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INTERMARRIAGE.

BY DR. MAX SCHLOESSINGER.

MIXED marriages constitute one of the most serious perils to Judaism at the present day. Let me quote a few statistics.

In Germany, during the year 1902, a sixth of the Jewish marriages were "mixed." In the kingdom of Prussia the number of mixed marriages has in the last twenty-five years doubled. In Hungary, where mixed marriages have been legal only since 1895, the number of mixed marriages from 1896 to 1900 was 6 per cent; in 1903, 7 per cent; in 1904, 16.5 per cent.

In Italy, Sweden, Denmark, France and Austria likewise mixed marriages are extremely frequent. In Copenhagen alone the mixed marriages from 1873 to 1901 amounted to 40 per cent of all cases in which Jews were parties to the union. In England, likewise, that is to say, among the higher strata of Jewish society, mixed marriages are of common occurrence.

Among the emigrants of the ghetto population of England, however, as well as among the ghetto inhabitants of this country, mixed marriages are rare. Recently a Christian clergyman of New York found mixed marriages in the neighborhood of the Brooklyn bridge only 1 per cent.

As is well known there exist in the United States no denominational statistics. Rabbi George Zepin, director of circuit preaching, tells me that in the northern part of the United States 5 per cent if the maximum proportion for mixed marriages, while in the South the proportion ranges from 20 to 50 per cent, 33 per cent being the most nearly correct.

Let us hope that in the near future more statistical information along Jewish lines may be available.

In general, mixed marriages are more frequent where Jews stand on an equal footing in matters social, political and religious. The greater number of intermarriages occur in places that are largest and places that are smallest.

Mixed marriages are frequent in large cities because as regards education and the manner of living, and in the matter of religious indifference, Jews and Gentiles approach very closely; and also because life in a large city tends to wipe out national and sectarian distinctions; and finally because in large cities Jewish solidarity, relatively speaking, is weak.

In the very small towns, on the other hand, mixed marriages are frequent because the number of Jews is

too small to stand in the way of a friendly feeling between them and their Gentile neighbors.

Among Christians, mixed marriages have had both advocates and opponents. In the early Middle Ages mixed marriages were forbidden by the numerous church councils; and even to this day the clergy has sanc-

as civil marriages in Germany only since 1873, and in Hungary since 1895.

The Christian prohibition of intermarriage rested on the ground that salvation was possible only within the church, and that outside of the church there was certain damnation. Hence, during the nineteenth century, as this faith lost strength, and as secta-

avowed object to keep Jewish influence out of European civilization, and in order to do that, it was thought necessary to keep Jewish blood out of the veins of Europeans.

The nineteenth century, nevertheless, has seen among Christians numerous advocates of intermarriage. It was held that to solve the Jewish

As among Christians, so also among Jews, mixed marriage has found both opponents and advocates. We cannot stop here for a critical discussion of the beginnings of Biblical legislation against intermarriage. Suffice it to say that certainly since about the middle of the fifth century, B. C., mixed marriages have been considered by Jews as forbidden by law.

We have all reasons to thank Ezra and Nehemiah for the unequivocal stand which they took in the matter. They were eager to preserve the Jewish people, and consistently they saw in mixed marriage the suicide of the Jewish people.

It was reserved for the nineteenth century, the great era of assimilation, to question the wisdom of the exclusiveness introduced by Ezra. Intermarriage then found among Jews numerous ardent advocates.

Such as desire the absorption of the Jew into the great world that is not Jewish; such as want the Jewish race wiped out, together with its memories and hopes, can find nothing better than a "decent suicide" through intermarriage.

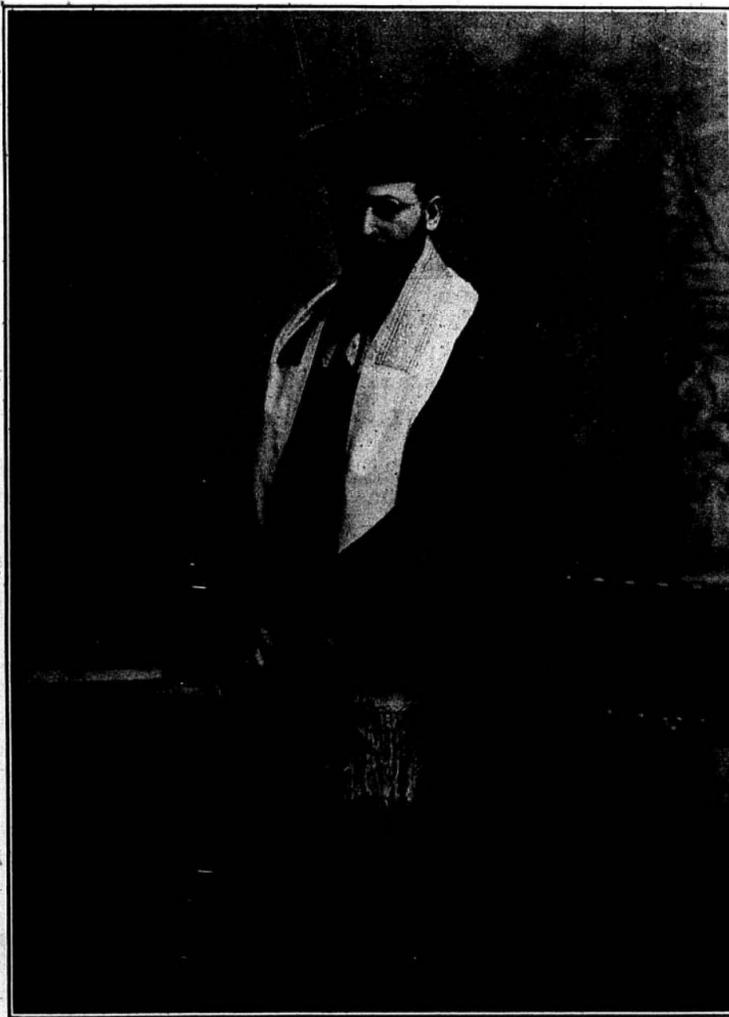
Traditional or orthodox Judaism remains, of course, opposed to mixed marriages. With orthodox Judaism religion is still nationally conditioned, and the nation partakes of a religious aspect.

Orthodox Judaism takes its stand with the Bible and says: "Mixed marriages cannot be tolerated." Orthodox Judaism knows from the experience of history that converts have not been a benefit but a bane for Judaism, and orthodoxy is consistent.

But a certain kind of reform Judaism, that is to say Judaism as officially expounded in catechism and creed, is not consistent. The reform Jew, as a rule, strongly objects to intermarriage, yet from the official standpoint this objection has little, if any, basis.

According to the creed of the reform Jew, Judaism is no more than a belief in the unity of God, in man's divine image, in the immortality of the soul, and in the fatherhood of God and the brotherhood of man.

As these beliefs are held by liberal Christians as well, official reform has no reason for discouraging unions between believing Jewesses and believing Christians. It may reasonably frown upon a disbelieving couple where both contracting parties are Jews, and gladly take under its wings believing couples, although of mixed origin.



DR. I. GUENZIG.

Dr. I. Guenzig, who is introduced to the readers of the Hebrew Standard, is the editor of the "Hoeshkol," the best known of Hebrew Year Books. Dr. Guenzig is rabbi in Loschitz, Moravia, Austria, and is the author of half a score of books. He is an authority on the Kabbalah and one of his monographs is on "Abraham ben Samuel Abndefra." Another interesting book is his "Life and Work of Rabbi Yitzchak Lurie (Aryeh)." The year book "Hoeshkol" is now in its sixteenth year and every issue increases its reputation. Dr. Guenzig is a graduate of the University of Berlin and of the "Hochschule fuer Juedische Wissenschaft," Berlin. He is still on the sunny side of forty, having been born in Cracow, Galicia, in the year 1868.

tioned mixed marriages only on the condition that the Jewish party embrace Christianity.

Laws forbidding mixed marriages existed until the nineteenth century, and still exist in Spain, Portugal and Russia. In Austria mixed marriages are permitted by law only when the non-Jewish party is "Konfessionslos"

Mixed marriages have been permitted

rianism, indeed, as religion generally ceased to dominate the life of men, this opposition to mixed marriage could no longer be persisted in.

On the other hand, opposition to mixed marriage arose from the camp of the anti-Semites, and of those that clamored for the purity of the Aryan race. The opposition was particularly strong in Germany. It was their

problem it was necessary to dissolve the Jew.

Then, again, mixed marriages were advocated as a means of benefiting the Aryan race—the Aryan race to be rejuvenated by means of the Jew. Thus Edward von Hartman held that the admixture of Jewish blood would be "a veritable blessing to the German Michel."

(For the Hebrew Standard)

WHAT SHALL I SING?
FROM THE HEBREW
OF
EZEKIEL LEAVITT.

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Octagon Soap for general household purposes, is made without lard or any other ingredients that are objectional to the Jewish community and we therefore recommend its use.

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But this is only theory. As far as practice it concerned, the reform Jew is as much opposed to intermarriage as the orthodox Jew. For the average reform Jew is by no means as bloodless and non-Jewish as his creed.

Consciously or unconsciously the reform Jew persists in identifying the Jew and Judaism. He cherishes the memories of the Jewish past and shares in the hopes of the Jewish future.

Thus it happens that the dividing lines between reform and orthodoxy are wiped out in the fact of the great and living issues. Both sides are united by the same instinct of self-preservation.

From the point of view of the writer, the preservation of Judaism is not a matter of mere instinct, but a manifest obligation upon every Jew and Jewess. Intermarriage must be denounced as destructive of interests most vital to the Jew.

Let us look at the consequences of intermarriage more closely. In the first place, intermarriage means the reduction of our numbers, for the probability is great that the offspring of intermarriage will not belong to us, but to the Christians.

Now what can be more perilous at the present hour than a reduction in numbers? For Judaism is already weakened, seriously weakened, from within, and is constantly assailed, relentlessly assailed from without.

In Prussia 70 per cent of the children of mixed marriages are baptized leaving for Judaism only 24 per cent. And of this 24 per cent only 10 per cent remain faithful to Judaism.

And, regarding even this tiny 10 per cent, it is a matter of doubt whether at marriage they may select a Jewish partner.

In Hungary there exists a law that an understanding may be reached before marriage with regard to the religious faith of the children to be born. As a result, 86 per cent of the children go to Christianity, while Judaism gets only 14 per cent; similarly in other countries.

Now, considering the low birth-rate among Jews in western Europe, this reduction in numbers deserves serious attention. We deplore the losses sustained during the frequent massacres in Russia; yet these losses by massacres are losses for which we are not responsible. They are, in fact, losses which, to the survivors at least, means a certain moral triumph.

Should we not, then, all the more lament the losses which occur through intermarriage?—the losses for which we are guilty, and which makes for our moral defeat?

In the second place, mixed marriages weaken the sense of Jewish solidarity in the souls of the new generation. The child of mixed parents has not only Jewish, but also Christian relatives, and the contrasts, physical, religious and ethical, conflict exactly to whom he is related.

Now let us grant that the non-Jewish parent has been converted to Judaism. Still, the sense of Jewish solidarity, can by no means have been attained.

For instance, what community of feeling can there exist between an American father of Christian birth on the one hand and the Jew of Russia on the other, the American father of Christian birth having in common with the Russian Jew neither religion, nor language, nor culture?

The feeling of Jewish solidarity is not something that grew up in a night. It has taken ages to create that feeling, and if the parent lacks the sense of solidarity, how can he be expected to imbue the child with a sense of it?

Finally, it is to be observed that this admission of half-Jewish chil-

WHAT shall I sing, my friend? E'en now, within my Muse's lips,
There waits, prepared and guarded and hidden, my lament—
An ancient song of mourning that I sang long years ago.
It has not ceased; and ever from the treasury unspent

Of my own tears, increasing still, I draw it day by day;
Over the loss of all my hopes, foretelling lofty things,—
Over the loss of all my dreams, that promised balm for grief,—
The loss of youth, and those bright days to which youth's halo clings.

I shall not sing, my colleague! I am a mourner now,
And for my youthful hopes I have already dug a tomb.
My good dreams all have passed away—alas, they are no more!
My heart is emptied out, and naught dwells in that vacant room.

New pains lift up their eyes to me, and o'er my woe I weep,
And o'er the ruin a dark fate has on my nation sent.
What shall I sing, my friend? Alas, my sad and bitter life
Has taught me only how to weep and openly lament.

Within the Ghetto I was born, within a corner dark.
Naught but laments and mourning songs I hear in that sad place.
Since from my mother's womb I came, down to the present day,
Lo, Life has shown me nothing but a stern and angry face.

Within the happy, joyous world I like a mourner dwell.
My heart is young, and yet, alas, my strength has passed away.
My friend, from my youth upward I have striven still for light,
Have lifted my soul up toward it forever, night and day.

To study I devoted my time of early youth,
My spirit and the essence of my soul to this I gave.
For brotherhood and friendship I have striven all my days,
And to embrace the whole broad earth my eager heart did crave.

Love—so I thought—will surely root out haughtiness and pride,
And every downcast spirit then will find its longed-for rest.
I thought that blissful time was near when crime and wrong shall
And we shall hear no more the cry for help of the oppressed. [cease,

Then from the heads of monarchs the crown shall be removed,
And parted justly among those whom fortune had forgot.
'Twas thus I thought; and so in hope I lifted up my voice
And sang my songs—the songs of joy increased and faltered not.

Now 'mid the ruins of my past I stand and weep my dead—
My old time hopes.—Alone am I, and hushed is now my lute.
My song's voice on a sudden has failed, and ceased to sound;
My inspiration all has fled, my Muse is still and mute.

Chilmark, Mass.

ALICE STONE BLACKWELL.

dren, into the Jewish race must needs impair the Jewish race unity. It is alleged that in America the majority of the children of mixed marriages become Jews. If this be true, we have here a state of affairs, if it keeps up, must taint the purity of the Jewish race.

Under the existing abnormal conditions, everything that tends to unite the Jews must be emphasized and all that tends to separate them should be set aside. At the present day the Jews are united neither by territory or language nor by culture. They are, however, united by race; therefore must race unity be maintained. Racial affinity is the great bond between all Jews.

When once we shall live under normal conditions and possess some other bond of union, such as territory, state, language or civilization, then we shall be able without danger to absorb non-Jewish radical elements.

As things are today, however, we have not sufficient inner stability to risk a race conflict in our midst or to

risk social and religious antagonism which a race conflict would involve. Even if the non-Jewish parent is converted to Judaism, the peril to Judaism still remains.

Lastly we must not fail to notice that mixed marriages are rarely happy. This is a fact evidenced by the large number of divorces resulting from mixed marriages. The racial apathy between Jew and non-Jew, strengthened as it has been in the course of history, is something that will always make itself felt.

Indeed, only the love sentiment—the strongest of all sentiments—is powerful enough to overcome this antipathy, and yet, before the mutual dislike of Jew and Gentile, even love at times collapses.

Certain other arguments against intermarriages, such as a diminished birth-rate, degenerate offspring, etc., cannot be substantiated by statistics and are, therefore, not new accessible.

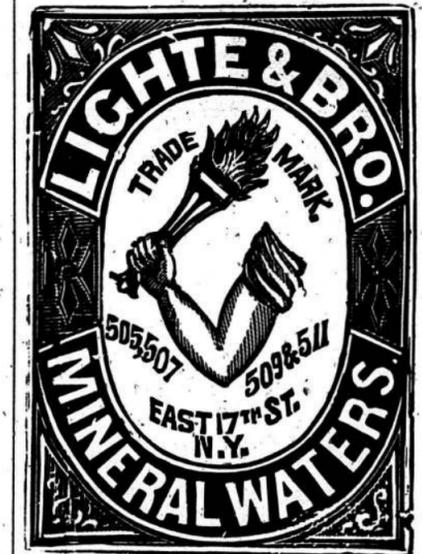
I am eager to admit, of course, that many more objections may be brought against intermarriage in ad-

dition to those I have presented. The arguments, however, I have offered, are the expression of my own strong desire for the preservation of the Jewish people, and I believe that the majority of Jews cherish the same desire.

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Impressions and Expressions of a Traveller.

BY LEOPOLD WINTNER.

II

MEXICO is a great and interesting country; its natural formation is much diversified and fascinating. There are stretches of hundreds of miles of plains, prairies and sandy deserts, high table lands, wooded and smiling valleys, and in some regions the grandeur of the mountains impresses us deeply, as their lofty peaks with perpetual snow rise to the blue sky to the heights of over 17,000 feet—the Popocatepetl, the Orizaba and others.

The proximity to our country makes the change of scenes and the strangeness of Mexican rural life so sudden and so striking; and I must say that as soon as I crossed the Rio Grande, at Laredo, I found myself in a different world entirely. The villages with the low, long-stretched "adobe" houses; the primitive looking streets and the natives in their odd costumes, squatting in front of their huts, are queer sights indeed to the American traveller.

The thoughtful tourist, if he is ethnologically inclined, finds plenty of interesting subjects for study in the many and different types of Mexicans.

The Indians, of course, are the original races of Mexico; but after the conquest by Cortez the process of miscegenation between them and the Spaniards and the commingling of the blood of other races, including, I should say, the Semitic, have been going on since the beginning of the sixteenth century, hence we see in the cities, especially in the capital of Mexico, such a variety of types of humanity, of physiognomies, of color shades, which cannot be seen perhaps in any other city of this continent.

There is a gay life in Mexico City with its splendid shops and elegant cafes and restaurants, and the fine streets and plazas, the Alameda (park) and the "Paseo de la Reforma (promenade and drive) vie in splendor and animation with the Boulevards of Paris and the Ringstrasse of Vienna. The street scenes and the crowds of "fashionables," democratically intermingled with the lower classes in their peculiar Mexican attire, are novel, picturesque and cosmopolitan.

I was somewhat surprised to find a large number of Jewish newcomers in Mexico City, who settled there in that old *trefa mokom* (Jew-hating

place) of Spanish fame, during the recent years.

And in regard to the descendants of the "Hidalgo Jews" of former centuries it is a remarkable and sad fact, that they, with old proud names, such as Gomez, Pereira, Mendoza, etc., live now, as I was told, as devoted Catholics in Mexico, the Metropolis of the modern Republic, where perfect religious and civil liberty prevails, and where *Annusim* (Catholics by compulsion), of dark Inquisition memory, are out of the question.

But I suppose that to those holy virgin adorers with Jewish blood in their

veins, the sacramental fount has become a habit, inasmuch as it is much in evidence, while the *mikvah* (Jewish liturgical bath) is, as yet, a *bano incognito* in Catholic Mexico.

The other Jewish families who emigrated from Austria, Hungary and Galicia to Mexico City live there in peace with their Catholic fellow-citizens; as business men they are very prosperous and have acquired prominence in the commercial and industrial world.

I regret to say, however, that as a Jewish community they do not take much interest in the cause of Juda-

ism; may be that the tropical climate has so weakened their energies that they exist in the *dolce far niente* atmosphere as "Jews by name" only.

During my stay in Mexico City I met a few of the prominent Jews there and tried to arouse them from their lethargy; and I was given to understand that the project of organizing a Jewish congregation will be agitated in the near future, with what success I do not know. Let us hope for the best.

When the devil finds the door shut he retires.

HOW LONG YET?

HOW long yet? Oh, how long yet
 Will Russia's hands in blood be wet?
 Has not their savage thirst been drowned?
 Has not the brute his limits found?
 If nay, then say while burns life's yet;
 How long yet? Oh, how long yet!

HOW long yet? Oh, how long yet
 Will world stand by without a fret?
 Was Cuba more in Hell's embrace?
 Or foreign Missions of better race?
 If nay, then say with heart's regret:
 How long yet? Oh, how long yet!

HOW long yet? Oh, how long yet
 Will Christians stand in silence set?
 Are 'D's to others as you would be
 Done by, but words at church to see?
 If nay, then say lest God you forget;
 How long yet? Oh, how long yet!

NEW YORK.

L. J. C.

MATRIMONY.

What is marriage?
 Marriage is an institution for the blind.

When a man thinks seriously of marriage what happens?
 He remains single.
 Should a man marry a girl for her money.

No. But he should not let her become an old maid just because she is rich.

When a girl refers to a "sad courtship" what does she mean?
 She means that the man got away.
 Is an engagement as good as marriage?

It's better.
 Why does a bride wear a veil?
 So that she may conceal her satisfaction.

When a man says he can manage his wife what does he mean?
 He means he can make her do anything she wants to.

They hurt themselves that wrong others.

What costs nothing is worth nothing.

A generous confession disarms slander.

It is hard to get two heads under one hat.

All feet cannot wear one shoe.

Deeds are fruits, words are but leaves.

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THE JEWISH CHAUTAUQUA.

ADDRESSES BY CHANCELLOR BERKOWITZ AND DIRECTOR FOX.
ANOTHER PLACE OF MEETING TO BE CHOSEN.

The Tenth Annual Summer Assembly of the Jewish Chautauqua was held in Atlantic City, N. J., last week.

The Assembly was without doubt one of the most successful held in recent years. Advertised conservatively, and with no elaborate appeal made for large crowds, even the study hours attracted audiences averaging 250 and 300, which is quite remarkable in Chautauqua annals. In addition the utmost enthusiasm for Chautauqua work prevailed. There were delegates present from the majority of the circles and rabbis and communal workers from almost every section of the country.

One of the most unfortunate resolutions passed was the one dealing with the place of meeting.

The committee on resolutions, after mature deliberation, suggested that a place other than Atlantic City be chosen for the further meetings of the Assembly. Therefore, that a committee on locality be appointed by the chair to consider the question of suitability of place, and to report to the executive committee not later than Jan. 1, 1907.

DR. BERKOWITZ'S ANNIVERSARY ADDRESS.

"Factors in a Decade of Progress." According to Jewish usage, the youth who has completed thirteen years of life is dignified at the beginning of the fourteenth year by receiving publicly the privileges and obligations of a man. In the synagogue and elsewhere he is admitted to the place of an adult. He enters upon the ever-expanding responsibilities of adult life. He becomes a "Bar Mitzvah," "A man of duty."

To that stage of our development have we attained as an organization. The Jewish Chautauqua Society has entered upon the fourteenth year of its existence. The first three years of all infant life is passed in crawling, stumbling and falling, with pitiful or ludicrous mumbblings and outcries. But these struggles yield at last the mastery of the muscles and control of the faculties which enable the child to walk and to speak, through self-conscious and self-directed effort.

After three years of formative effort the Jewish Chautauqua came into such mastery of its powers as to be able to speak in articulate phrases and move forward with safe and self-reliant steps. That was ten years ago, when, through the first Summer Assembly, we spoke openly to the whole country and entered upon an earnest forward movement in the cause of Jewish education.

On our birthdays we gather our friends about us in joyous celebration of the fact that we have lived through trials, sickness and distempers, and have by the conquest of difficulties achieved certain successes in life. Is there an equal justification on the part of organizations to commemorate their anniversaries? Not, if the occasion be used for a mere banquet of boastfulness at which we gorge ourselves with the viands of vanity, whose indulgence leaves us torpid and unfit for action. Let us justify this anniversary which our Assembly commemorates by infusing it with the earnest spirit of the Bar Mitzvah act, voicing gratitude for such blessings as the past has brought and in ardent consecration to the opening possibilities of the future.

We are thankful for the contribution this society has been able to make, in the comparatively brief span of its existence, towards the progress of Jewish education. The society came into being with a clearly defined and conscious purpose, that of combating certain woeful conditions of ignorance full of direful import. To those who regarded thoughtfully the state of affairs among us it was painfully evident that something must be done for the general spread of Jewish knowledge. The abysmal ignorance in all things appertaining to Jews and Judaism, by which even the best of the newspapers and authors of repute misrepresented us and made us ridiculous, was coupled with a sad inability on the part of Jews in general to

correct misinformation. The rabbi was like a mariner helpless in a dense and dangerous fog. Systematic instruction was limited to the classes of the religious schools for boys and girls to the age of thirteen. The old Cheder or Jewish day school had been given up in obedience to the claims of the public schools, where, in loyal response to the demands of the State, our youth is devoted to fitting itself for the tasks of citizenship. Jewish instruction must be confined to the remnants of time remaining on Saturday and Sunday, omitting also the long summer vacation. The teachers in these Sunday schools were either foreigners possessing the requisite knowledge, but unable to impart it, because of their inability to adjust themselves to American methods; or they were normal school graduates without special training in Jewish subjects; or amateurs who were prompted by noble impulses, but otherwise almost totally unqualified, for this serious task. Here and there disjointed efforts to conduct post-confirmation classes were attempted, but with little satisfactory result.

Outside of the two seminaries for rabbis no regular and systematic plans of any kind were offered to men and women for the acquisition of information on Jewish subjects. They passed through life with the primary or grammar school grade instruction of their Sabbath school days, i. e., a mere elementary knowledge of Bible history, Hebrew language, and an inadequate understanding of the distinctive observances of precepts of the Jewish religion.

To the difficult and unpopular task of aiming to relieve and remedy these evils the Jewish Chautauqua set its aim. It has proven itself a factor of recognized importance in the progress which has been made during the past decade out of the unsatisfactory conditions indicated. Through its agency men of standing and ability have been impelled to plan out course-books or syllabuses to guide the reader through the intricacies of the Bible and through the mazes of the long records of Israel's history as depicted in the writings of Graetz and other historians. The literature which has been the product of Jewish genius has thus been made somewhat more accessible to English readers, and a simple and interesting path has likewise been opened for entrance into the garden of Hebrew language and lore.

Were I to collate from the records of the society the numbers of the Chautauqua circles that have been organized throughout the land, the numbers of readers who have enrolled these thirteen years, and to sum up how many thousands of our course-books have been circulated, I should but weary you with figures which might be pretentious, but would prove little. Certain tangible results are, however, known to you and to all.

It is a source of congratulation that in contrast to what prevailed ten or twelve years ago, we now have in almost every congregation a Bible class or a circle for the study of some Jewish theme. A large measure of stimulus has been given by the Chautauqua to these, and especially to the organization of the small towns heretofore devoid of communal life, school, congregation and rabbi. To these our plans and courses have been almost the only friendly guide.

The intangible results of this widespread movement for the infusion of the Jewish spirit are by far greater than the tangible results, but they may be readily recognized by the discerning. Ten years ago there was in some quarters an open hostility toward Jewish interests manifest in the desertion of the synagogue by those who united with Ethical societies and Unitarian Churches. Formal adherence to the synagogue was maintained by others, but in a shame-faced and dogged manner. Thousands lapsed into indifference and apathy, or became avowed nothingarians or atheists. Contrast with that condition the open, manly and straightforward attitude to-day of almost all Jews toward whatever appertains to the Jewish cause. Mighty influences have been at work during the decade that is past to rouse the Jew to a deeper and truer self-consciousness. The primacy in Jewish affairs has passed during this period in a large measure to American Jewry, because of its fear-

less espousal of every just cause, because of the energy and ability of its leaders, because of that devoted patriotism which makes it potent in the councils of our nation. The greatest problem which has ever confronted any generation of Jewish people has come to confront us in this land, because the liberty and opportunity here accorded impose a resistless obligation toward the exiles from bigotry and dire persecution.

During the past ten years there has been one place, and only one, where men and women from all sections of this land have been able to come together on a common platform to consider the momentous questions affecting American Jewish life. The Summer Assembly has afforded to everyone with a message an opportunity to publicly voice his thought, his hope, the burning desire of his soul. It has been an opportunity for all, whether Orthodox, Reformed or Radical Zionist or Anti-Zionist, Jew or Gentile, man or woman alike. Recognizing differences of methods and interpretations, the Chautauqua has succeeded in applying the American principles of freedom and fair play in such a way that men and women of strongly opposing and strongly conflicting views have felt themselves thoroughly at home on this our common platform, that of education. We meet not to legislate, but to deliberate. Here is no cause for partisanship. All other Jewish organizations, with the exception of our few learned societies for academic discussions, meet for a few days and in a great heat and passion drive home the strenuous discussion of vital matters to immediate legislation. The Chautauqua is the sole exception. Here we have gathered through protracted sessions of days and weeks to study, debate and clarify whatever issues confront us. The most vital questions agitating the Jewish people have received calm consideration in our assemblies. The discussion of many of them was first taken up here. The thoughts of people were thus led by those qualified through special training into certain important channels. Noted educators have discussed the vexing problems of Jewish schools. Scholars came to engage in learned discussions. The practical philanthropists, settlement workers, judges and probation officers, professors and laborers in various fields of sociology presented the serious themes of economic and social reform. Most of the rabbis of the United States have attended sessions of the Chautauqua, and contributed to the consideration of such important matters as the "Status of the Country Jew," "The Unaffiliated Jews of the Great Cities," "Jewish Students at Universities." Statesmen and diplomats have honored us with addresses on "The Immigration Problem," "The Status of the Russian Jew," and other matters affecting international interests. These discussions have stimulated the press, the pulpit and the platform to extended consideration of the same topics for the enlightenment of the great public.

Ten years ago at our opening session we invited representatives from every existing Jewish organization in the land. Gathered on our platform, these representatives received the pledge of our earnest co-operation. The interests of each one of these organizations has been fostered by the Chautauqua. A number of them have met here under our auspices. Many of the subjects to which we first directed attention here have given inspiration and stimulus to the discussions of various conferences and conventions of these other organizations, leading frequently to new activities on their part. In this way has the pledge of co-operation been fulfilled. The object of the Chautauqua has never been to engage in activities other than educational. It has confined itself to the distinctive function of educating and stimulating the people in Jewish matters. In the heat and haste of American life, when the impulse to do is so imperative, we need time and opportunity to counsel, in order that thought may ripen and mature, and thus grow into deliberate action. This is the special function we have aimed to conserve and fulfill.

Intangible, perhaps unconscious, but none the less real, has been the influence for which the Chautauqua has thus been a potent force in allaying differences and deepening the sense of union in American Israel. Back of all unifying bonds, religious, racial, national, philanthropic or social, is the common heritage which is emphasized in our gatherings—the heritage of these great principles and ideals voiced by the Jewish genius in the literature we study and expressed by

Jewish life, in the history whose continuity we seek to preserve.

It is in this direction that, in my judgment, we have further opportunities of unbounded importance for the future. Let us still maintain a great open popular assembly for the study and elucidation of the issues of life as they appeal to us as Americans and as Jews.

In the fulfillment of this important function as a public forum we have held our assemblies continuously in this great resort which is so prominent in the public eye, and where so many of our people are wont to congregate. Ten years have, however, given us strength enough, I believe, to command public attention for our earnest deliberations of live issues, wherever they may be held. To gain that commanding strength we have lingered here to the manifest injury to that vital work of Jewish education to which we are specifically dedicated. We have aimed from the first to be a summer school. In the face of obstacles inherent in the conditions of this noisy resort we have persisted in the effort. Is it not time for us to seek the seclusion which a summer school needs?

We have done yeoman's service in behalf of the religious school teachers of the land. In this field the Chautauqua was the pioneer. The New York Seminary has in recent years made provision for the systematic instruction of religious school teachers. The Hebrew Union College proffers a similar opportunity for those in Cincinnati. The Gratz College, of Philadelphia, is leading in this all-important undertaking, while Baltimore has attempted and Chicago is just inaugurating similar efforts. Ten years ago nothing of this kind existed. The Chautauqua in its humble and tentative way urged, persuaded and stimulated. The hundreds upon hundreds of teachers in our religious schools scattered in villages and towns still need and will continue to need the agencies of the summer school.

Chautauqua has been the only practical agency for advancing the standards of our Jewish schools, and in this field it has done some important service. Here we have year after year discussed the curriculum of studies, and by illustrative lessons the most approved methods of modern pedagogy have been impressed. Our exhibits of school appliances, charts, maps, models, pictures, lantern slides and other helps for the schoolroom have been carried to all ends of the country, have brought a vivifying influence into our class-rooms, and have thus helped to advance our religious schools to the high plane of the secular schools. In all this the future holds out urgent opportunities for usefulness, to meet which is a special obligation that rests upon the Chautauqua because of the experience it has garnered in this sphere.

The great Chautauqua movement with which, in the spirit of American fraternity, we allied ourselves thirteen years ago, was founded with the express purpose of helping busy men and women of limited education to get, by home reading and circle meetings, that intellectual stimulus and knowledge which is afforded to students at college. This "College Outlook on Life" has exalted thousands and inspired them with deeper interests and higher motives.

The college outlook on Jewish life is in the main limited to the rabbis. In the past every Jew was a student. He breathed a Jewish atmosphere. He absorbed Judaism. The intellectual life is fast falling away among us as far as it refers to the great field of Jewish knowledge. New times call for new methods. The Chautauqua system of Jewish education has in these thirteen years been developed into an effective method. Its shortcomings are patent, but no less so are its great possibilities. We would aim to develop the limited Jewish education of our schools through grammar and high school grades. Jewish studies must be continuous. Our men and women should get the college outlook on Judaism. It has indeed been demonstrated that those who enroll and become the most earnest readers and workers in our Jewish Chautauqua circles are not boys and girls, or young men and women, but the parents of growing children. In them the responsibilities of a Jewish home awaken a keen realization of the necessity for Jewish training. Can one have convictions unless they be based on knowledge? And how shall enthusiasm be quickened in the soul and a deep and reverent love be cultivated unless the light of intelligence stream in to irradiate the beauties of the old Jewish heritage?

By these tokens we see, clearly what work is laid out for us to do by the

necessities of our times. We have brought together a band of earnest-minded men and women in this Tenth Assembly, who are identified with our organization as members, readers, delegates of active circles. To strengthen this constituency we surrendered our session almost entirely to a consideration of circle work. We enter our fourteenth year conscious of the fact that we have become "Bar Mitzvah"—"men and women of duty." Our duty is to take fast hold in an earnest spirit of the grave responsibility which has been under Providence assigned to us.

The task of this generation is pre-eminently an educational one. In these thirteen years this society has worked out a trail along which the feet of earnest workers may pass. Shall we not now gather the forces and hew out a highway in America for the cause of popular Jewish education? It is for you to answer.

DIRECTOR FOX'S REPORT.

In presenting a summary of the year's work it may be said, without fear of triteness on the one hand, or of exaggeration on the other, that this has been the most uniformly successful year in the history of the Jewish Chautauqua Society. Definite, practical results have been accomplished, some of which are not only quite remarkable for their present value, but also give sure and tangible promise of more widespread effects that are to emanate from them in the near future.

The facts speak for themselves without much need of additional comment. Without doubt the most important phase of Chautauqua activity during the year just past is the extraordinary success that has been achieved in the organization of study circles throughout the country. In the last analysis of its usefulness this feature of the society's work is assuredly the most important.

The Field Secretary Department was organized as late as January 23 of this year by the securing of the invaluable services of Miss Jeannette Miriam Goldberg, of Jefferson, Texas, and no better tribute to the remarkable success of her untiring efforts can be paid than by a narration of what the society has gained between January 23 and June 23, when her active propaganda work was discontinued till fall.

In that very brief period of five months 45 circles have been organized, with a total membership of 1,400. These circles are situated at the following points: Altoona, Pa., 1; Amsterdam, N. Y., 1; Baltimore, Md., 3; Boston, Mass., 1; Brooklyn, N. Y., 4; Dover, Hartford, Conn., 3; Hazelton, Pa., 2; Lewiston, Me., 1; Lynn, Mass., 1; Newark, N. J., 3; Paterson, N. J., 2; Philadelphia, Pa., 4; New York city, 1; Schenectady, N. Y., 1; Springfield, Mass., 1; St. Louis, Mo., 1; Syracuse, N. Y., 1; Trenton, N. J., 1; Troy, N. Y., 3; Washington, D. C., 1; Wheeling, W. Va., 2; Wilkesbarre, Pa., 1; Williamsport, Pa., 1; Wilmington, Del., 1; Worcester, Mass., 2; Buffalo, N. Y., 4; Providence, 1; Woodbine, 3; Pittsburg, Pa.

In this work Miss Goldberg made three itineraries, and afterward revisited all the ground that she had covered in an official tour. This latter point is worthy of emphatic mention for this reason: So successful have the society's efforts been that there might be a temptation in some quarters under similar circumstances to rush on in the work of accumulating names of communities without regard to the thoroughness of the organization of the circle in each of these communities.

The Chautauqua Society proposes to conscientiously avoid this temptation. Every circle on the list just given is an active, interested, earnestly-working study class, with which the main office is keeping constantly in touch to assure itself of these facts. Report blanks are sent to every circle from time to time, and the field secretary will employ such time that might have been spent in visiting new fields for the purpose of paying return visits to all of the circles already organized; so that indifference which might have crept in may be eradicated; imperfect methods of studying may be corrected, and, generally, each circle may keep a live, working force, making for better conditions in the community in which it is situated.

In addition to the circle members just mentioned the society has on its rolls at the present time individual readers and contributing members to the number of 494. These pay, annually, dues aggregating \$2,636. It must be confessed that many of them do no active study work. Many of these are persons living

In the large cities, who are not affiliated with the circles that may be situated there, some of whom, perhaps, attend the summer assemblies, but all of whom believe in supporting the central organization, not because of the direct benefit that it may secure to them, but because of the infinite good that it is accomplishing, especially in the smaller communities. It is to be earnestly hoped that this part of the Chautauqua membership also will shortly show a great increase, because from it comes the greater part of the funds so necessary for the maintenance of the work.

Another and less widely known feature of Chautauqua activities within the past year is the work among the Jewish farmers in isolated communities. The fund for the purpose of reaching this element was placed at the disposal of the society somewhat over a year ago by a friend of the society, who prefers to be anonymous. Out of a first list of 27 Jewish families living in the most remote sections of North Dakota, Montana and adjoining States communication was established with 11; out of a second list of 45 communication was established with 8. To these was sent Jewish literature of one sort or another—history, fiction and Hebrew. Many of these farmers hailed the opportunity to study the history of their fathers with delight. Three or four of them have perused three volumes of Graetz and are to be supplied with the fourth.

There is a vast field in this branch of the work, and more systematic efforts for its development—impossible during the past year because of other activities—will be put into operation during the coming year.

Brief mention only is necessary of the lantern-slide work of the society because much has already been said of this portion of its work. The Chautauqua Society believes that it now has the most complete and thoroughly organized set of lantern views for itinerant exhibition purposes in this country. Its revised catalogue, to be issued within the next several weeks, contains eleven sets, averaging 22 slides, carefully selected from the very best painters of every country and consistently illustrating the leading stories of the Bible. The very lowest charge possible is to be placed upon the rental of these slides; the society desires no profit from them. During the past year the eight sets of slides which comprise the exhibit were sent to thirteen communities, and enthusiastic reports have been made upon the work accomplished with them in those places.

The traveling exhibit of Jewish ceremonial objects was also sent throughout the country during the past year, and this, too, will be improved upon in preparation for next season's itinerary.

A feature of the Chautauqua Society's work not even alluded to in its bulletins is its distribution of Jewish literature other than its own-text and course books. The society has come to be a sort of distributing centre. It cheerfully acts as the purchasing agent for Jewish books, orders coming to it from every corner of the Union. Between January, 1905, and the present date there has been an increase of orders placed with it for books of almost a hundred per cent. In the period just mentioned, 113 orders were received and executed. This includes Moulton's "Literary Study of the Bible," Montenegro's "Bible course books." Almost 1,200 copies of Levi's Hebrew Courses have been sold. In addition to this, part one of Gotthell's History was entirely exhausted in the early spring. This means that 2,500 copies of this syllabus have been distributed by the society. A second revised edition was prepared in Paris by Dr. Gotthell for the society and issued coincident with the opening of this Summer Assembly. Dr. Gotthell is also engaged in the revision of part two and part three. Hundreds of the other course books of the society have been sent out during the past year.

A summary of the activities of the Jewish Chautauqua Society would of course be incomplete without mention of the Summer Assembly. A large portion of the society's constituency would place this first among its active labors. On the other hand, there are many of the opinion that the extraordinary interest in the society that has manifested itself during the past year is due to the fact that the Summer Assembly work was subordinated to other phases of the organization's activities. That the Assembly has a significant and influential place in the curriculum of the year's work there can be no doubt. To furnish a gathering place in the summer months for those earnest spirits who are reluctant to give themselves up

wholly to the season's frivolities and who seek an opportunity for earnest study is a most laudable purpose.

"Absence of occupation is not rest. A mind quite vacant is a mind distressed."

One of the most curious characteristics of the Jewish Chautauqua Society has been its ability to convene in the very midst of the many worldly distractions that this resort affords, and for several weeks at a time engage in scholarly deliberations that have made an impression upon educational thought and endeavor. President Garfield said of the whole Chautauqua movement: "It has been the struggle of the world to get more leisure, but it was left for the Chautauqua to show how to use it."

After gathering in Atlantic City, however, for ten seasons without interruption and on the dawn of a new era of enlarged usefulness for the society, it is suggested that the time has come for some radical changes in the plan of the Summer Assembly. From all sides have come approbation of the change made this year whereby sessions, covering three full weeks and devoted to a great period of popular subjects, have been cut down to four days, during which topics relating alone to the several Jewish courses have been discussed.

It must yet remain a question whether this change is a wise one and whether it is consistent with the real purposes of the society. From the one viewpoint or the other, however, it is suggested that a satisfactory solution of the question can only be reached after another change is effected. I refer to the location of the Summer Assembly, and beg to suggest that another place than Atlantic City may be found to be a far better environment for the sessions, whether they be brief or extended.

To anyone who has visited the parent Chautauqua institution on the shores of the beautiful Lake Chautauqua, in New York State, and who has liver for even a few days amid the inspiring surroundings which make that place almost unique, the thought occurs that in this direction may be the opportunity for a larger work than has ever yet been undertaken by the Jewish Chautauqua Society. Certainly the establishment by it of a summer colony similar, though of course, not as extensive as the community just referred to would be an ideal complement of the circle work in which it is now engaged. The securing of a proper location would be most difficult, but is well worth the effort. So, too, would be the organization of the community. But that again would in time amply repay the greatest amount of effort, and even the expenditure of money. There will be many who will say that the very idea is visionary, and that "Jews could not assemble together in such a community." Still the plan is worth an inquiry; the idea underlying it and the results that might be gained from it are worth the endeavor. "Man's reach should exceed his grasp, Else what's a Heaven for."

The opening address of the course of American Jewish History was delivered by Judge Mayer Sulzberger, of Philadelphia.

On the immigration question, the following resolution by Dr. Edward Levy, of Philadelphia, was referred to the directors:

Resolved, That in view of the agitation for a further restriction of immigration, the National Jewish Chautauqua Society, hereby records its approval of the action of the House of Representatives at the present session of Congress in its rejection of the proposed increase of the immigration tax.

Resolved, further, That this society protests against the enactment of that clause of the pending bill which empowers a board of three inspectors to debar immigrants on the ground of an assumed "low vitality" and "poor physique" and makes the decision of such a board final, without appeal.

ELECTION OF OFFICERS, TRUSTEES AND COUNCIL.

The following are the newly elected officers, trustees and councilmen:

Chancellor, the Rev. Dr. Henry Berkowitz, of Philadelphia, Pa.; president, George W. Ochs, of Philadelphia, Pa.; vice-president, Israel Cowen, of Chicago, Ill.; treasurer, Alfred H. Newburger, of Philadelphia, Pa.; secretary and director, Charles Edwin Fox, of Philadelphia, Pa.; field secretary, Miss Jeannette Miriam Goldberg, of Jefferson, Texas. Honorary vice-presidents: Adolph S. Ochs, Milton Goldsmith, of New York; Albert Hessberg, of Albany, N. Y.; Mrs. Jacob H. Hecht, of Boston; Max Senior,

of Cincinnati; Mrs. S. L. Frank, of Baltimore; Mrs. August Frank, of St. Louis, Mo.; P. Aaronson, of San Francisco; I. Rosenberg, of Wheeling; Mrs. Emma Eckhaus, of Indianapolis; Rev. Dr. I. L. Leucht, of New Orleans; Jacques Loeb, of Montgomery, Ala.; Mrs. S. Lesser, of Augusta, Ga.; Nat Washer, of San Antonio, Tex.; Wm. J. Berkowitz, of Kansas City, Mo.; Mrs. Gus Gilland, of Wilkesbarre, Pa.; Josiah Cohen, of Pittsburgh; Abraham Thalheimer, of Hartford; Rev. Dr. Wm. S. Friedman, of Denver, Col.; Rabbi Koch, of Seattle, Wash. Board of trustees, honorary members: Wm. B. Hackenburt, of Philadelphia; Jacob Gimbel, of Philadelphia; Emil Selig, Mrs. Eva Coons, Miss Corinne B. Arnold, Isaac Hassler, Louis Gertsley, Mrs. Charles Heidelberger, Mrs. Fannie Muhr, Mrs. H. Berkowitz, Mrs. Leopold Hern, of New York; Perry Frankel, Mrs. Joseph H. Rubin, Alfred Klein, Tobin Shamforter, Chicago; Samuel Grabfelder, of Philadelphia; Sam Fleisher, of Philadelphia; Jacob H. Schiff, Solomon Sulberger, Mrs. Rosa Frank, of New York; Simon Wolf, of Washington, D. C.; Mrs. Eli Strouse, Dr. William Rosenau, of Baltimore. Educational Council: Max Hersberg, D. W. Amram, Chas. Bernheimer, Rabbi Julius H. Greenstone, Dr. Lewis Steinbach, Miss Ella Jacobs, of Philadelphia; Dr. Maurice H. Harris, Prof. Gotthell, Dr. Lee K. Frankel, Prof. Morris Loeb, Dr. Solomon Schechter, Miss Julia Richman, Dr. Kranskopf, of Philadelphia; Dr. A. B. Yadelon, Chicago; Dr. Nathan Sterns, Trenton; Dr. Henry M. Fisher, city; Rabbi Gerson B. Levi, Rev. Dr. Emil G. Hirsch, Rev. Dr. Jos. Stolz, of Chicago; Rabbi Harry Levi, of Wheeling, W. Va.; Rabbi Abram Simon, of Washington, D. C.; Dr. Kaufman Kohler, of Cincinnati, O.; and Rev. Wm. S. Friedman, of Denver, Col.

Congressman Goldfogle and the Jamestown Exposition.

Congress at its last session passed the bill making an appropriation of \$1,400,000 for the Jamestown Exposition, which is to be held next year in Virginia to celebrate the Tercentennial Anniversary of the first English settlement in America.

When the bill was pending in the Committee on Industrial Arts and Expositions it met with considerable opposition from some of the committee. Had it not been for the vote of Congressman Goldfogle the bill would have been unfavorably reported, for it came out of the committee by a majority of one.

When the conclusion to report in favor of the bill was reached, Congressman Goldfogle moved that the committee recommend and that there be inserted in the bill an appropriation of \$100,000 for an exhibit showing negro development within the United States for the past forty years.

The appropriation had been strongly urged by the colored people, whose representatives from different sections of the country appeared in advocacy of such an exhibit. In moving the appropriation, Congressman Goldfogle said that he had been strongly impressed by the intelligent arguments presented by the colored men and women who had appeared upon the hearings, and that he favored the establishment of the exhibit. "The negro race," he said, "ought to have an opportunity, as one of the races that have suffered from oppression, to make manifest to the world the progress its people made when freed and given opportunity for advancement." He said that the establishment of the exhibit would go in a great measure towards giving the colored race encouragement for their further civil, social and moral development and their better and more widespread education. "It will, also," said Congressman Goldfogle, "be another evidence grafted in the records of our government that racial prejudice, in the light of our civilization, is frowned down upon and discouraged and that our country is ever ready to lend its aid liberally towards whatever makes for the uplifting of our citizens, regardless of race or creed."

The colored people thus owe a debt of gratitude to Congressman Goldfogle for championing the appropriation, which will afford an excellent exhibit to the country of the development of the negro race since their emancipation from slavery.

We are glad to note that Congressman Goldfogle took this step. It is another proof of his broadmindedness and his willingness to aid the cause of any people, whatever their race or creed, who may have suffered from race prejudice or oppression.



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The proceeds amounted to \$229.25, for which a check was sent to the hospital.

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Children's Page.

The Right and Wrong.

Deuteronomy xii—xvi.

"I set before you this day a blessing and a curse." So commences the Sedrah of this week; and the choice offered that day by Moses to the Israelites is a choice open to us this day, and every day of our lives. "A blessing if ye obey . . . a curse if ye will not obey the commandments of the Lord." No words could be plainer—no words more solemn and suggestive. The path is clearly pointed out, the pitfalls and snares marked for avoidance, and then the choice is given. Foremost among the injunctions is the advice to "utterly destroy" all the places of heathen worship, to "break the pillars," to destroy the very "name" of idols "from their place." This utter rooting out of an evil is a useful lesson to us.

The only safe plan is to be thorough in our efforts. It is not the slightest good to palter with temptation, to potter at reform, or to temporize with sin. "Avoid it, pass not by it, turn from it, and pass away," writes Solomon on this subject, and he, in his wisdom, knew that if one wants to be good, no half-and-half measures would do; we can't choose *both*; we must make up our minds either to the curse or to the blessing—the easy, downward, smooth slopes of sin, or the toilsome, uphill struggle for right and conscience sake.

The "blessing" and the "curse," in either case is sure, if delayed. God has promised, and "He is not a man that He should lie." So, however, it may seem, we may be quite sure that sooner or later, either here or hereafter, those who obey will enjoy the blessing, and those who disobey must suffer the curse.

Moses proceeds to give instructions for the serving of God when they shall have come into a land where they could "dwell in safety." They were to have a set place for the worship of their Maker. God knew that love and gratitude spring instinc-

tively to men's minds, and prayer, which is but the audible expression of these would not need to be commanded.

Yet in a religion which was to be a practical moral law, and not a vague moral sentiment, it would be necessary to have outward observances, and set forms, and appointed places for worship, in order that the religion might become identified, as it were, with the national life. So the command was given, that when they entered into their inheritance, they were to set apart a place where they might bring their offerings and "rejoice before the Lord their God." No sad austere rites were required, you see; no gloomy faces, or unnatural repression; would be welcome to our God.

"Ye shall rejoice before the Lord," says Moses; "Enter His courts with gladness," writes David, and we may generally take cheerfulness and content as the outward signs of a truly religious spirit. But, not in worship only, nor in sacrifices, were we to express our religious feelings. "In all that thou puttest thy hand unto," it is emphatically said, "thou shalt rejoice before the Lord thy God."

The idea of God was to be intimately associated with *all* our actions; our religion was not to be a thing set apart for highdays and holidays—a thing to be put on with our "fringes" and to be left off with them—but to be present, unseen, and almost unconsciously felt, in every part of our every day life. It is only by examining closely, like this, the injunctions which Moses gave that, we can see what a thoroughly beautiful perfect religion ours is.

Then come strict commands against the "serving of other gods"—the utter refusal which must be given to any suggestion even, of conversion, from the neighboring religions. "If thy brother," writes Moses, "or thy son, or thy daughter, or the wife of thy bosom, or any friend, which is as thine own soul, entice thee secretly, saying, 'Let us go and serve other gods which thou hast not yet known, thou nor thy fathers, . . . Thou shalt not consent to him nor hearken to him.'" We must remember this always.

Not from our most intimate friend must we "hearken" even to persuasions which would endeavor to entice us secretly (for our own sakes and our own souls, as they would tell us), from the God of our fathers. To Him who gave us our souls we commit

their keeping; we guard their purity, and we trust to Him to receive them in futurity. We repeat this daily in our prayers, and we must be careful to repeat it in our daily practice.

To let no motives of self-interest, whether presented to us in the form of bodily or spiritual advancement, tempt us from the religion confided in our keeping from Mount Sinai. There would be less excuse for us now than for those ancestors of ours. There could be only one excuse for either—ignorance of the beauty of the religion they forsook; and we, with the Bible before us, and all the wisdom of centuries supplying a commentary, should never let an enemy enter *that* gate. Once knowing what it is to be an Israelite, we could never conscientiously resign the privilege; and for those who would change from conviction, contempt is the only feeling.

Further laws follow; the subject of what may, and may not, be eaten, and the proportions to be set apart for the poor and the Levite; all with the same primary motive running through them, the great and small subjects alike, "that ye are a holy people unto the Lord your God, whom He hath chosen to be a peculiar people unto Himself."

To this end the kindest, justest rules are given, the truest charity enforced—charity which must not stop at the literal fulfillment of the command to give, to "open the hand wide to the poor"—but must guard against even the grudging thought, "grieving in the heart" as we give with the hand. The whole of this chapter (the 15th) is so beautiful, so truly typical of what our religion teaches, that I would like you to turn to this chapter and read it for yourselves. It really does not need any explanation, and any commentary on it seems superfluous.

BIBLE TERMS DEFINED.

- A day's journey was about twenty-three and one-fifth miles.
- A Sabbath day's journey was about an English mile.
- A cubit was nearly twenty two inches.
- A hand's breath is equal to three and five-eighths inches.
- A fingers breath is equal to one inch.
- A shekel of silver was about 50c.
- A shekel of gold was \$8.
- A talent of silver was \$538.30.
- A piece of silver, or a penny was 13 cents.
- A farthing was 3 cents.
- A mite was less than a quarter of a cent.
- A gerah was a cent.
- An ephah or bath, contains seven gallons and five pints.
- A bin was one gallon and two pints.
- A firkin was seven pints.
- An omer was six pints.
- A cab was three pints.—*The Ram's Horn.*

WHY HE LOVED HER.

Father: "Bobby, do you love your teacher?"
Bobby (six years old): "Yes, pa."
Father: "That's right. Now tell me, why do you love her?"
Bobby: "Because the Bible says we must love our enemies."

As you make your bed so you must lie on it.

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When does a man weigh the most? When he's the heaviest.

What was the first scene of the Chicago fire? Kerosene.

When did Moses sleep five in a bed? When he slept with his forefathers.

If you want to send a message, in what three ways can you send it? Telegraph, telephone, tell a woman.

Why do we buy clothes? Because we cannot get them for nothing.

Why is there no such thing as a whole day? Because every day begins by breaking.

Where do you go on your 12th birthday? Into your 13th year.

Why is a person reading these conundrums like a man to undergo a military execution? Because he is pretty sure to be riddled to death.

Why is a selfish friend like the letter p? Though first-in pity, he is last in help.

Why is an infant like a diamond? He is a "dear little thing."

Why is cold weather productive of benevolence? It makes people put their hands in their pockets.

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Orphans Coming Here.

Arrangements are being made, according to the New York Tribune, in this city to care for about fifty Jewish children orphaned in the anti-Semitic riots in Russia. They will be received in this country by the National Jewish Relief Committee. Some of the children have saved some part of their fortunes, others are penniless. These will receive assistance from the committee to enable them to land, bonds being given that they will not become public charges.

None of the children are to remain in this city to add to the burdens of their co-religionists. Homes have been found for them in interior cities, where competition is less keen, or on farms.

The party will sail to-day from Hamburg on one of the German steamers, and will probably reach this city next Saturday or Sunday. Mr. Sulzberger, the secretary of the American branch of the Relief Committee, went to Berlin recently to arrange for the transportation.

The Modern Jewish Prize Fighter.

If "Dutch Sam," that great Anglo-Jewish prize fighter, could visit these shores to-day, his heart would be gladdened for, according to the Kansas City Star, recent developments indicate that fighters of the Jewish race are getting a corner on the business. There is a Jew knocking at the heavyweight championship door, another close up on the lightweight championship; a featherweight champion, an amateur featherweight champion and an amateur 105-pound champion.

A decade ago had anyone told an Irishman that pugilism would become the profession of Jews, and that future champions would bear the earmarks of Moses and Aaron, the purveyor of such a prediction would have been ordered before a lunacy board.

The number of Jews in the fighting business to-day is surprising, and what is more startling is the fact that some of the best men in the profession observe Yom Kippur as regularly as Pat parades on St. Patrick's Day.

There is a great contrast nowadays between the aggressive Hebrew and the oppressed Jew of a few years ago. The street urchin had a clinch with "Ikey," the schoolboy was wont to try a whack at his elongated proboscis just for the fun of the thing, but suddenly little Joe Choyanski, who was at that time running about San Francisco, hung a few haymakers on a tough kid's jaw, and his fame as a mixer became widespread. He exercised the instinct, inherited from his race—do nothing unless there is money in it—and soon Joe was getting the long ends of purses and stowing them away. Choyanski was one of the gamest, best fighters that ever entered the prize ring, too light for the heavyweight division,

Last week a memorial service for the victims of the Bielostok massacres took place in the Marienbad Synagogue. Upwards of 600 persons—including Christians—attended.

Women worship sacrifice to the extent of wishing us to believe (perhaps they believe it themselves) that, even at the altar of love they make a sacrifice. Women in love have an irresistible craving for sacrifice.

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and too heavy for the middleweight.

Joe Bernstein, another Jew, suddenly jumped to the front, and for a brief period held the lightweight championship. In his career he always drew encomiums for gameness.

Since the advent of Jewish fighters, the boxing profession now holds more topnotchers of this race than of any other. There is Kid Herman, who, many believe, has a chance with Battling Nelson, and who is a gamester from the core. Kid Goodman, who also has a show at the lightweight championship, and who is noted for his gameness; in fact, seldom has a Jewish fighter who has gone to the top or fought for championship achievement ever been known to be a "quitter" or guilty of unfair methods in the ring.

Al Kaufmann, Sam Berger, Abe Attell, Harry Baker, Eddie Menney and the late Harry Tenny are leading instances of to-day.

Berger and Kaufmann are running a race for the heavyweight championship, and of all the fighters in this division, but two men have license to beat them in twenty rounds; they are Tommy Burns and Jack O'Brien. The heavyweight championship must be settled between these four men, and it looks safe to predict that Berger will be it.

But it is to the little Jew, Abe Attell, to whom fightdom must take off its hat. This little fighter reached the top in an uphill game. He was not liked in San Francisco, and was compelled to leave home to win his battles. To-day he is the cleverest man the age has produced and holds the featherweight championship undisputed. It will be a long time before a youngster takes his title, and he must be a world-beater at that.

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Women worship sacrifice to the extent of wishing us to believe (perhaps they believe it themselves) that, even at the altar of love they make a sacrifice. Women in love have an irresistible craving for sacrifice.

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NEW YORK, FRIDAY, AUGUST 17, 1906. AB 26, 5666.

החג

ROSH Hodesh Ellul falls on Tuesday and Wednesday of next week.

IT is stated that 250,000 Jews will leave Russia during the coming year. Wohin?

EIGHT thousand dollars were collected at an entertainment held at Averno in aid of the Beth Israel Hospital. Another example of Jewish benevolence.

THE N. Y. Tribune has taken a leaf out of the book of Myra Kelly. An article on the East Side, which appeared in that paper, recently, was full of misrepresentations.

ACCORDING to Zangwill, Lord Rothschild has been instrumental in stopping a massacre of Russian Jews. The head of the Anglo-Jewish community can always be relied upon to act promptly.

The Month of Preparation.

WITH the first day of the month of Ellul there begins the preparation for our moral stock-taking. The shofar calls us to take note of the fleeting time and to prepare for the future. No matter how late in life we begin we can always resolve to improve ourselves morally. We presume that no one is so conceited as to believe that he has no need of searching his inner self in order to discover the faults which require eradicating.

In every man's life there comes a time when it is absolutely necessary to strike a balance-sheet of one's self. The first day of the month of Ellul calls every observant Jew to open the ledger of his soul and the account book of his heart so as to ascertain whether he is morally sound, and whether his credit as a man, is good before his Creator and his fellow human beings.

This is no squeamish sentiment, or evangelical cant. The Jewish religion deals with the every day life of men and women. It is the conduct on this earth of ours which counts in the long run. The shofar calls us to awaken within us our better selves, to discard the brute, to abandon the beast, and to be manly and womanly in that highest sense of the word — in the image of God.

As to the Future.

IN the course of his admirable anniversary address delivered before the Jewish Chautauqua last week, the Rev. D. H. Berkowitz the chancellor said:

The intangible results of this widespread movement for the infusion of the Jewish spirit are by far greater than the tangible results, but they may be readily recognized by the discerning. Ten years ago there was in some quarters open hostility toward Jewish interests manifest in the desertion of the synagogue by those who united with Ethical societies and Unitarian Churches. Formal adherence to the synagogue was maintained by others, but in a shame-faced and dogged manner. Thousands lapsed into indifference and apathy, or became avowed nothingarians or atheists. Contrast with that condition the open, manly and straightforward attitude to-day of almost all Jews toward whatever appertains to the Jewish cause. Mighty influences have been at work during the decade that is past to rouse the Jew to a deeper and truer self-consciousness. The primacy in Jewish affairs has passed during this period in a large measure to American Jewry, because of its fearless espousal of every just cause, because of the energy and ability of its leaders, because of that devoted patriotism which makes it potent in the councils of our nation. The greatest problem which has ever confronted any generation of Jewish people has come to confront us in this land, because the liberty and opportunity here accorded impose a resistless obligation toward the exiles from bigotry and dire persecution.

And he claimed that the Jewish Chautauqua had been a great factor in this decade of progress towards Jewishness.

It is not our desire to take issue with Dr. Berkowitz on this point. Undoubtedly the Jewish Chautauqua has been a force for good. Every educational organization must exercise some influence, and we are inclined to award to the Jewish Chautauqua some credit for the calling back of the waverers and back sliders into the fold.

Whatever, however, is gone belongs to the past, and the future beckons to us to prepare for the problems and difficulties we are sure to encounter. In order that the Jewish Chautauqua shall be able to influence the masses and particularly the youths of both sexes of today who will constitute the American Jewry of tomorrow, the Jewish Chautauqua must become less pedantic and more popular. The discussion of abstruse subjects and disquisitions upon which no two authorities agree are all very well for the Seminary or the College, they should have no place in a popular People's University.

The need of today is a strengthening of faith, to make our Jewish young men and women more intensely Jewish. The Jewish Chautauqua in the future will be judged by the influence it has been able to exert in that direction.

A Despicable Piece of Rishus.

IN its issue of Sunday August 5th, the New York Herald described the work of the Detective Bureau of which Inspector McLaughlin is the chief. In the course of this article there occurred the following paragraph:

In the entire line of prisoners on this particular morning there was scarcely a face that, far from being attractive, was not almost repellant, and there were two Russian Jews among them of a mien so repulsive as to explain, if not to excuse, the massacres of Kishineff and Bialystok.

We admit that there are repulsive looking Jews, just as there are Christians whose features are of the most horrid character, but this does not justify any one in endeavoring to find therein an excuse for any massacre or outrage.

The Armenians are not very prepossessing and the Macedonians are not very attractive, but their slaughter cannot be excused on the ground that their faces have nothing in them to recommend them.

So, according to the New York Herald the repulsive mien of the two Russian Jews arrested by New York detectives, is sufficient to explain, if not to excuse the massacres of Kishineff and Bialystok. This is worthy of Krcushevan. A paragraph of this character in the New York Herald is not surprising, for it has always been the American mouth-piece of the Russian bureaucracy.

A Good Appointment.

FOR some years past the District No. 1 of the Independent Order B'nai B'rith has not been making that progress which its officers expected it to make. Lodges went out of existence, there was little, if any, increase in the membership, and so, at the last convention, President Charles Hartman recommended the appointment of a man who "shall be as a herald to announce the Order B'nai B'rith in all parts of the district."

As announced in last week's issue of the HEBREW STANDARD, Mr. A. H. Fromenson, editor of the English department of the Jewish Daily News has been appointed corresponding and Field Secretary of the District, and at the same time, Mr. Adolf Kraus President of the Order has also selected him for the position of Assistant Secretary of the Executive Committee of the order.

In Mr. Fromenson the I. O. B. B. has the right man for the right place. He is a forcible speaker, and a good organizer, and his newspaper experience will stand in him in good stead in his new position.

Both the Order and Mr. Fromenson are to be congratulated. The one for having secured the services of a man who by his energy and enthusiasm will infuse new blood into the district, and the other for having been elected to a larger field of labor in which he should do a great deal of good.

Why?

WHY is it that a person once born a Jew always remain a Jew? It seems strange, but it is, nevertheless, true. I have known Jewish converts to Christianity and notwithstanding the fact that they had adopted another faith they were still Jews.

A German Jewish actor, who had married a Christian lady, and himself regularly attended church never neglected to go to synagogue on the anniversaries of the death of his father and mother. I asked him the why and whereof of this strange proceeding and he replied that he just could not help it. It was instinct.

Every Passover the rector of an English county parish, a Jew by birth, came up to London and regularly had his meals in a kosher restaurant in Whitechapel. On being asked for an explanation, he said: "I must eat Matzos and Matzokles. But in reality his feelings were deeper than the mere cravings of his Jewish stomach.

Years ago I made the acquaintance of the son of a famous Oriental scholar. The latter had been born in Hungary, became a Christian, married a non-Jewish lady and his only son was no more Christian than I.

He was Jew, he studied Hebrew, had a predilection for kosher dishes and now and then attended synagogue. He could not give any satisfactory explanation of his conduct and said that he was nilly-willy attracted to everything that was Jewish.

Why is it that a Jew, no matter how long he has ceased to observe things, will turn his head on hearing a Jewish melody?

In course of my periprinations I came across a Jew, who was an avowed atheist, but who never neglected an opportunity of listening to a good Drush. Trefah he could not stomach, and when his mother died he religiously said Kaddish for a year. If you had told him that in reality he was not an atheist he would have knocked you down. Explain it, however, he could not for the life of him.

A party of young Jews went up the bay on a Revenue cutter to meet an incoming friend. They passed an English liner on deck of which were seen a number of Jewish immigrants, to whom they gave the old Jewish greeting Sholom Aleichem ("Peace be With You") Find a reason! It is instinct. The young men were total strangers to the new arrivals. Yet Sholom Aleichem.

It is the Spirit of the Brotherhood of Israel which moves all who can claim some kinship with the descendants of Jacob. We are apt to drift away from Judaism, from our people, from everything Jewish, but the call comes sooner or later, and we rush back to Mother Rachel.

It is in the bone, it is in the blood and the Jew will be claimed by his own in life or in death. There is no escaping. We only delude ourselves when in our vanity we boast of being no longer identified with the Jewish People. Outwardly this may perhaps be true, but right down in our innermost heart we are Jews. Our souls belong to Israel, neither the water of apostacy, neither non-observance, nor complete atheism can change the person born into the Brotherhood of Israel. I. L. BRIL.

(For the Hebrew Standard.)

Side Lights.

BY ALEXANDER COHEN.

BETWEEN the hours of ten to twelve in the evening, some of the streets on the lower East Side, especially that of East Broadway, become very lively. At the stroke of ten o'clock, you can see scores of young men and young ladies, with piles of books under their arms, descending from top floors, or emerging from the basements. Those places are the so called "Preparatory" schools, where positive knowledge is imparted at very moderate prices.

"Do you want to be,"—reads one of their circulars,—“a lawyer, doctor, dentist, teacher, chemist, pharmacist, engineer, forester, etc. We can help you.” “You can accomplish yourself in English in no time,” reads another. “The new laws for the admission to our colleges,”—announces still another—“indicates that the number of counts is being raised gradually, the examinations are getting harder each successive year. You, young men, who desire to acquire knowledge, and who aspire to advance higher and higher in life, begin to learn now, before the laws are becoming more stringent, for then, it will be too late.”

The proprietors of these educational centres, are neither angels nor descendants of angels, who were sent down from the upper regions to instruct the poor creatures of our planet, the Earth, but they are smart young men, with the real American business instinct; some of whom have had a college education but have failed to secure positions in departments where they were strictly supervised, while here they are doing a lucrative business on their own hook.

These schools are always crowded. The attendants, are without exception foreigners, many of whom have long passed the age of maturity. Their attire indicates that they are not long from their native countries. One must be a philologist in order to understand all of their conversations, on account of the variety of languages they speak. Yiddish, Russian, Hebrew, Polish, Anglized-French, French English, Germanized-United States and Hebraicized-German, are among the dialects employed in speech.

Their pale, lean faces, their worried looks, their sunken eyes, their furrowed brows, their tired-out and weary limbs, show plainly that their studies are not a mere pastime, their education not a sheer luxury, their knowledge not a mere accomplishment. These young persons are earning a scanty living by working ten or twelve hours a day in the sweat shops, mills and factories. And after a hard day's labor, at the machine, picking rags, or carrying bales and cases, they are sitting up till late after midnight, in their dingy, badly ventilated rooms, before kerosene lamps, and studying the conjugations and declensions of ancient languages, solving problems in algebra, proving theorems in geometry and working out formulas in physics.

These are our future professionals, those that will occupy the ground floors and put out signs as attorneys, dentists, physicians and real estate brokers. The last has become a sort of a modifier now-a-days. To the titles of M. D.; L.L.B.; Dr. Dnt.; Ph. D., you must not forget, to add the title of R.E.B. (Real Estate Broker) for most of the professionals have abandoned their professions from which they could hardly make a living, and have established themselves comfortably as real estate men. Thus, when one is in need of a physician, to cure his body, or a dentist to fix his teeth, or an attorney to try a case

in the court, let him not be allured by the big signs on the windows, for the M.D. may know no more about diseases than he knows about the heavenly bodies, and he may not have treated a patient in his life; the dentist may not know even the number of teeth a human being has, and certainly did not pull out a tooth in his life; the attorney and counselor at law, may not have seen a judge or a court as long as he lived, but they can all tell you the market price of real estate, how to buy lots, and how to raise rent.

When I once entered into a conversation with some of those would be professionals, who are wasting and wearing their lives away, by toiling incessantly, day and night, and by abstaining themselves from every comfort, even from fresh air, both in the summer and in the winter, and was trying to convince some of them, that since all the professions are overcrowded, and since those who do obtain their degrees hardly go into practice or abandon it after an unsuccessful trial, would it not be better, I said, if they could establish themselves in business right now; they cast rather suspicious glances at me. One said that I was a gross materialist, another, that I was jealous and

begrudged them the honors that will be conferred upon them in later years.

"Who cares for the enjoyment of life," said a few, "we have come to a land, where the colleges and universities are open to all, where education is given free, where the libraries invite us to their books, should we not take advantage of it?"

"Are we going to abandon the eternal for the temporary life? Are we to refuse those offers, which will draw us out of the region of darkness and superstition, and bring us into the realm of bright light and eternal happiness? No! No!"

These, I thought, are indeed the people of the Book. These are the men who are actually killing themselves in the tent of Torah (learning). These young men carry out literally what is written in the Ethics of our Fathers. "The way to show earnestness in the study of the law is thus: Bread with salt shalt thou eat, water by measure shalt thou drink; on the earth shalt thou sleep, and a life of anxiousness shalt thou live; yet shalt thou labor in the study of the Law. If thus thou actest, happy thou shalt be and it shall be well with thee; thou shalt be happy in this world, and it shall be well with thee in the future." * * *

pleasant surroundings, reside the majority of the Jews of Prague. There also stands the beautiful new Temple.

The great majority of the Jews lean toward the reform movement, only in a few old time "shules" the strict orthodox services are held. The Jews of Prague occupy an enviable position, they own and control most of the large business houses, they are esteemed and live in perfect harmony with the other elements of the population, and a thorough inquiry revealed the fact that no "rishus" or discrimination against the Hebrew, exist in that part of the Austri-an Empire.

HENRY DUSCHNES.

CORRESPONDENCE.

Zionism in Antwerp.

Editor, HEBREW STANDARD: When we hear of any disorder or political unrest in Russia, in which almost the whole country participates in its fight of emancipation, its struggle for liberty of thought and action and general freedom, we also know from past experiences that the scapegoat of such a state of affairs will invariably be the long and mercilessly persecuted Jew. He is used as a weapon in the hands of the bureaucrats to save themselves from their dangerous position by directing, through cunning devices, the lowest and most ignorant classes of society in an attack against this defenseless people, the result of which usually beggars description, appalls humanity and startles the world. It is a shameful attempt on their part to blind the populace and divert its attention from the true aims and purposes of the fearless leaders, and their great and strong following, in their fierce struggle for the establishment of a constitutional government, on a safe, permanent, equitable and impartial basis.

When we pause and consider, and come to look upon those deplorable conditions aside from their political aspect, the question naturally arises, how much longer shall the Jew be exposed to such criminal and unwarrantable attack? When will this innocent blood cease to flow? and whether the time has not arrived yet, after so many centuries of intermittent persecution, in this modern era of civilization for him to settle down in absolute quiet and perfect peace, to engage undisturbed in his legal pursuit and enjoy harmlessly the fruit of his labor? We have noticed by past events that we cannot expect any protection from the Russian Government, as almost all the officials in power are determined upon the destruction of this old but wronged race living within its border. We have also noticed that we cannot expect any help from any other government, their general policy being of non-interference in the internal affairs of another power. When a recent "pogrom," more than usually characterized by its brutality, leaving in its path a stream of ineffaceable and innocent blood, led to an interpellation by a member of the English Parliament as to the intention of the British Government, in view of these outrageous occurrences, the Secretary for Foreign Affairs calmly replied that the time was not propitious yet to make any representations to the Russian Government. The time was not propitious to make representations to a government which had allowed wholesale murder to be perpetrated against a people whose only crime consists of being born Jews. If this is the philology of modern diplomacy, it is high time for us Jews to get the closer together, in order to effect a speedy termination of murder, pillage and devastation to our race and property forever. We are a small and brave people, and every drop of blood is too valuable as to allow things to continue as they have been going on.

With the inauguration of the Zionist movement by the late and revered Dr. Herzl a movement, which soon gathered in its folds a whole army of supporters who believed in the grand idea of its illustrious founder in the re-establishment of the Jews in Palestine—it was thought that a speedy relief was close at hand for the maltreated Jew in Russia and elsewhere, in affording him a safe asylum, where he could settle down without fear of molestation; where he could till the fertile soil with a firm hand and peaceful mind. But it soon developed that the realization of this noble scheme was of no easy accomplishment. Obstacles were put in the way looking to the acquisition of the coveted land, and despite the ceaseless efforts of our talented leader and his faithful associates, they have proved unavailing. But we should not be discouraged by a momentary setback; on the contrary, we should put our shoulders to the wheel and exert ourselves with the more zeal, with a view of bringing the glorious ideal to a successful conclusion—an ideal upon which so many precious lives devolve.

As an illustration of close application to the first and important principles of Zionism, which to my mind means the propaganda of its objects and ideas, and the way of keeping this burning question to the heart of Israel, it is a pleasure as well as a pride to witness the activity of the Zionists of Antwerp—a thriving city in Belgium—where only a few thousand of our coreligionists reside. In this time of materialism, where a matter without pecuniary benefit has so little attraction, it is the more com-

A Traveller's Causerie.

IN OLD PRAGUE.

KARLSBAD, July 31, 1906.

My Dear Mr. Editor:— TO be transported from the bustle and noise of Berlin, to the staid and sober city of Dresden was relief indeed, and we noticed with pleasure that, although the hour of our arrival was comparatively early in the night, (10 P. M.) the streets were almost deserted.

Like most large towns, Dresden possesses an enterprising citizen, whose tally-ho's took the visiting strangers, through the most interesting parts of the capital of Saxony, and we availed ourselves of this opportunity the next day. As a matter of course, most of the sight seers were Americans. It is not my intention to enumerate all the beautiful buildings and monuments, we passed on our "rundfarth" suffice it to say, that the impression which is left on beholding the beautiful city, from the surrounding heights is one which is not easily effaced from the memory of the casual visitor.

During the trip to the Gruene Gewoelbe in the palace, we gazed admiringly upon thousands of beautiful and most precious works of art, and bric-a-brac of inestimable value, and also last, but not least, in the Jewel room we saw the collection of the precious stones, the property of the Saxon Crown, of dazzling brilliancy and splendor. We also enjoyed the beautiful view from the "Bruehlsche Terrace," and parted regretfully to take our train for Prague.

The view from the cars, while on route for this famous ancient town, revealed to us scenes of unsurpassed splendor. Following the windings of the river Elba the train passes through Sachsische & Boehmische Schweiz and as the verdure clad mountains on both sides, came into our range of vision, we were enraptured by the magnificence of the scenery. For hours we enjoyed the changing views, one more gorgeous than the other, until darkness covered the mountains and rivers.

It is a peculiar feeling which comes over you when visiting your native city after an absence of several decades. Only those who have experi-

enced it, can understand what a wealth of recollections of by gone days overwhelms you, when at last the train stops and you are once more in the place with which your earliest impressions are indissolubly connected. As a matter of course, I scarcely recognized the old city of Prague.

Magnificent new buildings, broad avenues, electric tramways and lights in place of the old narrow, crooked streets, made it difficult to realize that I was among the former places, connected with my early years. Yet there were a few old landmarks still left, the Pulouthern, the old city hall with "its astronomical clock," the old stone bridge, with its many statues, among whom is the patron saint, Jan of Nepomuck, and the same old Hebrew inscription surrounding it, and others, which assured me, that notwithstanding all transformations, it was still the old town.

A visit to the old Jewish quarters, disclosed still more wonderful changes. All the old rookeries and crooked lanes, and winding streets of the ghetto, have disappeared, broad avenues lined with up to date dwellings houses, with elevators and electric lights have displaced the ancient landmarks, and only the Alt-Neu Synagogue, the Jewish Stadthouse and the old Jewish cemetery, whose tottering gravestones date back to the first century, and every monument has its tragedy, remain, as a memento of the days of old.

It is customary to speak of the good old times and to decry the present, but involuntarily the thought came over me, how many precious lives were sacrificed during the time that the Jewish population was compelled to live in these cramped, badly ventilated houses, amidst very poor sanitary arrangements, and equalid surroundings.

Thank God, in these enlightened times our coreligionists are no longer required to reside in the confines of the ghetto. With the razing of the old fortress walls, a new part of the city, on the slopes of the "Winehills," was added, and there, in beautiful

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WANTED—At once, a graduate rabbi; one capable of conducting a Sabbath school and a Hebrew class on the modern plan; also preach a sermon and deliver lectures in English; no radical reformer need apply. R. ASH, Secretary, 7 Place street.

A New York business man, 29, with first-class standing in the commercial world, desires to meet young lady between 24 and 26. One having sympathetic disposition, speaking German and coming from good family. Object matrimony. All letters returned if desired. N. L., care General Post Office, New York.

WANTED—Good cantor (Musaf) capable of reading English correctly for holidays at Far Rockaway. Apply with credentials, stating terms, to K., Box 16, Hebrew Standard Office.

BOARD WANTED.—Young lady desires board in private Jewish family in Harlem. Address H. E. G., 152 West 136th street.

Competent rabbi, willing to attend to entire service from Jastrow or Union prayer book, if necessary, is open for engagement for the holidays. Deliver sermon in English or German language. Best of references. H. H., Hebrew Standard.

WANTED.—Young man with wide experience in accounting for institutions, congregations, and other membership corporations, at present keeping the records and books of one temple and one lodge, desires to take charge of one or more similar accounts or secretaryships. Treasurer's reports compiled with greatest care. Highest references and bond furnished. Address "SECRETARY," No. 128, Hebrew Standard.

WANTED—By Congregation Chosen Friends, a Shachrit Chazen and Baal Korah for the coming holidays. Apply to J. Wernes, No. 147, Lenox avenue, New York.

Widower, Young man, American born, of German parentage, having home of his own, desires acquaintance of bright, healthy, respectable Jewess under 30 years of age; of American or German parentage, who would make a good housewife. I can give best of references regarding respectability, etc., and will require the same. All communications will be held strictly confidential and returned if requested. Object, matrimony. Address "S."

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mendable to watch these handful of people—comparatively speaking—keeping this movement ever alive, by conversation, argument and debate. Meetings are very often arranged, to which well known, able and eloquent orators are invited from every part of the world to employ their gifted endowment in the cause of Zionism. A monthly magazine called "Hatikwah" is being edited, published and circulated under the supervision of a literary man of quite an enviable reputation. I have had an opportunity of observing them for several months, and I come to the conclusion that they certainly deserve an honorable mention for their ceaseless work and devoted service to Zionism. An example from them should be taken by our brethren on this side of the Atlantic, in an endeavor to emulate them. Let us concentrate our combined energy and influence to bring about the realization of Zionism. M. GOLDMUENTZ, New York, Aug. 11, 1906.

The Rev. B. H. Rosengard formerly rabbi of the Great Synagogue, Grimeby, England is now in New York, having determined to settle in this country. Rabbi Rosengard is highly recommended by Chief Rabbi Adler, Haham Gasper and other eminent Jewish clergymen. He is an excellent pulpit speaker, and a fine Hebrew scholar. Any congregation desiring an energetic, experienced conscientious spiritual guide can do no better than appoint Rabbi Rosengard.

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"IT'S ALL IN THE SHREDS"

Palestine iBecomng Jewish Again.

THE Rev. W. M. Christie of Aleppo, whose long residence in the east enables him to compare present-day conditions in Palestine with those of a generation ago, gives in the *British Weekly*, some of his observations.

Twenty years ago only the pious in Israel, he says, sought to return and settle in the holy cities of Palestine, praying for the return that seemed as distant as ever. Now days travelers see not only "the sickly looking Pharisees, but alongside of them the sturdy sons of hardy toil."

There are thirty Jewish industrial colonies in the Holy Land, and one third of Palestine proper is again Jewish soil. In the Jaffa district nearly half the land is owned by Jews.

The German colonists who settled here thirty five years ago can no longer compete with the Jews. Jerusalem is once more a Jewish city, containing more Israelites than returned from captivity in the days of Ezra and Nehemiah. It is said that the great fields of white rock which give the land such a barren aspect have become the hope of Israel. Its flinty surface being once broken, the porous rock below gives a hold and sustenance to the roots of trees, olives, vines, etc., and agricultural experts declare that immense tracts are readily reclaimable.

Mr. Christie goes on to say that the Hebrew is resuming its place as a living tongue in its native soil. The Jews from all lands are meeting in Palestine, and as they have no other common speech they are forced back upon that of their fathers and of the sacred books.

"It is becoming a unifying element, abolishing distinctions of country, and especially the differences between the Ashkenazim and Sephardim." Hebrew is the language of the schools, and books like Robinson Crusoe and Scott's romances are circulated in the language of Moses and Isaiah. Zionism is very strong in these colonies and every one pays his half shekel a year to help it along.

From the *Christian Advocate*.

The End of a Religion.

THE weakness of Nicholas II, the absolute blindness of his advisers, and of the autocracy and bureaucracy in general to the situation; massacre of the Jews here assassination of an official there; famine mutinies in the army, the sole hope of the Romanoff dynasty; the duel between the Duma and the throne; in the Duma, most significant of all figures in this great tragedy, the peasant members of the Duma in their blouses and the proletarian members in their jackets; outside, the millions of land-hungry mujiks, and unseen, but more potent than the visible actors, the great Jew financiers, who hold the fates of Russia, at least of the imperial house, in their hands—what story so poignant and so powerful has been shown to the eyes of man since "Mother Guillotine" got to work in the French Revolution? One touching if noxious belief of that great, imaginative, neurasthenic nation, has crumbled already:

The "Little Father" who loved his people, the god on earth for hundreds of millions, the crowned image of wisdom and goodness, superhuman, who would redress all wrongs, if he could be reached by his people—what figure does he cut now? Slowly, slowly, the mujiks will learn or are

learning from their brethren in the Duma what clay their idol of gold is.

The generous, childlike idea nourished for ages, is on the way to die. When it is dead, the Russians will have put away forever childish things. The All-Wise Czar and demands for a responsible ministry cannot live together.

Everybody's Magazine

The Emperor of Austria has bestowed the Order of the Iron Cross on the president of the Prague Corn Exchange, Ignaz Kallberg, who has been for the last twenty years at the head of the Jewish congregation of the suburb of Karolinenthal. At the same time Herr Ludwig Klatscher received the Knight's Cross of the Francis Joseph Order, and the title of Imperial Councillor was conferred on Herr Karl Wertel, Herr Ludwig Soyka and Herr Dr. Friedrich Pflsh. All are officials of the Corn Exchange.

Love performs daily miracles. It causes people to see with closed eyes and to see nothing with open ones.



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NEW YORK SUPREME COURT, NEW YORK COUNTY, AMENDED SUMMONS, ACTION NO. 1.

Behoven Englander, Plaintiff, against Leon Garfunkel, Moses Kellman and Minnie Kellman, his wife, the name Minnie being fictitious, real Christian name being unknown to plaintiff, and George Warshavsky, Defendants. To the above named defendants YOU ARE HEREBY SUMMONED to answer the complaint in this action, and to serve a copy of your answer on the plaintiff's attorney within twenty days after the service of this summons, exclusive of the day of service; and in case of your failure to appear or answer, judgment will be taken against you by default for the relief demanded in the complaint. Dated New York, June 22nd, 1906. EMANUEL I. SILBERSTEIN, Attorney for plaintiff.

Office and Postoffice address, 63 Park Row, Manhattan Borough, New York City. To the defendants, Moses Kellman and Minnie Kellman, his wife, the name Minnie being fictitious, the real Christian name being unknown to the plaintiff, and George Warshavsky. The foregoing summons is served upon you by publication, pursuant to an order of the Hon. Leonard A. Giegerich, a Justice of the Supreme Court of the State of New York, dated the 2nd day of August, 1906, and filed with the complaint in the Office of the Clerk of the County of New York, in the County Courthouse, in the Borough of Manhattan, City and County of New York. Dated New York, Aug. 2nd, 1906. EMANUEL I. SILBERSTEIN, Attorney for plaintiff. Office and Postoffice address, 63 Park Row, Manhattan Borough, New York City.



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NEW YORK SUPREME COURT, NEW YORK COUNTY, AMENDED SUMMONS, ACTION NO. 2.

Behoven Englander, Plaintiff, against Leon Garfunkel, Moses Kellman and Minnie Kellman, his wife, the name Minnie being fictitious, real Christian name being unknown to plaintiff, and George Warshavsky, Defendants. To the above named defendants YOU ARE HEREBY SUMMONED to answer the complaint in this action, and to serve a copy of your answer on the plaintiff's attorney within twenty days after the service of this summons, exclusive of the day of service; and in case of your failure to appear or answer, judgment will be taken against you by default for the relief demanded in the complaint. Dated New York, June 22nd, 1906. EMANUEL I. SILBERSTEIN, Attorney for plaintiff.

Office and Postoffice address, 63 Park Row, Manhattan Borough, New York City. To the defendants, Moses Kellman and Minnie Kellman, his wife, the name Minnie being fictitious, the real Christian name being unknown to the plaintiff, and George Warshavsky. The foregoing summons is served upon you by publication, pursuant to an order of the Hon. Leonard A. Giegerich, a Justice of the Supreme Court of the State of New York, dated the 2nd day of August, 1906, and filed with the complaint in the Office of the Clerk of the County of New York, in the County Courthouse, in the Borough of Manhattan, City and County of New York. Dated New York, Aug. 2nd, 1906. EMANUEL I. SILBERSTEIN, Attorney for plaintiff. Office and Postoffice address, 63 Park Row, Manhattan Borough, New York City.

NEW YORK SUPREME COURT, NEW YORK COUNTY, AMENDED SUMMONS, ACTION NO. 3.

Behoven Englander, Plaintiff, against Leon Garfunkel, Moses Kellman and Minnie Kellman, his wife, the name Minnie being fictitious, real Christian name being unknown to plaintiff, and George Warshavsky, Defendants. To the above named defendants YOU ARE HEREBY SUMMONED to answer the complaint in this action, and to serve a copy of your answer on the plaintiff's attorney within twenty days after the service of this summons, exclusive of the day of service; and in case of your failure to appear or answer, judgment will be taken against you by default for the relief demanded in the complaint. Dated New York, June 22nd, 1906. EMANUEL I. SILBERSTEIN, Attorney for plaintiff.

Office and Postoffice address, 63 Park Row, Manhattan Borough, New York City. To the defendants, Moses Kellman and Minnie Kellman, his wife, the name Minnie being fictitious, the real Christian name being unknown to the plaintiff, and George Warshavsky. The foregoing summons is served upon you by publication, pursuant to an order of the Hon. Leonard A. Giegerich, a Justice of the Supreme Court of the State of New York, dated the 2nd day of August, 1906, and filed with the complaint in the Office of the Clerk of the County of New York, in the County Courthouse, in the Borough of Manhattan, City and County of New York. Dated New York, Aug. 2nd, 1906. EMANUEL I. SILBERSTEIN, Attorney for plaintiff. Office and Postoffice address, 63 Park Row, Manhattan Borough, New York City.

NEW YORK SUPREME COURT, NEW YORK COUNTY, AMENDED SUMMONS, ACTION NO. 4.

Behoven Englander, Plaintiff, against Leon Garfunkel, Moses Kellman and Minnie Kellman, his wife, the name Minnie being fictitious, real Christian name being unknown to plaintiff, and George Warshavsky, Defendants. To the above named defendants YOU ARE HEREBY SUMMONED to answer the complaint in this action, and to serve a copy of your answer on the plaintiff's attorney within twenty days after the service of this summons, exclusive of the day of service; and in case of your failure to appear or answer, judgment will be taken against you by default for the relief demanded in the complaint. Dated New York, June 22nd, 1906. EMANUEL I. SILBERSTEIN, Attorney for plaintiff.

Office and Postoffice address, 63 Park Row, Manhattan Borough, New York City. To the defendants, Moses Kellman and Minnie Kellman, his wife, the name Minnie being fictitious, the real Christian name being unknown to the plaintiff, and George Warshavsky. The foregoing summons is served upon you by publication, pursuant to an order of the Hon. Leonard A. Giegerich, a Justice of the Supreme Court of the State of New York, dated the 2nd day of August, 1906, and filed with the complaint in the Office of the Clerk of the County of New York, in the County Courthouse, in the Borough of Manhattan, City and County of New York. Dated New York, Aug. 2nd, 1906. EMANUEL I. SILBERSTEIN, Attorney for plaintiff. Office and Postoffice address, 63 Park Row, Manhattan Borough, New York City.

NEW YORK SUPREME COURT, NEW YORK COUNTY, AMENDED SUMMONS, ACTION NO. 5.

Behoven Englander, Plaintiff, against Leon Garfunkel, Moses Kellman and Minnie Kellman, his wife, the name Minnie being fictitious, real Christian name being unknown to plaintiff, and George Warshavsky, Defendants. To the above named defendants YOU ARE HEREBY SUMMONED to answer the complaint in this action, and to serve a copy of your answer on the plaintiff's attorney within twenty days after the service of this summons, exclusive of the day of service; and in case of your failure to appear or answer, judgment will be taken against you by default for the relief demanded in the complaint. Dated New York, June 22nd, 1906. EMANUEL I. SILBERSTEIN, Attorney for plaintiff.

Office and Postoffice address, 63 Park Row, Manhattan Borough, New York City. To the defendants, Moses Kellman and Minnie Kellman, his wife, the name Minnie being fictitious, the real Christian name being unknown to the plaintiff, and George Warshavsky. The foregoing summons is served upon you by publication, pursuant to an order of the Hon. Leonard A. Giegerich, a Justice of the Supreme Court of the State of New York, dated the 2nd day of August, 1906, and filed with the complaint in the Office of the Clerk of the County of New York, in the County Courthouse, in the Borough of Manhattan, City and County of New York. Dated New York, Aug. 2nd, 1906. EMANUEL I. SILBERSTEIN, Attorney for plaintiff. Office and Postoffice address, 63 Park Row, Manhattan Borough, New York City.

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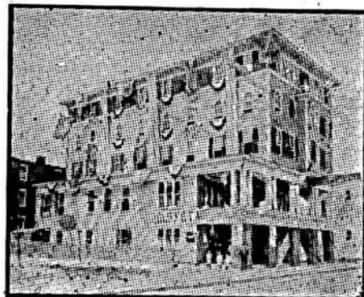
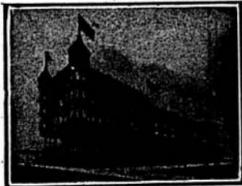
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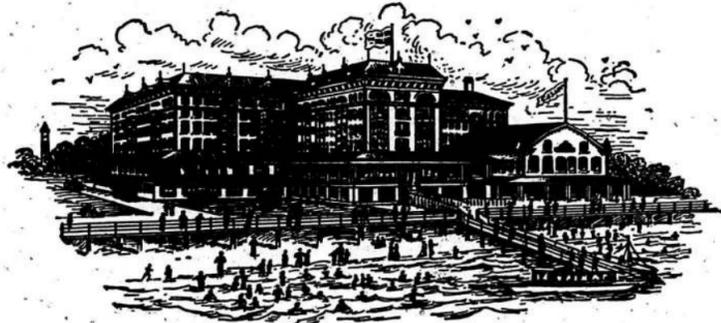
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For Catskill and Catskill Mountain Points, Hudson and the Berkshires, Coxsack and way landings. Steamers leave every week day: Pier 43, N. R., 6 P. M., and West 129th St., 7 P. M.
Commencing June 30th, 1906, extra boat Saturdays ("Ontona") from Pier 43, N. R., 1.30 P. M., and West 129th St., 1.50 P. M., for Catskill, Hudson by annex and, Malden.
Connections—Catskill Mountain, Boston & Albany, and Albany & Hudson Railroads.
Special trains for Cairo, Palenville, Otis Summit, Haines Corners and Tannersville.
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Enlarged, improved, refurnished, thoroughly up to date. Electric lights, sanitary plumbing, large verandas, spacious grounds. Situated in the most beautiful part of the village, with scenery unsurpassed.
First class accommodations. The services of a first class Hungarian cook have been secured. Its well-conducted cuisine for the past 18 seasons has established for this house its excellent reputation, and its large, airy rooms make home comforts doubly assured. Rates reasonable. Service the best.
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Fresh Killed Poultry.

A strictly department connected with this business and is under the immediate personal direction of Mr. EMANUEL BLOCH, Shochet, who resides on the premises and serves his customers exclusively.
Lowest prices consistent with good quality and honest service. Prompt Delivery Service.

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Elevation, 2,200 feet. Charmingly situated. Best Spring Water in the Catskill Mountains from a newly made well. Air unsurpassed for dryness and purity. Extensive lawn, well shaded. Croquet, lawn tennis. Wide piazzas around house on both first and second floors. Large dancing hall. Music. Rooms large and airy. Electric lights, Gas. Sanitary Plumbing. Baths. First-class Kosher table. Hungarian and German cooking. Vegetables and milk from our own farm. For rates apply L. BIBBER, Proprietor.



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Altitude 2200 feet. Surrounded by three large Lakes. Elegant Boating, Bathing, and Fishing. Fine drives and walks. German Cuisine. Terms reasonable. For information etc., address, GEORGE & HENRY GROSS, MNG'S.

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High elevation, ideal location, accommodates sixty; cheerful, airy rooms. Strictly Kosher cuisine. Table supplied from our own farm. Outdoor amusements. Reasonable terms. For particulars address

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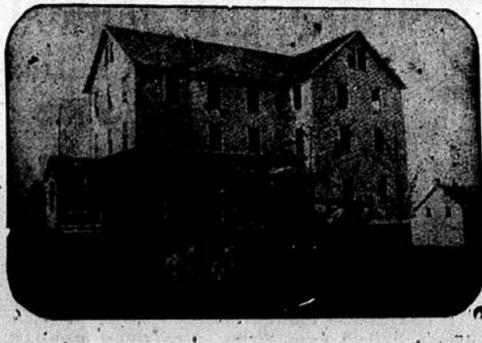
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Highest point in Sullivan County. Unobstructed view 75 miles in all directions. All modern improvements. Orchestra, Tennis, Croquet, Billiards, Dancing, Spring Water. Terms: \$10 to \$20, one in a room; \$18 to \$30, two in a room. Booklets and further information of EDWARD LANG, Manager.

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Mountain Dale, Sullivan Co., N. Y. is an entirely new house, centrally located on nearly the highest spot in Mountain Dale. Accommodates 60 guests, is equipped with all modern improvements, including elegant baths and toilets; open plumbing work. The dining room is spacious, bright and cheerful, the table having no superior in Sullivan County, meals being Hungarian and Kosher. New York address: A. S. JAKOBSON, 684 E. 153d street.

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Beautifully furnished; large, airy rooms, spacious lawns, large fruit orchards, bathing, vegetables from our garden; fresh dairy products in abundance; excellent Hungarian kosher cuisine; 1/4 mile from depot; moderate rates; carriages at depot upon notification. Information at M. Lato, 159 E. 102d St., N. Y. City, or Direct.

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FALLSBURG, SULLIVAN CO., N. Y. P. O. Box 23. H. REIN, Prop. Large airy rooms, beautifully furnished; spacious lawns for tennis and all outdoor sports. Bathing; large orchard; vegetables from our own farm; fresh dairy products in abundance. Excellent Hungarian Kosher cuisine. Rates moderate. Carriage at depot upon notification. Information at O. Rein, 1517 Third Ave., tel. 2341 79th St.; O. Lustgarten, 300 Grand St., tel. 2387 Orchard, or direct.

The Echo Hill Farm House,

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Excellent Hungarian Kosher Cuisine. Beautifully located. Large Fruit Orchards. Fresh milk, butter and eggs supplied from our own dairy. Fine bathing and fishing in Lake Sheldrake. Information direct. Terms reasonable. Take Franklin or W. 42d St. Ferry via Ontario & Western Railway, direct to South Fallsburg. Carriages in waiting at depot. M. KRAUS, Prop.

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Chocolates, Horton's Ice Cream Soda,

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Capacity, 300; strictly Kosher; modern improvements; delightful location; spring water, electric lights, bowling alleys, bathing, all amusements. Terms, apply S. EPSTEIN. Guests met at Kaaterskill Junction.

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THE INVIGORATING AIR, PURE WATER, PLEASANT DRIVES AND MAGNIFICENT SCENERY OF THE

Catskill Mountains

are constantly attracting increased numbers desiring to escape the heat and discomfort of the city.

The Catskill Mountain, Otis and Catskill and Tannersville Railways.

reach the heart of the Catskills at high elevation, thus affording beautiful mountain views superior to any other route. Direct connection with the N. Y. Central trains leaving New York 7.56 and 11.15 A. M. Also the HUDSON RIVER SPECIAL at 4 P. M.; the West Shore trains leaving New York, West 42d St., at 7.30 and 11.45 A. M. and 2.45 P. M. Also direct connections with the HUDSON RIVER DAY LINE and the CATSKILL EVENING LINE steamers, who will forward on application list of boarding houses located in the Catskills. PURCHASE TICKETS VIA CATSKILL.

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SHARON SPRINGS.

THE SHARON HOUSE

Sharon Springs, N. Y.



THE SHARON HOUSE, which occupies the best location in Sharon Springs, adjacent to the famous sulphur springs, is now under the management of the well-known caterer Barnett Rosenberg, who has installed a lighting plant on the premises and added all necessary kitchen and dining room utensils. Cuisine unsurpassed. Sanitary plumbing. Parks. Livery. Concerts. Entertainments. Booklets on application.

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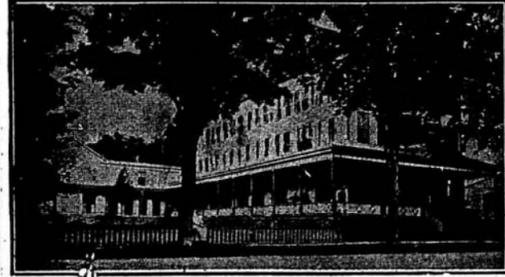
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ESTABLISHED 1882.

MODERATE RATES.

STRICTLY KOSHER CUISINE.

Located in the most beautiful healthiest part of New York State, 1,200 feet above the sea, near the famous Sulphur and Magnesia Springs for sufferers from rheumatism, and other blood and nervous diseases. Light and well-ventilated rooms, gas, water and sanitary plumbing. Concerts daily. The hotel is conducted in such a manner as to assure the best comforts of the guests. The cuisine is strictly Kosher, and is under the supervision of the Rev. Israel Margolies, of Newark, N. J., who at the same time acts as Schochet during the whole season. For booklet and information address WASSELMAN & WELKOWITZ, Props., Sharon Springs, N. Y.



Hiller House,

Sharon Springs, N. Y.

Strictly Kosher and under the supervision of Rev. Israel Margolies, also the schochet. Excellent table. Home-like comforts. House newly renovated, sanitary plumbing, with all improvements. Also PRIVATE COTTAGES for accommodation. Only two minutes' walk to the Baths.

JOSEPH & IDA GARSONY, Props.

BAR MITZVAH.

On Saturday, Aug/ 18, at Temple Rodeph Shalom, the bar mitzvah of Eddle, son of Mr. and Mrs. F. G. Heller. Reception Sunday at 5 p. m., at the residence of the parents.

ENGAGEMENTS.

BLUMENSON—BROWN.—Mr. and Mrs. M. Brown, of Greenport, L. I., announce the engagement of their daughter Ida F. to Mr. Louis T. Blumenson. At home on Sunday, August 19, after 3 p. m., at 78 East Fourth street, New York. No cards.

LEWIS—SCHWARTZ.—Mr. and Mrs. Louis Schwartz, of 295 Central Park West, announce the betrothal of their daughter Ruby B. to Mr. Alfred Lewis, of New York. Announcement of reception in October.

LOBL—EISENMANN.—Mr. and Mrs. Jacob Eisenmann, of 451 East Eighty-fourth street, announce the engagement of their daughter Helen to Mr. Gustave Lobl, of New York.

MANDEL—WERNER.—Mr. and Mrs. Werner, of 1887 Seventh avenue, announce the engagement of their daughter Berdie to Mr. Henry Mandel. Notice of reception later.

NEBENZAHL—BLUM.—Mr. and Mrs. Jacob Blum, 11 East One Hundred and First street, announce the engagement of their daughter Sadie to Mr. Adolf Nebenzahl, Baltimore, Md.; Vienna, Austria; Frankfurt, A. M., and Nuremberg, Germany, papers please copy.

SOLOMON—GERSTMAN.—The engagement of Mr. Max W. Solomon to Miss Belle Gerstman, both of New York City, is announced.

SHULMAN—KIEF.—Mr. Nathan Kief, of 1527 Second avenue, New York, announces the engagement of his daughter Regina to Mr. Isadore Shulman. No reception. Cleveland papers please copy.

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.

MARRIAGE.

LIPPMAN—DRUCKER.—On Sunday, Aug. 12, at the Synagogue Tifereth Israel, 126 Allen street, by Rabbis L. Drucker and A. P. Drucker, Miss Jennette Lippman to Dr. Samuel Drucker.

OBITUARY.

Louis Perlstien.

On Thursday there was buried Louis Perlstien, said to have been the oldest man in New York. He had declared that he was 109 years old, but until a few days before his death had been able to go about in fairly good health. He was a Russian Jew by birth, and had come to this country from Wolkvisk forty-three years ago. For some years he had lived with one of his married daughters, Mrs. Annie Goldstein, at 213 Henry street.

Mr. Perlstien leaves twenty-eight grandchildren and twenty-six great-grandchildren. The eldest of the latter is Miss Dora Mendelssohn, of Buffalo, who is already 18 years old. On the East Side Mr. Perlstien was a familiar figure. A large number of friends attended the funeral.

Henry Kohn.

Henry Kohn, for many years a leading fur dealer in Newark, N. J., died Tuesday at the home of his daughter, Mrs. Emanuel Lehmann, of Allenhurst, N. J., aged 79 years. Only last Saturday he and his wife celebrated the fifty-sixth anniversary of their wedding.

Dr. S. L. Frank.

On Aug. 3 Dr. S. L. Frank, of Baltimore, Md., died suddenly at the Chancery Hotel in that city. He was president of the Hebrew Hospital and Asylum Association, with which he had been connected since 1868. Dr. Frank was also an active member of other charitable organizations.

Aaron Cherman.

Aaron Cherman, of No. 802 South Fourth street, Philadelphia, who dropped dead on the Atlantic City boardwalk August 5, was known among his countrymen, the Russians who so thickly populate some downtown sections, as a kind benefactor who kept open house for the immigrants who, fleeing from oppression across the water, have sought refuge here and have come penniless and often with no roof to shelter them.

Mr. Cherman, who was seventy-five years old, was a wigmaker and hair-dresser at his Fourth street place, but in addition owned three other properties near his home. His prosperity enabled him to succor the unfortunate refugees.

He was a member of Pennsylvania Lodge of Masons, No. 113, of the Jitomer Havra Society, and of the Austro-Beneficial Society.

His relatives were exceedingly numerous and are said to number 150 or more in the Russian settlement.

Mr. Cherman had gone to Atlantic City to spend the day and meet a married daughter, Mrs. Lizzie Lesky, who had gone to the seashore with her baby. Three other daughters and one son survive him.

Brevities.

Mr. and Mrs. Benno Levison are rusti-
cating at Lake George.

Mr. David Lazarus, of Bessemer, Ala.,
is visiting his daughter, Mrs. J. D. Mun-
ter, of No. 319 East Fifty-seventh street.

Rev. Harry S. Blatt, of Baltimore,
Md., has been elected cantor of the First
Hebrew Orthodox Congregation, Brad-
ford, Pa.

As soon as the necessary funds are
collected a Hebrew institute will be
erected in Omaha, Neb., by the local
B'nai B'rith for the purpose of training
Jewish boys and girls.

Ground was broken last week for the
new synagogue to be erected on Linden
street, Springfield, Mass. The contract
has been awarded to Samuel I. Miller,
and the building will cost, complete and
ready for occupancy, about \$7,500.

Judge Mayer Sulzberger, Dr. Cyrus
Adler, William B. Hackenburg and Dr.
Harry Friedenwald, of the board of gov-
ernors of Moses A. Dropsie College, met
at the residence of Judge Sulzberger, in
Philadelphia, Pa., last week and contin-
ued the consideration of plans for the
organization of the college.

The congregation of the First Baptist
Church has arranged to hold all religious
services now in the Temple of Vicksburg,
Miss., which has been kindly tendered
them until the repairs on its church are
completed. The work on the church will
begin at once.

A number of Jews of Newark, N. J.,
are planning to erect a synagogue on
their lot east of Court House Square.
The building will cost about \$12,000. Al-
ready there is a goodly sum in the hands
of the committee, and it is expected work
will be started soon. The building com-
mittee includes Machael Baum, M. H.
Burke and Thomas Cohen.

The estate of Abraham Rheinheimer,
of Philadelphia, Pa., who died recently
in Germany, is valued at \$15,000. He de-
vised \$5,000 "to my friend, Frances Ein-
stein." The income of the balance is left
in trust to two brothers. Upon their
death one-fourth of the principal is to
be distributed as follows: One-third to
Jewish Hospital, one-third to Jewish
Foster Home, one-sixth to Jewish Mat-
ernity Association, and one-sixth to Young
Women's Union.

Following his severance from the Syn-
agogue Beth Israel, Los Angeles, Cal.,
Dr. Isadore Myers, the rabbi, will hold
special services in Simpson auditorium
during the Jewish high holidays in the
middle of September. Dr. Myers says
that he will hold services between the
reform Jewish services of the Temple
B'nai B'rith and the strict orthodox of
the Beth Israel. He will introduce some
reforms, while adhering closely to Jew-
ish customs. A cantor from New York
will soon arrive to take charge of the
music, which is expected to be especially
fine. Hundreds of Jews attend the Sep-
tember festivities, which they are bound
to do, who do not enter the house of
worship during other times, and for these
large numbers it is wise to have special
places of worship. Dr. Myers says that
he has no plans for the future, other than
the holiday services. But it is generally
understood that a new, conservative
Jewish synagogue will be the outcome of
the services.

Young Women's Hebrew Association.
Registration for all classes is now go-
ing on. For full particulars apply at
the office, 1588 Lexington avenue. Spe-
cial classes in gymnastics are now be-
ing formed for women during the day
and evening, and for children after
school. Shower baths and lockers are
free.

The new dormitories, which will open
about October 15, are for self-respecting
Jewish young women in our city who
have no permanent homes. The charges
will be nominal. Any one desiring to
find accommodation in this home will
kindly apply to above address for fur-
ther particulars.

On file in our Employment Bureau are
the names of many stenographers, book-
keepers, cashiers, salesladies, etc. Any
one desiring the services of such em-
ployees can procure same by calling up
this bureau, 2952 79th street.

The Y. W. H. A. Social Club is pre-
paring an entertainment, the proceeds
of which will go towards furnishing the
social parlor in the new building. The
entertainment will consist of profes-
sional talent, and will take place Sun-
day evening, September 9, in the audi-
torium of the Y. M. H. Association,
where tickets may be purchased for 25
cents each, or at the office of this asso-
ciation at any time before this date.

IN THE THEATRES.

The death-defying act of a man walk-
ing across a clothesline stretched from
the top of one high building in San
Francisco to another with a girl on his
back, is one of the sensational scenes
in the play "On Dangerous Ground,"
which comes to the New Star next week.

Tenderfoot Sal, Faro Bill, Denver
Dick, Chiefs Red Fox and Black Pan-
ther, Dusty Kate, the broncho buster,
and all the rest of the wild Western
characters will be in evidence when
A. H. Woods' latest thriller, "The Gam-
bler of the West," appears at the West
End Theatre for a week, beginning Mon-
day matinee.

The present situation in the Far East
will be brought home to New Yorkers
with redoubled force this fall by the
production of Klaw & Erlanger's dra-
matic version of "The Prince of India"
at the Broadway Theatre, on September
24. Here will be shown a representation
of the famous defeat of Constantine and
the fall of Constantinople. The struggle
between Christian Greek and the fanat-
ical Turk will be depicted in a series of
stage pictures of wondrous design and
beauty. The incidents, costumes, armor
and paraphernalia are all historically
correct, and the progress of the most
famous of all Jerads will be portrayed
with an absolute fidelity to the times
and places represented. One hundred
and fifty thousand dollars and more than
two years of labor were spent to make
"The Prince of India" the greatest of all
stage productions.

The twelfth and last week of Manager
Blumenthal's stock season at the West
End Theatre will be brought to a close
to-morrow night with the performance
of the late Frank Mayo's greatest suc-
cess, "Davy Crockett." The regular sea-
son at the West End will begin Monday
afternoon, August 20, with Al H. Wood's
latest success, "The Gambler of the
West."

One of Bronson Howard's earlier suc-
cesses, "One of Our Girls," will be pro-
duced by the stock company at Keith &
Proctor's 125th Street Theatre, week of
August 20. It was written after Howard
had achieved much fame and a great
fortune from the success of "The
Banker's Daughter." "One of Our Girls"
was written especially to fit the person-
ality of Miss Helen Dauvray, who was
at the time a great favorite among our
dramatic stars, and since retired with a
fortune.

There is an especially attractive pro-
gramme at Keith & Proctor's Union
Square next week, and novelties and
headliners are announced in abundance.
The leading position of prominence is
given to Edward Davis, a cultured actor,
who has turned from the ranks of the
legitimate to give vaudeville what has
been termed by many critics, the best
and most artistic dramatic feature ever
seen on the vaudeville stage. It is en-
titled "The Unmasking," and is a cos-
tume playlet of the most engrossing
character.

Only a few weeks intervene when the
policy of two performances daily, in
vogue for the past few years at Keith &
Proctor's Twenty-third Street Theatre,
the popular resort along "Shopper's
Row," will give way to continuous per-
formances of the exalted standard that
has always been identified with Keith &
Proctor's vaudeville. The inauguration
of the continuous here will take place
on Labor Day, September 3, with the
presentation of what will be probably
the greatest programme of stars ever of-
fered in one show.

More Money.

In response to the appeal of July 3,
made by the United Hebrew Charities,
for \$28,000, to enable the institution to
continue its work during the months of
August and September and prevent the
closing of its doors, the Board of Di-
rectors desire to announce that of this
amount \$22,000 has been received from
various sources.

Six thousand dollars will be needed to
carry on the work of the society until
September 30 the end of our fiscal year.
It is earnestly hoped that the commu-
nity will continue its contributions suf-
ficient to cover this amount.

Bar Refugees.

THORN, Prussia, Aug. 14.—A new
ministerial edict is being enforced here,
in order to hamper Russian immigration.
Each Russian emigrant entering Prus-
sia must be provided with a passport
and a sum of money, for adults \$100 and
for minors \$75. If he does not possess
this money he is returned to Russia.

Telephone 5354-79th.

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classes.

Hoboken, N. J.

On Sunday last the Young Ladies'
Auxiliary of the Hebrew Institute held
their first annual picnic at Leeve's
Washington Grove, Carlstadt, N. J. The
arrangements were admirable and the
large number of picnickers thoroughly
enjoyed themselves. Mrs. A. M. Stadler,
the president of the Ladies' Auxiliary,
and Mr. E. Klein, of Bayonne, N. J., car-
ried off the prizes for the best bowling.

At the same time the children attend-
ing the Hebrew and religious classes of
the institute had their annual outing.
After a march through the streets they
took a trolley car to the Washington
Grove, where they spent a pleasant day.

The fall work of the Hebrew Institute
will open on Monday, Sept. 3, and the
formal opening ceremony will take place
on Sunday, Sept. 9. Eminent speakers
from New York and Hoboken will ad-
dress the meeting. Beginning with Mon-
day evening, Aug. 20, the superintendent
of the institute, the Rev. I. L. Brill, will
be in attendance every Monday and
Thursday evening to register new pupils
for the immigrant classes in English
and the classes in typewriting, short-
hand, Hebrew and modern languages.

If a sufficient number of children will
be enrolled a kindergarten class will be
opened. Mr. H. B. Garbarsky, A. B., of
the C. C. N. Y., has been appointed a
teacher of the Hebrew and religion
classes and Edna Slote, Max Rosenberg,
Dora Mirsky and Sam Isaacs have been
chosen class captains.

On Sunday, Aug. 26, Rabbi N. Wolf,
of Temple Adath Emuno, will be mar-
ried to Miss Rose Leventhal, of New
York. The ceremony will take place at
the Jewish Theological Seminary, and
Rabbi Eichler, of Boston, will be the
officiating minister.

Presentation to Rabbi Wolf.

A grand reception and hearty send off
was given to Dr. Nathan Wolf, well
known in Hoboken, N. J., who has been
a summer guest of Goldstein Brothers,
Mountindale, for the last few years, be-
fore leaving for his home in Hoboken,
N. J. A beautiful smoking set, a culet
set and clock were presented to him by
the guests of the house in honor of his
coming marriage to Miss Rose Leventhal
of New York. Rabbi Wolf conducted
service every Saturday morning during
his stay at Mountindale.

Golden Wedding.

The golden wedding of Mr. and Mrs.
Gerson Horwitz will be celebrated on
Sunday, Aug. 19, at 6 p. m. at the Grand
Lyceum Hall, 71 and 73 Ludlow street,
city.

A Good Deed.

On August 4 an entertainment and
ball for the benefit of a worthy poor
consumptive man took place at the well-
known summer resort, Park House, in
Mountain Dale, Sullivan County, N. Y.,
in which the children of the Park House
participated by rendering songs and
recitations. The affair was both finan-
cially and socially successful.

On August 13 the same programme
was rendered by the same children at
the High Mountain House, Mt. Dale,
for the benefit of the Beth Israel Hos-
pital.

The programme was as follows: Lit-
tle Miss Blanche Geisler, song; Baby
Rose Ruth Silverstone, recitation; Park
House favorite, Miss Rosalie Rockman,
song; Miss Estelle Wolf, song and recita-
tion; Miss Fannie Horowitz, fancy
dance and song; Misses Sadie Baraban
and Rose Schall, duet; grand finale,
"The Grand Old Rag," by all the chil-
dren, led by Miss Sadie Baraban, Miss
Lillian R. Shubert at the piano.

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Young Men's Hebrew Association.

The educational classes of the Y. M. H.
A. will begin their session on Monday
evening, Sept. 10, and enrollment is now
going on. The classes are open to all
young men of good character, and the
following subjects will be taught: Book-
keeping, commercial arithmetic, sten-
ography, typewriting, mechanical draw-
ing, elocution, penmanship, Spanish,
French, German, Hebrew and Jewish
history.

A Splendid Response.

An entertainment for the benefit of the
Beth Israel Hospital was held at
Arverne Pier Theatre on Saturday, Aug.
11, which was well attended to by the
friends and supporters of the institution
who summer at Arverne. The pro-
gramme was a very high class one and
was well rendered and thoroughly en-
joyed.

An address to the audience was de-
livered by Rev. Dr. Grossman, giving
statistics which show that the Beth Is-
rael Hospital was doing comparatively
as good work as any similar institution
in the city, but was not receiving an
equal share of support from the public.

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verne, L. I.

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Prop.

He stated that for the year 1905, 45,573
persons received the benefit of the insti-
tution, which necessitated an expense of
\$84,375.85, that furthermore 30 per cent.
of applicants had to be refused admis-
sion on account of lack of room and that
93 1/2 per cent. of all admitted patients
were charity cases.

In response to the appeal of Rev. Dr.
Grossman, the following donations were
subsequently announced:

Mr. S. J. Silberman, \$5,000; Mr. Philip
Walckoff, \$1,500; Mr. S. Jarmulosky,
\$1,000; Mr. M. Valentine, \$500.

Mr. and Mrs. Bethoven Englander a
parcel of land in Canarsie, Borough of
Kings, New York.

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Rug Works, 78 Barrow street, New
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tomers of the New York Rug Works.

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Telephone, 84 Tremont.

M. Valabregue, councillor at the French
Court of Appeal, has been appointed
President of Chamber, and M. Katz,
president of a section at the Tribunal of
the Seine, Vice-President of Chamber at
that court.

M. Seligman-Lui, Director of Military
Telegraphy, has been promoted officer,
and Captains Zivy and Samuel and Lieu-
tenant Brisac have been appointed
Chevalliers of the Legion of Honor.

The Roumania Minister of Justice, M.
Badaru, has been obliged to resign be-
cause he is suspected of being friendly to
the Jews. When practising at Jassy as
a lawyer, he had many wealthy Jews as
clients, and it is alleged that a number
of Jews have sought his protection at the
Ministry of Justice.

The Town Council of Zurich, Switzer-
land, has resolved that foreigners with-
out passports shall in future be allowed
exceptionally, and for a limited period
only, to reside in that city. This restric-
tion will seriously affect Russian Jews.

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WALLER, HARRY.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Harry Waller, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, at the office of Max Sheinart, her attorney, No. 320 Broadway, City of New York, on or before the 31st day of January next. Dated New York, the 24th day of July, 1906.

FANNIE WALLER, Administratrix, MAX SHEINART, Attorney for Administratrix, 320 Broadway, N. Y. City.

WATERS, SARAH.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Sarah Waters, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, at the office of Kantrowitz & Esberg, No. 32 Broadway, Borough of Manhattan, in the City of New York, on or before the 31st day of February, 1907, next. Dated New York, the 25th day of July, 1906. ROSIE MATTHEWS, HYMAN LEVY, Executors.

KANTROWITZ & ESBERG, Attorneys for Executors, 320 Broadway, New York City, Borough of Manhattan.

In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Simon Hirschberg, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber at his place of transacting business at the office of his attorneys, Bloomberg & Bloomberg, No. 6 Broadway, Borough of Manhattan, in the City of New York, on or before the 31st day of January, 1907. Dated New York, the 23rd day of July, 1906. HENRY HIRSCHBERG, Administrator. BLOOMBERG & BLOOMBERG, Attorneys for Administrator, No. 6 Beekman Street, Manhattan Borough, New York City.

MYERS, ADELINE.—In pursuance of an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, dated June 21, 1906, notice is hereby given to all persons having claims against Adeline Myers, deceased, late of the County of New York, to present the same with vouchers thereof to the subscriber at his place of transacting business, at the office of his attorney, Isaac S. Heller, No. 71 Nassau street, in the City of New York, on or before the 1st day of February next. Dated New York, the 18th day of July, 1906. JOSEPH L. BUTENWISER, Executor. ISAAC S. HELLER, Attorney for Executor, 71 Nassau street, Borough of Manhattan, City of New York.

MANDELBaum, JETTE.—In pursuance of an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Jette Mandelbaum, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, No. 1300 Madison avenue, in the City of New York, on or before the 10th day of November next. Dated New York, the first day of May, 1906. JOSEPH H. MANDELBaum, Administrator.

McGraw, AUGUSTUS P.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Augustus P. McGraw, late of the County of Burlington, New Jersey, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, the office of Samuel J. Cohen, her attorney, Room 224, No. 280 Broadway, Borough of Manhattan, in the City of New York, on or before the 10th day of December, 1906.

Dated New York, the 5th day of June, 1906. MARY E. THOMAS, Executrix. SAMUEL J. COHEN, Attorney for Executrix, 224 Broadway, Borough of Manhattan, New York City.

LOHMAN, ELIZABETH.—In pursuance of an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Elizabeth Lohman, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber at her place of transacting business at the office of William J. Courtney, 189 Montague street, Borough of Brooklyn, in the City of New York, on or before the 29th day of December next. Dated New York, the 18th day of June, 1906. MARIÉ E. TIMM, Administratrix. WILLIAM J. COURTNEY, Attorney for Administratrix, 189 Montague Street, Borough of Brooklyn, New York City.

MAYER, WILLIAM.—In pursuance of an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against William Mayer, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, No. 22 and 24 North William street, Borough of Manhattan, New York City, on or before the 22d day of December next. Dated, New York, the 12th day of June, 1906. CHARLES BERTHOLD WOLFFRAM, Executor. BENNO LOEWY, Attorney for Executor, 206 and 208 Broadway, Borough of Manhattan, New York City.

HEINDEL, CASPAR.—In pursuance of an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Caspar Heindel, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, at the office of William Carl, at No. 99 Nassau Street, in the City of New York (Borough of Manhattan, on or before the 29th day of December next. Dated New York, the nineteenth day of June, 1906. CAROLINE HEINDEL, SIXTUS HEINDEL, WILLIAM CARL, Executors. WILLIAM CARL, Attorney for Executors, No. 99 Nassau Street, Borough of Manhattan, New York City.

MANDELBaum, JACOB.—In pursuance of an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Jacob Mandelbaum, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, No. 1800 Macdonald street, in the City of New York, on or before the 10th day of November next. Dated New York, the first day of May, 1906. JOSEPH H. MANDELBaum, FRED S. MANDELBaum, Executors.

WEBER, ERHARDT.—In pursuance of an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, made April 30th, 1906, notice is hereby given to all persons having claims against Erhardt Weber, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, No. 45 West 83d street, in the City of New York, on or before the 15th day of November next. Dated New York, the 7th day of May, 1906. WM. J. WEBER, JOHN C. KLATZL, Administrators. ALLAN LEE SMIDT, Attorney for Administrators, 206 Broadway, New York City.

WOLFERT, MARIA.—In pursuance of an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Maria Wolfert, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, No. 206 Broadway, Borough of Manhattan, in the City of New York, on or before the 15th day of February next. Dated New York, the 1st day of August, 1906. HERMAN REICHEL, Executor. ROBERT B. GRAY, Attorney for the Executor, No. 206 Broadway, New York City.

WOLFERT, MARIA.—In pursuance of an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Maria Wolfert, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, No. 206 Broadway, Borough of Manhattan, in the City of New York, on or before the 15th day of February next. Dated New York, the 1st day of August, 1906. HERMAN REICHEL, Executor. ROBERT B. GRAY, Attorney for the Executor, No. 206 Broadway, New York City.

MONUMENTS MAUSOLEUMS

AS DESIGNED AND EXECUTED BY PRESBREY & COYKENDALL, 160-171 Broadway, New York City. ARE THE BEST THAT CAN BE PRODUCED.

MENDEL, MARK W.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Mark W. Mendel, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Gibson Putzel, No. 123 Broadway, in the City of New York, on or before the eighth day of December next. Dated New York, the 24th day of May, 1906. ABRAHAM COHN, Executor. GIBSON PUTZEL, Attorney for Executor, 123 Broadway, Borough of Manhattan, City of New York.

REUBENSTONE, HYMAN.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Hyman Reubenstone, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business at the law offices of Adolph Cohen, No. 220 Broadway, Borough of Manhattan, in the City of New York, on or before the 15th day of September next. Dated New York, the 26th day of February, 1906. ISAAC REUBENSTONE, ABRAHAM REUBENSTONE, LOUIS REUBENSTONE, Executors. ADOLPH COHEN, Attorney for Executors, No. 220 Broadway, Borough of Manhattan, New York City, N. Y.

KAUFMANN, MAX G.—In pursuance of an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Max Kaufmann, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Samuel W. Weisa, Nos. 45 and 47 Wall Street, Borough of Manhattan in the City of New York, on or before the 15th day of September next. Dated New York, the 26th day of February, 1906. ALPHONSE G. KAUFMANN, GUSTAV BUNZL, Executors of the last will and testament of Max G. Kaufmann, deceased. SAMUEL W. WEISS, Attorney for Executors, Nos. 45 and 47 Wall Street, Borough of Manhattan, New York City, N. Y.

HERMAN, HENRY.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Henry Herman, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, viz., the office of Messrs. G. Kaufmann and Frankenhelmer, No. 25 Broad Street, Borough of Manhattan, New York City, on or before the 18th day of December, 1906. Dated New York, June 15, 1906. MARTIN HERMAN, Administrator. KURZMAN & FRANKENHEIMER, Attorneys for Administrator, 25 Broad Street, Borough of Manhattan, New York City.

GOLDSMITH, LEWIS K.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Lewis K. Goldsmith, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, viz., the office of Messrs. G. Kaufmann and Frankenhelmer, No. 25 Broad Street, Borough of Manhattan, New York City, on or before the 18th day of December, 1906. Dated New York, June 15th 1906. IDA GOLDSMITH, MORRIS SAMPTER, Administrators. KURZMAN & FRANKENHEIMER, Attorneys for Administrators, 25 Broad Street, Borough of Manhattan, New York City.

REICH, SALOMON.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Salomon Reich, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Herman Gettner, No. 320 Broadway, Manhattan Borough, in the City of New York, on or before the 2d day of January next. Dated New York, the 20th day of June, 1906. HENRY REICHEL, BERTHA LICHTENSTEIN, Executors. HERMAN GETTNER, Attorney for Executors, 320 Broadway, Manhattan, New York City.

MENDELSON, EMANUEL.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Emanuel Mendelsohn, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, No. 90 West 11th Street, in the Borough of Manhattan, in the City of New York, on or before the 31st day of October next. Dated New York, the 5th day of April, 1906. HANNAH MENDELSON, Executrix. JAMES B. KELLY, Attorney for Executrix, 45 Broadway, New York.

GUNTHER, JEANNETTE.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Jeannette Gunther, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, office of Jellenik & Stern, No. 15 William street, Borough of Manhattan, in the City of New York, on or before the first day of October next. Dated New York, the 7th day of March, 1906. NATHAN GUNTHER, REUBENIK & STERN, Attorneys for Executors, 15 William Street, Borough of Manhattan, New York City.

ROSENBERG, DORA F.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Dora F. Rosenberg, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, at the office of Leopold Moschowitz, her attorney, at No. 271 Broadway, in the City of New York, on or before the 23d day of February, 1907. Dated New York, the 2d day of August, 1906. FERDINAND MICHAEL, Executrix. LEOPOLD MOSCHOWITZ, Attorney for Executrix, No. 271 Broadway, Borough of Manhattan, New York City.

ROSENBERG, DORA F.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Dora F. Rosenberg, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, at the office of Leopold Moschowitz, her attorney, at No. 271 Broadway, in the City of New York, on or before the 23d day of February, 1907. Dated New York, the 2d day of August, 1906. FERDINAND MICHAEL, Executrix. LEOPOLD MOSCHOWITZ, Attorney for Executrix, No. 271 Broadway, Borough of Manhattan, New York City.

ROSENBERG, DORA F.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Dora F. Rosenberg, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, at the office of Leopold Moschowitz, her attorney, at No. 271 Broadway, in the City of New York, on or before the 23d day of February, 1907. Dated New York, the 2d day of August, 1906. FERDINAND MICHAEL, Executrix. LEOPOLD MOSCHOWITZ, Attorney for Executrix, No. 271 Broadway, Borough of Manhattan, New York City.

ROSENBERG, DORA F.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Dora F. Rosenberg, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, at the office of Leopold Moschowitz, her attorney, at No. 271 Broadway, in the City of New York, on or before the 23d day of February, 1907. Dated New York, the 2d day of August, 1906. FERDINAND MICHAEL, Executrix. LEOPOLD MOSCHOWITZ, Attorney for Executrix, No. 271 Broadway, Borough of Manhattan, New York City.

ROSENBERG, DORA F.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Dora F. Rosenberg, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, at the office of Leopold Moschowitz, her attorney, at No. 271 Broadway, in the City of New York, on or before the 23d day of February, 1907. Dated New York, the 2d day of August, 1906. FERDINAND MICHAEL, Executrix. LEOPOLD MOSCHOWITZ, Attorney for Executrix, No. 271 Broadway, Borough of Manhattan, New York City.

ROSENBERG, DORA F.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Dora F. Rosenberg, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, at the office of Leopold Moschowitz, her attorney, at No. 271 Broadway, in the City of New York, on or before the 23d day of February, 1907. Dated New York, the 2d day of August, 1906. FERDINAND MICHAEL, Executrix. LEOPOLD MOSCHOWITZ, Attorney for Executrix, No. 271 Broadway, Borough of Manhattan, New York City.

ROSENBERG, DORA F.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Dora F. Rosenberg, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, at the office of Leopold Moschowitz, her attorney, at No. 271 Broadway, in the City of New York, on or before the 23d day of February, 1907. Dated New York, the 2d day of August, 1906. FERDINAND MICHAEL, Executrix. LEOPOLD MOSCHOWITZ, Attorney for Executrix, No. 271 Broadway, Borough of Manhattan, New York City.

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COHEN, HENRY.—In pursuance of an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Henry Cohen, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business at the office of Emanuel Townsend & Gulterman, at 32 Nassau street, in the City of New York, on or before the 10th day of September next. Dated New York, the 1st day of March, 1906. LEOPOLD H. COHEN, EDWARD A. LOWMAN, Executors. EMANUEL TOWNSEND & GULTERMAN, Attorneys for Executors, 32 Nassau Street.

MANOWITZ, MORRIS.—In pursuance of an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Morris Manowitz, late of the County of New York, deceased, to present the same with vouchers thereof, at their place of transacting business at the office of attorney, Sims & Sletten, No. 111 Broadway, Borough of Manhattan, City of New York, on or before the sixth day of September next. Dated New York, the first day of March, 1906. SOLOMON MANOWITZ, EDWARD MANOWITZ, ALBERT MANOWITZ, Executors; JENNY MANOWITZ, Executrix. UNTERMYER, STINE & STIEFEL, Attorneys for Executors, 111 Broadway Borough of Manhattan, New York City.

WICK, BARBARA.—In pursuance of an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Barbara Wick, also known as Barbara Wicks, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business at the office of Gustav Lange, Jr., Esq., No. 257 Broadway, in the City of New York, on or before the 2nd day of August, 1906. Dated New York, the 20th day of January, 1906. LOUISA CHRISTMAN, MARGARET WICK, Executors. GUSTAV LANGE, JR., Attorney for Executrices, 257 Broadway, Borough of Manhattan, New York City.

SCHENKEL, AARON.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Aaron Schenkeln, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business at the office of J. Leon Brandmarker, No. 302 Broadway, in the City of New York, on or before the 3d day of December next. Dated New York, the 21st day of May, 1906. PEBEL SCHENKEL, Administratrix. J. LEON BRANDMARKER, ESQ., Attorney for Administratrix, 302 Broadway, New York City.

BLUMENSTOCK, HENRIETTA.—In pursuance of an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Henrietta Blumenstock, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Hays & Hershfield, their attorneys, No. 141 Broadway, Borough of Manhattan, in the City of New York, on or before the 24th day of December next. Dated New York, the 15th day of June, 1906. A. HERSHFIELD, ALEXANDER ARBIB, Executors. HAYS & HERSHFIELD, Attorneys for Executors, 141 Broadway, Borough of Manhattan, New York City.

WESELE, LEWIS.—In pursuance of an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Lewis Wesel, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, at the office of Harry N. Wesel, No. 32 Liberty Street, in the City of New York, on or before the 8th day of January, 1907. Dated New York, the 20th day of June, 1906. SARAH WESELE and EMIL SCHWARZ, Administrators. HARRY N. WESELE, Attorney for Administrators, 32 Liberty Street, Borough of Manhattan, New York City.

GREENWALD, JOSEPH.—In pursuance of an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Joseph Greenwald, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, to wit: at the office of Lewis M. White, 7 Beekman street, in the City of New York, on or before the 4th day of December next. Dated New York, the 4th day of May, 1906. MAURICE STEINER, DANIEL GREENWALD, Executors. LEWIS M. WHITE, Attorney for Executors, 7 Beekman Street, New York City, Manhattan.

ROSENBERG, FREDERICK, ALSO KNOWN AS N. P. FRIED ROSENBERG.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Frederick Rosenberg, also known as N. P. Fried Rosenberg, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, at the office of Herman C. Kudlich, 299 Broadway, Borough of Manhattan, New York City, on or before the 20th day of November next. Dated New York, the 18th day of May, 1906. LOUISE ROSENBERG, Executrix. HERMAN C. KUDLICH, Attorney for Executrix, 299 Broadway, Borough of Manhattan, New York City.

WAETERLING, OTTO C.—In pursuance of an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Otto C. Waeterling, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his office and place of transacting business, No. 64 William street, in the City of New York, on or before the 18th day of November next. Dated New York, the 2d day of May, 1906. AUGUST C. WAETERLING, Executor. C. F. SCHIECK, Attorney for Executor, 64 William Street, Borough of Manhattan, New York City.

BIRNBAUM, BENJAMIN F.—In pursuance of an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Benjamin F. Birnbaum, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, at the office of Johnston & Johnston, Nos. 8 and 10 Centre street, in the Borough of Manhattan, City of New York, on or before the 15th day of November next. Dated New York, the 23rd day of April, 1906. SARAH BIRNBAUM, Administratrix. JOHNSTON & JOHNSTON, Attorneys for Administratrix, 8 and 10 Centre street, Manhattan Borough, New York City.

MUNDT, SIEGMUND.—In pursuance of an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Siegmund M. Mundt, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business at the office of Rastus S. Kansom, No. 128 Broadway, Manhattan, in the City of New York, on or before the first day of November next. Dated New York, the 6th day of April, 1906. ARTHUR M. MUNDT, Executor. RASTUS S. RANSON, Attorney for Executor, No. 128 Broadway, Manhattan, New York, N. Y.

JACOBS, JACOB.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Jacob Jacobs, late of the County of New York, deceased, to present the same with vouchers, to the subscribers, at their place of transacting business, at the office of Davis & Kaufmann, Nos. 49 and 61 Chambers Street, Borough of Manhattan, in the City of New York, on or before the 14th day of February next. Dated New York, the 14th day of July, 1906. AUGUSTA JACOBS, MYER JACOBS, Administrators. DAVIS & KAUFMANN, Attorneys for Administrators, 49 and 61 Chambers Street, New York City.

FREUND, PHILIPP.—In pursuance of an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Philipp Freund, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, at the office of Myers & Schwesenski, attorneys, No. 299 Broadway, in the City of New York, Borough of Manhattan, on or before the 15th day of January, 1907, next. Dated New York, the 2d day of July, 1906. CAROLINE FREUND, ALBERT FREUND, SIGMUND FREUND, Executors. MYERS & SCHWESSENSKI, Attorneys for Executors, 299 Broadway, New York City, Borough of Manhattan.

BERTSCH, HENRY.—In pursuance of an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Henry Bertsch, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business at the office of Wolf & Kramer, No. 48 William street, in the City of New York, on or before the 10th day of September next. Dated New York, the 21st day of February, 1906. ANNIE BERTSCH, BENJAMIN STEARNS, Executors. WOLF, WOLF & KRAMER, Attorneys for Executors, 48 William Street, Manhattan, New York City.

ISAACS, MONTIFIORE.—In pursuance of an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Isaac Isaacs, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business at the office of Albert L. Cohn, No. 41 Wall street, in the City of New York, on or before the 22d day of October next. Dated New York, the 13th day of April, 1906. EMILY H. FLORANCE, Executrix. ALBERT L. COHN, Attorney for Executrix, 41 Wall Street, New York.

SCHWARZ, JACOB.—In pursuance of an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Jacob Schwarz, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, at the office of Isaac Rubin, No. 150 West Street, in the City of New York, on or before the 24th day of August next. Dated New York, the 20th day of February, 1906. AARON H. SCHWARZ, Executor; ETHEL A. WEILL, Executrix. ISAC RUBIN, Attorney for Executor, 150 West Street, New York City.

RHOBERT, AUGUST.—In pursuance of an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against August Rhoerter, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, No. 268 Broadway, Borough of Manhattan, in the City of New York, on or before the 15th day of January next. Dated New York, the 21st day of June, 1906. MARY ANN RHOERTER, Executrix. RABE & KELLER, Attorneys for Executrix, 268 Broadway, Manhattan, New York City.

STERN, YETTA.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Yetta Stern, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business at the office of their attorney, Henry A. Friedman, No. 220 Broadway, in the Borough of Manhattan, City of New York, on or before the 31st day of January, 1907. Dated New York, N. Y., July 13, 1906. CHARLES L. HOFFMAN, CARRIE VOGEL, Executors. HENRY A. FRIEDMAN, Attorney for Executors, 220 Broadway, New York City, Manhattan Borough.

LINDEMANN, MAX.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Max Lindemann, also called Manasse Lindemann, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business at the office of Charles H. Studin, No. 60 Wall street, in the City of New York, on or before the first day of February next. Dated New York, the 5th day of July, 1906. HERMAN LINDEMANN, Administratrix. CHARLES H. STUDIN, Attorney for Administratrix, 60 Wall street, Borough of Manhattan, City of New York.

PINGS, HEDWIG.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Hedwig Pings, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Louis E. Kuster, Attorney, No. 49 Liberty street, Manhattan, in the City of New York, on or before the 30th day of January next. Dated New York, the 18th day of July, 1906. AUGUST GEBHARD, Executor. LOUIS E. KUSTER, Attorney for Executor, 49 Liberty street, New York City.

WALTER, EMANUEL.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Emanuel Walter, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, at the office of Messrs. Kurzman & Frankenhelmer, Attorneys for Executors, 25 Broad Street, Borough of Manhattan, New York City.

OSSWALD, HERMAN.—In pursuance of an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Herman Osswald, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business at the office of J. F. Tausch, No. 253 Broadway, in the City of New York, on or before the 27th day of November next. Dated New York, the 11th day of July, 1906. EDMUND O. BRAENDLE, Executor. J. F. TAUSCH, Attorney for Executor, 253 Broadway, Borough of Manhattan, New York City.

LEWIS, MAX.—In pursuance of an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Max Levy, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at the office of Charles M. Demond, No. 27 William Street, in the City of New York, on or before the 4th day of January next. Dated New York, the 4th day of June, 1906. MINNIE U. LEVY, Administratrix. CHARLES M. DEMOND, Attorney for Administratrix, 27 William Street, Manhattan, City of New York.

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