotion that had been displayed in erecting a temple for the worship of God, and congratulated his hearers that they lived in a country where the peaceful practice of all religious beliefs was vouchsafed by the Constitution.

The First Hebrew Congregation of Jamaica was organized in December, 1900, and in the succeeding year was incorporated. The building cost \$15,000 and the land \$1,600. The architect of the structure was Joseph Shaw and the builder John Fitzgerald, both of Jamaica.

The congregation has thirty members, and the Sunday school twenty-one. The acting rabbi and cantor is the Rev. Samuel Kraber.

The officers of the synagogue are: Emmanuel Spitzer, president; Julius Greenbaum, vice-president; Herman Kohn, treasurer; Charles Spitzer, secretary; trustees, S. Greenbaum, S. Kalelsky, and H. Nadelman.

The Committee of Arrangements on yesterday's services were H. Altmann, Charles Spitzer, H. Kohn, A. Furst, Samuel Greenbaum, F. M. Silver and Emmanuel Spitzer.

The Building Committee comprised H. Altmann, Samuel Greenbaum, H. Kohn, A. Furst, Emmanuel Spitzer and H. Nadelmann.

Hunter, N. Y.

The Hunter House is now open and advance bookings point to a long and profitable season. Some of the guests already registered are Mr. I. M. Cohen and family, Charles Burstein and family and Samuel Berstein and family.

Bloomfield, N. J.

Congregation Shomar Amuno, of Bloomfield and Montclair, N. J., will have Shym Ha-torah at the synagogue, 27 Broad street, Bloomfield, N. J., on Sunday, July 8, 1906, at 4 o'clock p. m. Rev. Dr. Rifkin, of New York, and other prominent speakers will deliver addresses.

An Ideal Summer Resort.

We call the attention of our readers to the advertisement in our summer resort columns of the Lorenzo, which is so ideally situated at Hammel's Station, Rockaway Beach. The Lorenzo is directly on the ocean and the patron at this hotel is sure to get all the cool, invigorating breezes for which this place is famous.

The Lorenzo is under the efficient management of Mr. S. Sturmhauser, who spares no time nor expense to add to the comfort and enjoyment of his guests. The table is supplied with all the delicacies of the season, and the dietary laws are religiously observed. The house is lighted by electricity, has hot and cold water on all floors, baths, and is only three minutes' walk from the station. Special rates prevail for June and September, and also for families.

Take Care of Your Eyes.

A profession of growing importance in this city and one fraught with great responsibility is that of the optician. Upon his judgment very often depends the continued eyesight of many people to whom the affliction of weak eyes is ever an annoyance and oftentimes a calamity. It is therefore imperative that persons so afflicted should consult only competent, practical opticians, and a firm filling these requirements is Middleton & Courmettes, 29 East Twenty-third street, near Fourth avenue, and 142 East Eighth street, near Broadway, New York, consisting of Caleb Middleton, M. D., who is also a surgeon, and Marion Courmettes, a graduate optician of European and American optical schools, both of whom are experts in their callings. They not only fit glasses to the eye with professional accuracy, but they also grind their own lenses to suit each patient who may place themselves in their care for examination without previous consultation with any other oculist, whose charges can be spared by going direct to this reliable firm. Their business is increasing rapidly, because of the satisfaction given their customers, and which is guaranteed in each instance.

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Another Round Of The Book Trust Fight In Macy's Favor.

U. S. CIRCUIT COURT SUSTAINS OUR CONTENTION THAT WE MAY SELL MERCHANDISE AS CHEAPLY AS WE CHOOSE,

WE have always counted it our right to sell goods as cheaply as we choose—to make our own prices—but for the last four years we have had to fight for our contention.

The trouble started when the American Publishers' Association—otherwise the Book Trust—refused to sell us Books unless we signed an agreement to maintain the prices fixed by the Trust. We considered 98c. a copy a fair price for late Books, while the lowest price allowed by the Trust is \$1.08.

The Trust declined to sell us Trust products and made a determined effort to **DRIVE US OUT OF THE BOOK BUSINESS.** It was left for the Courts to decide, and we have been getting favorable decisions right along. About six months ago Judge Ray, of the United States Circuit Court, rendered a sweeping decision in our favor. **HE DISMISSED THE COMPLAINT OF THE TRUST MEMBERS AND SEVERELY CRITICISED THE COMBINATION OF PUBLISHERS AND BOOKSELLERS, HOLDING THAT COMBINATION AS ILLEGAL AND IN VIOLATION OF THE SHERMAN ANTI-TRUST LAW.**

Then the Trust carried the case to the United States Circuit Court of Appeals and the decision of that court, rendered a few days ago, sustains our contention. There remains but one higher tribunal to review the decision—then the Book Trust fight will be over.

During the four years of litigation we continued to sell late Books at 98c., against the \$1.08 or more asked in all other stores. Unable to buy Books direct, we bought them in a round-about manner; we paid MORE than other dealers pay, yet sold them for LESS.

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- Lady Betty Across the Water—Williamson.
- Silas Strong—Bachelor.
- One the Field of Glory—Sienkiewicz.
- Curay—Silberrad.
- Yolanda—Major.
- The Golden Greyhound—Tilton.
- Conquest of Canaan—Tarkington.
- The Invisible Bond—Kinkead.
- If Youth but Knew—Castle.
- For the Soul of Rafael.
- House with a Thousand Candles—Nicholson.
- The Tower—Wright.
- The Lark—Moore.

- Truth About Tolna—Runkle.
- The Gentle—Potter.
- The District Attorney—Sage.
- Folly—Rickerts.
- The Way of the Gods—Long.
- Sandpeep—Bogge.
- The Mayor of Warwick—Hopkins.
- The Healers—Maarten—Maartens.
- Princess Olga—Wardman.
- Fisher of Men—Crockett.
- The Scholar's Daughter—Harraden.
- Motor Car Divorce—Hall.
- Judith—Alexander.

The Editorials From The Hearst Newspapers..... 94c.

WHILE the saving on late Books may not average more than 10%, on other lines of merchandise it is very much greater. On high class imported merchandise, for example, you frequently find that our prices are but HALF what others ask for similar goods.

Every Requisite For The Journey On Land Or Sea

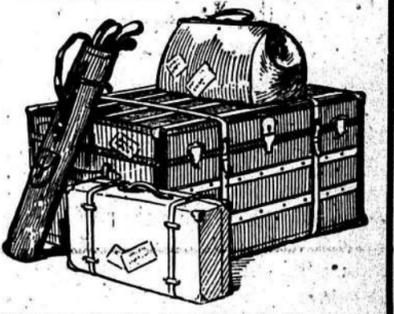
Basement and Main Floor.

In the Basement—the bulky lines like Trunks, Suit Cases, Satchels and Fitted Bags—And an unmatched assortment of Imported and Domestic Steamer Rugs.

On the Main Floor—Small articles for travellers—Fitted Cases of every sort, Flasks, Drinking Cups, etc.

On the Fourth Floor—in the new Motoring Goods department—Hampers and Picnic Baskets of various sizes.

And less to pay than elsewhere—else why this Macy reputation for continuous underselling?



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- TRAVELING TRUNKS, covered with waterproof canvas; hardwood slats, iron bottoms; fitted with brass locks. \$3.44 to \$15.12
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- TOURIST DRESS TRUNKS, fitted with three or more shirt trays and with hat and waist compartments; linen lining throughout..... \$30.91 to \$52.67
- WARDROBE TRUNKS, capacity twelve to fifteen suits... \$20.61 to \$75.54
- PACKING TRUNKS—36-inch \$2.34 40-inch \$3.79
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- CARRY-ALLS..... \$3.23 to \$12.36
- On the Main Floor:
- DRESSING CASES, made of seal, walrus, morocco, pigskin and sole leather. \$2.17 to \$42.96
- MEDICINE CASES, made of seal, walrus and pigskin..... 61c. to \$7.34
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- PORTFOLIOS, in seal, morocco, walrus and ecrase leather.... \$1.17 to \$19.49
- JEWEL CASES, in seal, morocco, pigskin, walrus, lizard and alligator 94c. to \$49.96
- RAZOR CASES, in pigskin, seal and pin-seal 79c. to \$7.49
- MIRRORS, in seal and walrus. 99c. to \$3.96
- MILITARY BRUSH CASE. 94c. to \$4.84
- CLOCKS, in seal, alligator and pigskin. \$1.67 to \$7.77
- TRAVELLERS' AIR PILLOWS, leather cases..... \$3.96 to \$20.96
- COLLAR-AND-CUFF BOXES or Bags, in seal, pigskin, morocco and alligator. 47c. to \$4.63
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60-62 West 23d Street.

Children's Page.

More of the Narrative of the Wanderings.

Numbers xix—xxii.

THE people continued their God directed wanderings, and, abiding for a while at Kadesh, a death occurred which must have powerfully awoken memories which for near a century had slept in the tender heart of the good leader.

As he laid Miriam down for her last deep sleep in the quiet wilderness, we may fancy that his mind went back to the time when she, that gray-headed woman, had watched as a tiny maiden by his infant slumbers on the banks of the river Nile; and we may be quite sure that none but these sweet old memories of childhood—no thoughts of after-days, when jealousy and punishment embittered their holy relationship—found place in the heart or mind of the patient loving brother as he reverently buried his dead.

No long space was left him to mourn, or indulge in recollections "as

sad as sweet;" the angry clamor of the inconsiderate people soon broke on his ears, bringing him back to that every-day trial, of ministering to a multitude of little-faith. They clamored for water. "Why did ye bring us here?" arose the angry shouts, "Why bring us to this evil place? Why have you made us come out of Egypt?" In face of a nation which could forget miracles, to hunger after "pomegranates, figs and vines," one can fully sympathize with the utter despair which must have fallen on Moses, and can understand his lapse in this one instance from the exemplary patience he had hitherto displayed. To find people always falling short of the standard one has a right to expect is intensely disappointing; if they in their carelessness could only guess how disappointing, it might keep them a little from such constant stumbling. "But Israel does not know, my people do not consider," as wrote the prophet Isaiah centuries after; and Moses, perhaps from grief and age, and the stirring of old recollections at his sister's grave, was

less fitted to bear this new ebullition of childish impatience and unmanly doubt.

"How now, ye rebels," he exclaims—the old impetuosity which had been kept under so many years for once breaking out again—"must we draw water for you from this rock?" And as he spoke, he struck the rock, with the holy rod with which God had permitted him to work so many miracles. Water flowed at his command. God, the good and just, would not humble His faithful servant before his congregation; and so, not in answer to prayer or patience, but once more in anger, "He gave them their own desire."

The punishment, this time, fell on the one whom we pity most; but we see God's justice shining in the sentence, he who would govern, must be able to govern himself; and great powers entail great responsibilities. "The fierce light which beats" on every prominent position, obliges the one who fills it to avoid more carefully than others the smallest spot or stain, which shows so clearly and so widely from his high place.

The impatience of the congregation hurt only each one who displayed it, or, at the most, his own immediate circle—but a fault in the great leader

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could have infinite results of harm. So when the people thirsted, and clamoured and cried for the water which their God was willing to give. Moses should have "spoken" to the rock as God commanded, so teaching trust and gentleness, and should have made some allowance as the Merciful God did, for the cruel thirst, which a little excused the impatience of their demand.

Failing in this one instance in the lessons he had hitherto practiced as well as preached, God called him, as the satisfied people withdrew with their pitchers filled, and told him what was to be his punishment. Into the Promised Land—which was set as the goal of all their hopes, the blessed rest to all their wanderings—he must never enter with them. His eyes might gaze, but his feet would never tread, on those smiling plains.

We who read may think the penalty hard for that one fault; but he who listened knew it was just, and that for his peoples sake it was well, that there should be no one spot on their leader to which they could point in justification of their own shortcomings; for his own sake even, the disappointment once conquered, we can see it was well also—that the trials of the wilderness should end all his trials on earth, and that the Promised Land which he entered from Mount Nebo should be an eternal home. But the end did not come yet, and more battles had to be fought, in a literal and figurative sense, before our hero could lay down his arms, so bravely held in the service of the Lord.

They had hardly quitted Meribah (which your Hebrew knowledge should tell you means "strife," and your Scriptural knowledge will add, because of this incident) when they had to go a long way round on account of the enmity of Edom, who would not let them on any condition pass through their territory; and we next find them encamped at the foot of Mount Hor,

Here Aaron died; and Eleazer, his son, was ordained priest in his stead; and in the thirty days' mourning, in which all Israel joined, Moses must again have found occasion in private grief and recollection, to forget awhile public cares and dissensions. He was soon recalled by fresh murmurings, and fiery serpents were sent among the unbelieving people. Moses again prayed for them, and they were healed by faith—those who would look on a brazen serpent which was erected, believing in God's power to cure them, recovered from their deadly wounds.

Conundrums.

Why do dentists make the best farmers? They are used to pulling stumps.

When is a woman dressed like an Indian war chief in all his feathers? When she is dressed to kill.

Why are laws like the ocean? Most of the trouble is caused by the breakers.

What was it that a blind man took at breakfast that restored his sight? He took a cup and saw, sir (saucer.)

stand take to taking
I you throw my
(I understand you undertake to overthrow my undertaking.)

What three American coins make a dollar? Half dollar and two quarters.

Single Line Proverbs.

Wish chasely and love dearly.
Standing pools gather filth.
Idleness rusts the mind.
Always in a hurry, always behind.
Little things please little minds.
Bad customs are not binding.
A lazy spirit is a loosing spirit.
As is the workman so is the work.
Live within your means.

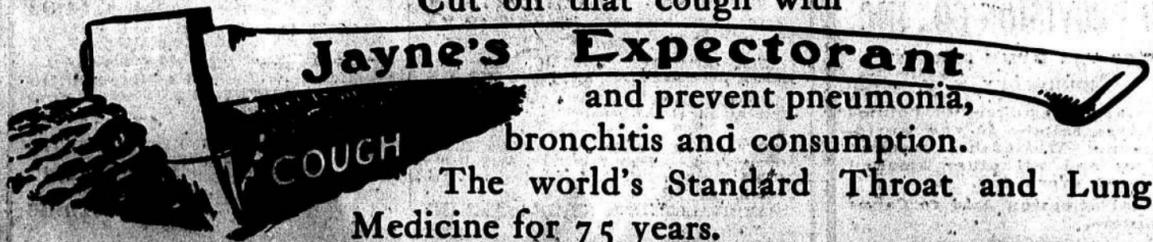
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Jayne's Expectorant

and prevent pneumonia,
bronchitis and consumption.

The world's Standard Throat and Lung
Medicine for 75 years.

Get it of your druggist and keep it always ready in the house.



Here and There.

Clear Case of Bunks.

The manager of a New York theater tells the following story: During a performance of "Rip Van Winkle" by the late Joseph Jefferson the manager, who was standing in the lobby, observed a countryman hovering about the entrance in an uncertain way. Finally, as with a determination to go the limit, the countryman bought a ticket and entered the house. A little while after the manager happened to be in the lobby again, when the countryman came out with an expression of intense disgust upon his face.

"Well, how do you like the show?" the manager inquired, with secret amusement.

The irate farmer grew confidential. "Say, mister," he replied, "I'm goin' tew have a mighty hard time splainin' tew Marandy what I done with them tew dollars, but you kin bet I won't tell her I paid it tew see an old feller fill up on licker an' go ter sleep when I could 'a' gone up ter ther tavern at ther Corners an' 'a' seen old Bill Hardtree dew it fer nothin'!"—Success Magazine.

Frightened the Bride to Death.

In the Church of Christ at Pisek, in Bohemia, a marriage was about to be solemnized between Anna Roslin, aged nineteen, and a youth of her choice. Bride and bridegroom stood all ready before the altar, where were lighted tapers. Before the priest could unite the bridal pair one of the tapers became suddenly extinguished. A loud shriek came from the bride, and she gasped, "Meine kerze ist erloschen!" ("My taper is extinguished!") and sank unconscious into the arms of the bridegroom. Immediately all attention was turned to the condition of the bride. Several attempts were made to revive the poor girl, but in vain. The bride, in her chapel and veil, died at the altar rails. The superstition of the villages of the plain is that if a lighted taper becomes extinguished on either side of the altar the person standing on that side of the altar where the light went out will suffer a dire calamity.—London News.

Eggs En Casserole.

Eggs en casserole are delicious for luncheon or supper. A small casserole should be used and, after being well buttered, is lined with slices of bread. Cover the bottom with slices of hard boiled eggs and cover the eggs with white sauce made with butter, flour and milk, cooked together and flavored with salt, pepper, celery salt and paprika. Sprinkle thickly with crumbs. Repeat this process until the dish is nearly full, placing a thick layer of crumbs over the top. Dot with bits of butter and sprinkle with minced parsley. Bake until brown and puffy and serve in the casserole.

Wives Who Are In Debt.

There are wives in Minneapolis who are up to their ears in debt and live in perpetual dread of being found out. A man has no legal or moral right to place his wife in such a position, but if women know that they lack the courage to bring matters to an issue. Some dread scenes and others dread something worse—abandonment—so they become proficient in the art of deceit or try to get harried to distressing conditions. Both fates are unnecessary.—Woman Correspondent in Minneapolis Tribune.

Glycerin in the Laundry.

For laundry purposes pure glycerin is simply invaluable, especially in the washing of blankets, flannels and all materials for which softened water is necessary. It is not extravagant, for a tablespoonful of the pure article in a large bucket in which the blankets are to be washed will prove exceedingly useful.

Old Greenwich Village.

Of that part of New York city known as Greenwich village, situated on the lower west side, the Four Track News says: Older as a village site than Fort Amsterdam itself is that of Greenwich village. Here, when Hudson steered the Half Moon through the narrows, was the Indian village of Sappokanican, on a high and healthy spot watered by Bestavar's kill, the same Mipetta brook that untill late in the last century ran above ground instead of below as now across Union and Washington squares and into the Hudson near Houston street.

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Sufferers with Dyspepsia, Indigestion, Constipation, Drowsiness, Bad Breath, Dull Headache, Mouth Ulcers, Biliousness, Sallowness, Gaseous Dyspepsia

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Philadelphia, Penna.

A Nation's Strength.

What builds the nation's pillars high
And its foundations strong?
What makes it mighty to defy
The foes that round it throng?

It is not gold. Its kingdoms grand
Go down in battle's shock;
Its shafts are laid on sinking sand,
Not on abiding rock.

Is it the sword? Ask the red dust
Of empires passed away;
The blood has turned their stones to rust,
Their glory to decay.

And is it pride? Ah, that bright crown
Has seemed to nations sweet,
But God has struck its luster down
In ashes at his feet!

Not gold, but only man, can make
A people great and strong;
Men who, for truth and honor's sake,
Stand fast and suffer long.

Brave men who work while others sleep,
Who dare while others fly—
They build a nation's pillars deep
And lift them to the sky.

—Emerson.

"Know Ye the Land?"

Know ye the lands where the cypress and myrtle
Are emblems of deeds that are done in their clime,
Where the rage of the vulture, the love of the turtle,
Now melt into sorrow, now madden to crime?

Know ye the land of the cedar and vine,
Where the flowers ever blossom, the beams ever shine;
Where the light wings of zephyr, oppress'd with perfume,
Wax faint o'er the gardens of Gull in her bloom;

Where the citron and olive are fairest of fruit
And the voice of the nightingale never is mute;
Where the tints of the earth and the hues of the sky,
In color though varied, in beauty may vie,
And the purple of ocean is deepest in dye;
Where the virgins are soft as the roses they twine,

And all, save the spirit of man, is divine?
'Tis the clime of the east, 'tis the land of the sun.
Can he smile on such deeds as his children have done?
Oh, wild as the accents of lovers' farewell
Are the hearts which they bear and the tales which they tell!

—Lord Byron.

Love's Sailing.

Love came sailing
Down the silver rippings, round the willow tree.
"Ho, there, and ho, there!" Love is ever hailing
Each one with: "Ho, there! Who'll aboard to me?"

Love saw an old man
Writing out a sonnet, writing on his knee.
"Ho, there, and ho, there! Chill it is and cold, man;
Come into the sunshine; come aboard to me!"

Love saw a young man
Writing out a sonnet, oh, so daintily.
"Ho, there, and ho, there! Verses should be sung, man.
Throw away your inkhorn and come aboard to me!"

Love laughed lightly.
"You who sit a-dreaming beneath the willow tree,
You have never seen me, never knew me rightly.
Sit there and dream there. Who'll aboard to me?"

Anti-Semitism has made a violent appearance in Bulgaria, and agitations exciting the populace to the plunder and murder of Jews have been carried on. There are two kinds of anti-Semitism there, theoretical and practical. Theoretical anti-Semitism is cultivated by the teachers in the schools and by the Bulgarian newspapers, and practical anti-Semitism by the thieves, unemployed workmen, and immigrants from Macedonia, who are literally polluting the whole country. In no small Jewish community in Bulgaria is a Jew sure of his life, as attacks are everyday imminent. Two Jews were murdered shortly before Passover, and now a terrible misfortune has overtaken a respected Jewish family in the town of Tatar Bazardjik. One afternoon, towards the end of January, the son of Dr. Nachemsohn, a well-known Zionist, left the gymnasium for his home. On the way he was surprised by two school-fellows, who stabbed him to the heart. This foul deed was the result of the prejudice inculcated in the school.

A NOTRE DAME LADY.

I will send free, with full instructions, some of this simple preparation for the cure of Leucorrhoea, Ulceration Displacements, Falling of the Womb, Scanty or Painful Periods, Tumors or Growths, Hot Flashes, Desire to Cry, Creeping feeling up the Spine, Pain in the Back, and all Female Troubles, to all sending address. To mothers of suffering daughters I will explain a Successful Home Treatment. If you decide to continue it will only cost about 12 cents a week to guarantee a cure. Tell other sufferers of it, that is all I ask. If you are interested write now and tell your suffering friends of it. Address Mrs. M. Summers, Box 248 Notre Dame, Ind.

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חקת

IN this country of independence, the best hated man is the one who is really independent.

THE *Jewish Comment* has coined a new designation. It calls it "yellow rabbinism."

AS Mantilini said, "We are fast going to the demuntion bow wows, when even so-called kosher wurst is not kosher, though Fido has been kept out of the meat-chopper."

WHEN the views of the independent Rabbi are in conflict with those of the independent trustees of the independent congregation, then the independence of the rabbi shrinks into comparative insignificance.

Oh, brother man, fold to thy heart thy brother.
Where pity dwells the peace of God is there.
To worship rightly is to love each other.
Each smile a hymn, each kindly deed a prayer.
—Whittier.

Americanism Triumphant.

AS foreshadowed in these columns last week, the Gardner-Dillingham Bill to restrict emigration into this country has been passed with such amendments, that the doors of this country will still be open to every honest home-seeker and to those fleeing from oppression and persecution. True Americanism has triumphed. Columbia remains faithful to herself and

"From her beacon hand
Glows world wide welcome."

Had the Gardner-Dillingham Bill with its obnoxious educational test and head-tax clauses become a law, the celebration of Independence Day on Wednesday next would have become a farce.

If the Fourth of July signifies anything at all, it means that this country shall ever be ready to receive those to whom freedom is denied elsewhere. Senator Lodge, Congressmen Gardner, Dillingham, Dalzell, Prescott Hall and their ilk do not represent the spirit of America. They have forgotten the inscription on the Liberty Bell; they would turn back the tide of progress and civilization.

Happily their mischievous plans have been frustrated. The Stars and Stripes will always practically demonstrate the truth that: "Liberty is the right of every human creature."

By Whose Authority?

FOLLOWING the rejection of the "Marshall scheme" at the recent conference held in this city for the purpose of calling into existence an American Jewish General Committee, Judge Mayer Sulzberger, by virtue of the power vested in him, has appointed the Committee of fifteen, which, in turn, is to select the Committee of Fifty. The latter body is to represent the Jews of the country in all matters affecting their weal or woe.

The fifteen gentlemen named by Judge Sulzberger represent various communal interests, but it seems passing strange that no representative orthodox Jew has been given a place upon it. With the exception of two gentlemen, all the others belong to the radical section of American Jewry, and it is to be hoped that when the Committee of Fifty is finally chosen representative orthodox Jews will be among those appointed.

We frankly admit that we are not in love with an appointed body, for it will, naturally, become self-perpetuating. What weight will its conclusions and decisions carry? Will it prevent the creation of a representative federation based upon popular election and expressing the will and dictates of its constituents?

At the abortive conference at the United Hebrew Charities, Prof. Morris Loeb rightly said that those who had assembled there were responsible to no one. They had been asked to attend in their private capacities and did not possess the authority to speak in behalf of the Jews of the United States. Has the situation changed since May? Does Judge Sulzberger possess greater rights to-day than he did at that time, and, if so, who conferred those privileges upon him?

The argument that the men who composed the conference would in any case have been chosen by popular acclamation, and, therefore, they can, even without a formal election act as representatives, is fallacious.

Self-appointed and to be elected, are two different and distinct matters. In the former the representatives in reality receive no mandates, no instructions, and are not compelled to give to any one an accounting of their stewardship. They can do as they please. They are irresponsible. Not so in the latter case. An election carries with it the assumption that

the elected will be called upon to give a report of their actions to their constituents, and they can be removed if their electors so desire.

The Committee of Fifty will constitute an autocracy, and what is needed is a democratic organization, which shall be representative in the fullest sense of the word.

Honors All Around.

IT is always a source of pleasure to pay a tribute to those who deserve it, and it is well that the names of those who brought about the defeat of the obnoxious un-American provisions of the Gardner-Dillingham bill should be remembered.

From the very inception of this agitation, Congressman Goldfogle, from his place in the House of Representatives, has labored with commendable untiring zeal in behalf of his oppressed brethren, and he has had the active support of Congressman Littauer, who moved the amendment permitting the entry of all refugees from religious and political persecution. But they would have been unable to accomplish little, if their colleagues, Messrs. Bennett, Sulzer, Ruppert and Cockrane, had not come to their aid.

Outside the House, Messrs. Edward Lauterbach and Nathan Bijur were indefatigable in showing that the passage of the bill unamended would have been a mistake.

In the absence of any other organization, the Federation of Jewish Organizations of New York, the body created by Nissim Behar, has been responsible for the movement against restriction, and praise must also be accorded to Mr. Ellis of Boston, for his splendid work.

Another valiant worker who spared neither time nor trouble was Mr. Mark J. Katz, of the German-American Societies of this city. He has made frequent trips to Washington and has had many talks with Senators, Congressmen and other men of influence.

To Speaker Cannon we cannot be too grateful. His intervention at the crucial moment made further restrictions impossible.

To each and all of these, the Jewish community as well as all others interested in proper immigration, owe a deep debt of gratitude. They came forward at a time when the need was greatest. "A friend is a friend at all times, and a brother born for the time of trouble."

Be Jewish.

ON Sunday next the Central Conference of American Rabbis will meet in annual session, for the sixteenth time, and after a careful study of the programme we are moved to offer some advice to our spiritual guides of the reform wing of American Judaism.

It is not our purpose to discuss at this juncture the merits or demerits of either orthodoxy or reform. What concerns us most, is the manner in which these principles are applied.

Hitherto it has been the custom of most of the Reform Rabbis, instead of preaching a Judaism pure and undefiled, to make their sermons more of a tirade against orthodoxy or a derisive denunciation of its time honored customs and ceremonies—a religion for the convenience of its votaries, regardless of the commands of God, and a vehicle for modern philosophical disquisition, rather than an exposition of the truths of Judaism.

We have been glibly told, that new conditions demanded new methods, that tradition counted for naught in this country, told of a greater present rather than that of a glorious past, and, that as the Jew coming here practically begins to live a new life, that the Judaism which had withstood the onslaughts of the Roman legions, the attacks of the Greek soldiers, the cruelties of the crusaders, the wily efforts of the assimilators, and the maledictions of persecutors that the old faith of our fathers must yield to the demands of modern life—and be revised. *And the revision has been made with a vengeance.*

However, this belongs to the past. But what of the future? Neither a discussion on the establishment of a Synod nor papers upon Systematic Theology nor well written essays relating to Social and Religious Union are of paramount importance, but a consideration of what should be done to instil into the rising generation a deep love for the Torah and a respect for those who are engaged in the sacred work of teaching and preaching the word of God.

In the first place it is absolutely essential that the instruction shall not be of a destructive character. It is very easy to say to the child "You must not believe this," and "That is a myth"—"Science refutes that." Such a course will not promote faith. High criticism may be all very well in its place, and among scholars or people of maturer intellectual growth, but as it is, its teachings are certainly out of place in the religion school. When the child has arrived at years of discretion it is time to think of separating the chaff from the wheat.

Of greater importance, however, is the conduct of the preachers and teachers. Telling the child to keep the Ten Commandments and then publicly disregarding the precepts ordained by God, and to openly violate them can hardly promote the esteem and respect of the children. Either the Rabbi must live up to what he himself teaches, or he had better not teach at all. The maxim "Do as I tell you and not as I do," has been responsible for the greatest amount of mischief.

These are some of the matters which the Central Conference of American Rabbis should deeply consider. Notwithstanding the vagaries of many of the reform Rabbis we believe that as a body, although not as educated in Hebrew as we would fain have them to be—they are sincere. They should see to it that the service in the temple does not resemble a theatrical performance, or a vaudeville show, or an Episcopalian or Unitarian Church. They should do everything in their power to deepen the religious spirit and promote faith instead of permitting every one to transform Judaism into a religion of convenience.

We would say to the Conference of American Rabbis—*Be Jewish.*

THE MIRROR.

Full of strange incongruities all the year round, the Reform Rabbis bethink themselves of the annual picnic of the "Central Conference" with the advent of the canine days in the torrid month of Tamuz, popularly designated the "Meshuggas Period." This picnic is a pleasant change from the routine of strenuous intellectual effort in the interests of American Judaism—when its pettinesses and weaknesses, its contradictions and its shortcomings have an element of the comic and grotesque.

Like Falstaff's ragged regiment, the contingent of the "half-baked" who are taking part in the annual hegrira, has latterly dwindled down to small proportions, and a peculiar condition of affairs confronted the managers of the holy jaunt. They were compelled to consider ways and means for those brethren of the cloth—latest Episcopalian fashion—who were not prepared to spend their own money on the picnic.

Cicero tells us, *Pecunia nervus rerum est*, and reformed Judaism is not an exception to the rule, notwithstanding the fact, that every reformed Rabbi sacrifices his time and ability לשם שמים. Consequently it was found expedient to make an appeal to the congregations. It is undignified, and certainly unpleasant to send the hat around for a picnic of Rabbis. But *que voulez-vous?* Without "free graft," the Central Conference of American Rabbis would have become a thing of the past!

Thanks to the moral courage of polite and polished reverend Reform Rabbis who approve of *shnorring* as a means to a useful end, quite a number swallowed the leek of an undignified act, in order to continue the ecclesiastical *rendez vous* where the great intellects meet to discuss the tendencies which are transforming our civilization by the audacious speculation, the deep studies and sound methods of Biblical criticism which are preached from the Reform Temples' pulpits.

It goes without saying, that if the thermometer keeps pace with the fervid enthusiasm for Jewish learning which animates the scholarly members of the Conference, these social gatherings must foster piety and develop spiritual growth among all classes of Jews. Such has been one of the prominent features of this yearly assembly of the intellectual cedars of Lebanon of American acclimatization!

The eyes of the religious world—gazing through the columns of that section of the Jewish press of which the Rabbis are editors—look down with anxious expectancy for deliberation based upon many years of deep study, profound research, unquestionable piety and true Jewish scholarship. The discussions are fraught with vital importance to future generations.

With bated breath the effete orthodox Jewish scholars—unhappily steeped in mediæval darkness—scan the telegraphic reports of the "picnic" symposium and gather priceless pearls of intellectual wisdom, of religious thought, of true Jewish scholarship which, when compared with their own meagre attainments, make the orthodox look "like thirty cents."

No one begrudges "the boys" the good times they enjoy when on their annual excursion. The intellectual

strength dissipated in producing such beautiful theatrical displays and floral anagrams, to beautify and adorn the conferring of the rite of confirmation, certainly requires recuperation.

The keenness of intellect fagged by profound study of Bacon and Descartes' philosophy, of Huxley and Tyndall, of Spencer and Crozier, of Renan and Wellhausen, demands mental rest and recreation.

"That tired feeling" produced by the active performance of pastoral, and social duties, necessitates abstinence from hard thinking, and the jaded appetite, the result of a pampered diet of ham, oysters and lobsters, must be whetted at any sacrifice, so that Israel may not suffer from spiritual decay or religious indigestion.

The American Reform Rabbi has, as it were, passed through the initiatory phrase of what Hegel calls "the terrible discipline of self knowledge." He knows what is good for him, and we are prepared to humbly accept him at his own valuation.

I am not interested in the Synod question nor the other weighty matters which the *machers* force upon the attention of the Conference, so as to give the Jewish public an idea of their own importance; because "the boys" are playing with *שן זור* *esh zor* (strange fire) and they are apt to burn their fingers, but there are other important matters which should receive their serious reflection. I append a few subjects for their immediate consideration:

1. Shall the revenues of the Confer-

ence be increased by permitting Reform rabbis to issue *heckscherim* for matzos, kosher wurst, etc., a certain portion of the receipts to be paid into the treasury?

2. Dispensations to be furnished to rabbis who may be desirous of purchasing sliced ham.

3. A scale of fines to be established for the use of Hebrew in the performance of marriages and other religious ceremonies. Quotations in Hebrew as sermon texts, to be absolutely forbidden.

4. Conferring the rite of confirmation upon any other day than Shevuos to be absolutely forbidden.

5. A committee on "Ecclesiastical Millinery and Temple Appurtenances" to regulate the size of the sleeves on rabbinical gowns, their texture and design, the style of the cape, and if gowns are not worn, the length of the dress coat and its facings, and the number of buttons on the clerical vest.

6. A re-affirmation of the resolution passed at a former conference, "Not to pin faith to the strength of the men, but to prop up the temple by women who are to be its pillars of support." Cultivation of female society not to be disregarded, as their influence is henceforth to be the mainstay of Reform Judaism.

7. A course in "Derech Eretz" to be established, and no Rabbi to be permitted to light his cigarette on Shabbas after services within "four ells" of the Temple.

Naturally, all resolutions (especially those emanating from the Reform Conference) are like pie crusts—made to be broken, for, if they were to be of a lasting nature, there would be no excuse *לשנה הכאה* for another ecclesiastical picnic.

An exchange informs us that

"The floral tribute interwoven in the programme is a most beautiful and no less significant ceremony. Each child deposited a bunch of six roses at the altar. Combined the bouquet stands for Israel; separately each denotes an acrostic, Innocence, Sacrifice, Religion, Affection, Education, Loyalty."

I suggest to the learned "half-laked" that as an acrostic for the next year's confirmation he should have H-ope, U-nity, M-odesty, B-ravery, U-sefulness, and G-ratitude. It will at least serve the purpose of showing what the Rabbi is.

ASPAKLARYA.

By the Way.

It is announced that Professor Benjamin W. Bacon, of the Yale Theological School, who for the last year has been director of the American School of Archaeology at Jerusalem, will return in the coming college vacation. Application has been made to the Turkish government for permission to make archaeological excavations outside of Jerusalem, and they will be begun in the coming year if the permit is granted.

THE voice of the "yiddish" politician is again heard in the land. This time it is at Poughkeepsie, and listening to the song of the stren "Hebrew (?) Political Club" has been organized. Mr. Polokoff (who doubtless carries the Jewish vote in his pocket) let the cat out of the bag, when he pointed out, that "the Hebrews of their city were without representation in any of the city positions." Why don't Poughkeepsie politicians placate Polokoff?

THE Rev. Dr. Dattner Jacobson who three years ago left for South Africa has returned to New York. Dr. Jacobson had a Congregation in South Africa, which, however, has dwindled down to very small membership, owing to the great distress existing in the Transvaal since the Boer war. The late war has caused incalculable injury to business in the conquered provinces, and the continuous departures from South Africa are on a very large scale.

"Sig." Sichel, as all his intimates

call him, is again visiting the headquarters of the various organizations in New York, with which he is connected. Although he is a Senator of the State of Oregon, he has not allowed his political honors to interfere with his many communal activities.

When it comes time ("uber hundert iahr") to write all that he has done for our people, the immense service rendered as the correspondent of the Removal office, in Portland, Ore. will be found one of the most interesting episodes of his charitable life.

THE *Christian Herald* (one among a thousand) referring to the recent massacres at Bialystock says:

"There seems to be no end of sorrow and trials this much enduring race must bear. Christians, unworthy of the name they bear, appear to have forgotten that for outrages on these people, God will exact a heavy penalty.

"Because thou hast a perpetual hatred, and hast shed the blood of the children of Israel, therefore, as I live, saith the Lord, I will prepare thee unto blood, even blood even blood shall pursue thee"—*Ezek. xxxv, 5, 6.*

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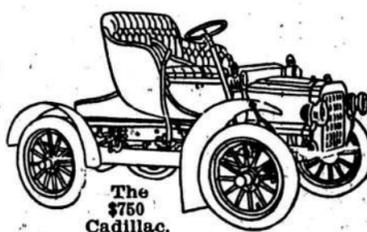
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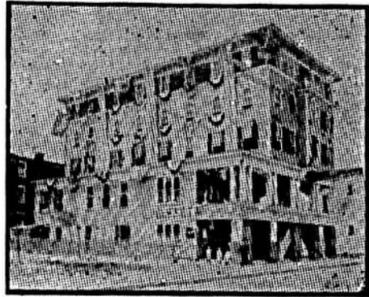


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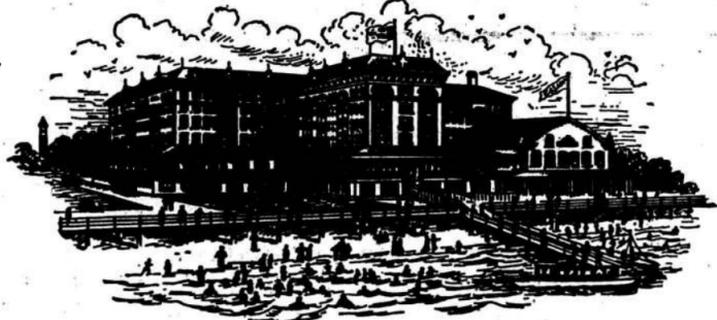
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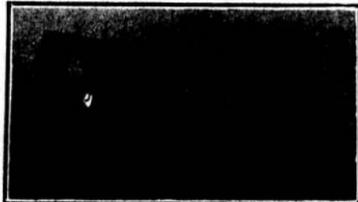
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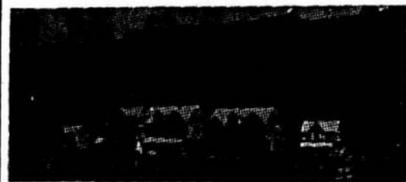
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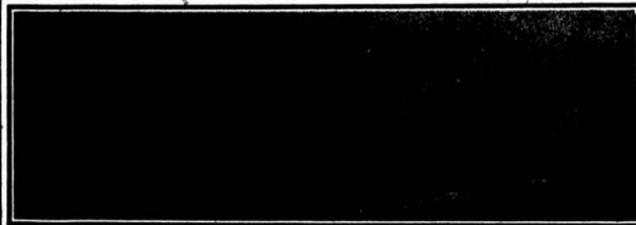
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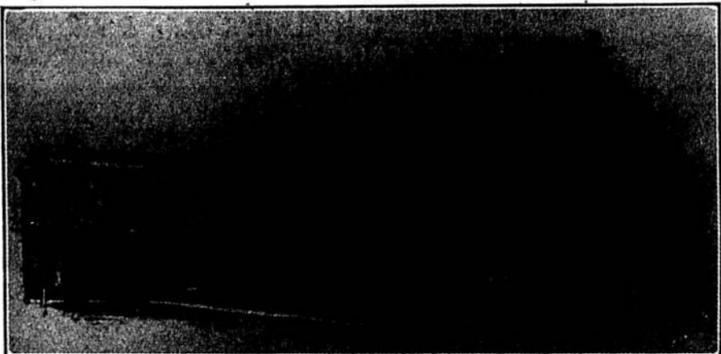
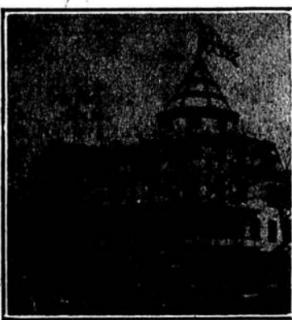
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SULLIVAN COUNTY.

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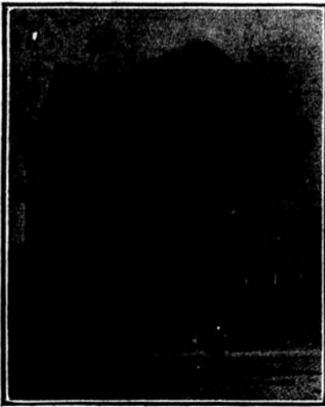
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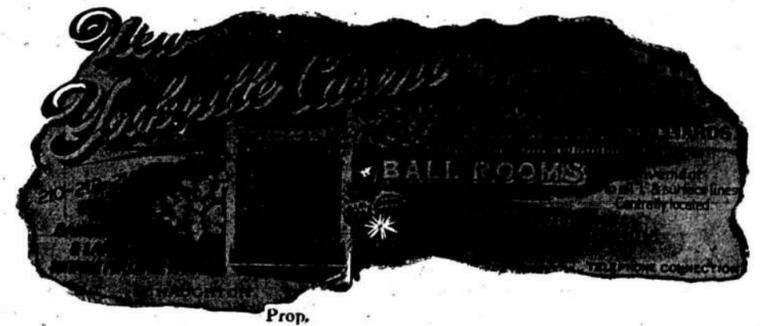
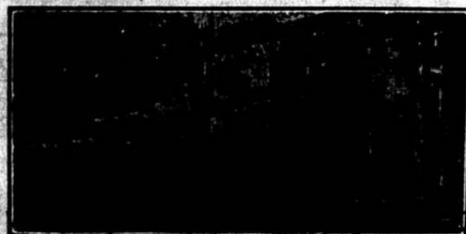
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DRAWERS—Cambric and Nainsook—wide umbrella ruffles, tucks and lace or good emby—worth .79.....49	NIGHT DRESSES—Empire, Square or High Neck—Yokes of hemstitching, tucks or emby—value .60.....54.9
DRAWERS—Cambric and Nainsook—wide umbrella ruffles with wide lace and insertings, or French or hand loom emby—twenty styles.....74	NIGHT DRESSES—Nainsook and Cambric—Yokes of tucks, lace or emby insertings, with and without ribbon drawings and bows—worth .98.....69
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Corset Covers.....17	NIGHT DRESSES—Sheer Nainsook—pretty refined styles with yokes closely tucked and outlined with lace or emby; also low neck with lace inserted or all over lace bodices and others as effective—many trim'd front and back—some flowing or all lace sleeves—actual value \$3.00.....1.98
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CORSET COVERS—Sheer Nainsook—a variety of dainty lace trim'd styles—others with French emby edgings and insertings; or lace trim'd berthas—worth .98.....59	SKIRTS—Fine Cambric—deep flounces of emby, lace and cluster tucks—value \$1.40.....98
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