

THE HEBREW STANDARD

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The Immigration Question.

Restrictive and Labor Organizations working to secure more stringent legislation---The Liberal Immigration League in the fight---
Proper Distribution the Remedy.

THE readers of the HEBREW STANDARD will remember the strenuous efforts which were made, in the last session of Congress, to secure the passage of the Gardner-Dillingham Immigration Bill. Owing to the untiring opposition of the New York delegation in the House of Representatives, the Federations of Jewish Organizations of New York and Massachusetts, and many private individuals, the plans of the immigration restrictionists were, however, frustrated. But only for the time being. The fight will be renewed when Congress meets again in the fall.

It should be remembered that the efforts made during the past session of Congress, to change the present immigration laws in a manner which while apparently bearing equally on all immigration was really intended to bar Russian Jewish and Italian immigrants from coming to this country.

Besides the increase of the head taxes and educational test, which affects all immigrants there are two amendments, never mentioned in the general press before the recent agitation and which read as follows:

Sec. 2. "That the following class of aliens shall be excluded from admission to the United States: all *** persons who are certified by the examining medical officer to be of low vitality or poor physique ****"

Sec. 10. "That the decision of the board of special enquiry ** based upon the certificate of the examining medical officers shall be final as to the rejection of aliens afflicted ** with any mental or physical disability which would bring such aliens within any of the classes excluded from admission to the United States under section 2 of this act."

"Low vitality" and "poor physique" in the pamphlets of Immigration Restriction League, and in the book on immigration by P. Hall, secretary of that League, are the phrases used particularly to refer to the incoming Russian Jews.

We call attention to the fact that the "low vitality" clause in the Gardner-Dillingham immigration measure while it hurts immigration in general, especially affects the Jewish immigrants, for though not suffering from any actual disease for which they can be excluded, the immigrants fleeing from Russia are in such reduced physical condition when they reach here, by reason of the constant fear of massacre while in Russia, supplemented by the misery to which they

are subjected in their journey across, that, under the provisions of the proposed bill, they would not be permitted to enter this country, the pending bill being designed to exclude this class of immigrants altogether.

A sojourn in this country for only a few weeks after arriving puts this poor harried immigrant in such good sound condition that the life insur-

print the following list of organizations working towards obtaining the passage of the Gardner Bill.

Junior Order United American Mechanics; Brotherhood of Railroad Trainmen; International Association of Machinists; Carpenters and Joiners Union of America; Brotherhood of Carpenters and Joiners; Order United American Mechanics; Central Labor Council; American Federation of

Moulders Union; International Brotherhood of Maintenance of Way Employees; Bricklayers and Masons International Union; United Mine Workers Union; Knights and Ladies of Honor; Board of Trade of Smyrna, Mich.; Stoneware Potters Union; Protective Home Circle; Syracuse Chamber of Commerce; Associated Charities of Cambridge, Mass.; Wyoming State Federation of Women's Clubs;

tas; Laborers Protective Union; Amalgamated Association of Street Electric Railway Employees; Independent Order of Royal Masons; Modern Woodmen of America; Hod Carriers and Mortar Mixers Union; Federated Trades; Sons of Veterans; Daughters of America; Bridge and Structural Iron Workers Union; Chamber of Commerce of Pittsburg Brotherhood of Locomotive Engineers; Brotherhood of Locomotive Firemen; Order of Railway Conductors; Patriotic Order Sons of America; Knights of Pythias; Improved Order of Red Men; Improved Order of Odd Fellows; Brotherhood of Railway Carmen; United Labor League of Western Pennsylvania; Louisville Charity Organization Society; Ancient Order United Workmen; Seattle-Ballard Shingle Weavers Local Union; Trades and Labor Federation of New Brunswick; Cigar Makers Union; Brotherhood of Railway Trainmen.

The following letter sent to every Member of Congress too, shows, how determined the restrictionists are:

Sons of Veterans, U. S. A., Daughters of Liberty, Daughters of America, Comb. Mexa. 550,000.

Patriotic Sons of Junior Order United American Mechanics.

THE FEDERATION OF PATRIOTIC SOCIETIES.

WASHINGTON, D. C., June 25th, 1906.
TO THE MEMBERS OF CONGRESS--
Gentlemen:

Public sentiment overwhelmingly demands the passage of the G-I Bill and the only opposition is being incited, stimulated and circulated by the steamship companies who alone profit by the present inadequate laws, and their agents are now procuring protests through deceptions, misrepresentations and pleas to racial and religious prejudices.

The need of the Illiteracy test is apparent to every unbiased and intelligent resident of our country, and we most earnestly urge you to vote for the G.D. Bill which contains that test. If this is a question of practical politics, then we feel that we know as much about the voting as the fake Federation of Hungarian, Italian and Jewish societies, whose pretentious officials are so profuse with their circulars, demands and threats.

Immigration for 11 months ended May 31, 1905 was 983,080. Immigration for the month ended June 30, 1905, was 112,315: 12 months ended



ALICE STONE BLACKWELL.

Miss Alice Stone Blackwell, whose translation of Yiddish and Hebrew poems for the Hebrew Standard are keenly appreciated by our readers, is the well-known journalist. She is co-editor of The Woman's Journal and editress of The Woman's Column.

Miss Stone is an ardent advocate of the suffrage for women, is recording secretary of the Woman Suffrage Association and Chairman of the State Board of Directors of the same organization.

Her sympathies are with all oppressed people, and her pen is always ready to further a good cause.

Miss Blackwell is the author of a book of American poems and co-author of "The Yellow Ribbon Speaker." Her home is in Dorchester, Mass.

ence companies consider him a preferential risk, as can be easily ascertained, while his children excel in school and college and even in athletics.

Any measure which would afford the opportunity to discriminate arbitrarily against such immigrants or against healthy and honest immigrants who may seek to enter these hospitable shores, should be strenuously opposed.

As an indication of how wide spread is the movement for restriction we

Labor; Independent Order United American Mechanics; Travellers Goods and Leather Novelty Workers; Amalgamated Woodworkers International Union of America; Coopers International Union of North America; Sheet Metal Workers Union; United Labor League; Painters and Decorators Union; United Union Workers of America; Trades and Labor Council; Associated Charities of San Joaquin County, Cal; Journeymen Tailors Union of America; International Union of Steam Engineers; Iron

Daughters of Pocohontas; Columbia Central Labor Union; The Ministerial Union of Troy, N. Y.; Daughters of Liberty; Garfield Republican Club of Minneapolis; Associated Charities of Fall River; Grand Army Post at Abidene, Kansas; Associated Charities of Redland, California; Immigration Restriction League; Knights of Labor; The Erie Bureau of Charities; Associated Charities of Portland, Me; National Consumers League; Farmers National Congress; Board of Trade of Philadelphia, Pa; Degree of Pocohontas

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May 31, 1906: 1,095,395. and more coming every day to corrupt the morals of every community, establish a Sunday Beer Garden in every backyard, to further congest the slum districts and lower our standards.

Respectfully yours,
C. E. REDEKER, Pres.

In view of this active campaign it becomes doubly necessary to continue the opposition to the Gardner-Dillingham Bill. Public opinion must be enlightened, there should be held meetings, where resolutions can be drawn up to express the manifestation of public opinion in opposition to all further restrictive measures against immigration. All that was desirable in this respect has been fully attained by the recent passage of the naturalization act which thoroughly protects our citizenship.

It is especially essential that the membership of the Liberal Immigration League should increase by leaps and bounds. The objects of the Liberal Immigration League are to promote the welfare of immigrants, while at the same time serving the best interests of this country.

To endeavor to diminish the congestion in large cities by aiding the unemployed to go to small towns and farming districts and different parts of the country where their services will be most useful.

To deflect the current of immigration to parts of the United States where the demand for labor is large, and untilled land is available, by bringing together intending immigrants in their own countries into groups expressly destined for and proceeding to such localities, thus

placing them outside the congested regions and establishing them in contented villages where their Americanism will be fostered and there welfare assured; in other words, helping the immigrants to form in assigned quarters, such permanent settlements as will benefit both themselves and the country.

To promote, when necessary, the enactment of such legislation as will make this direction of immigration more effective.

To oppose any unjust and un-American restriction of immigration.

To advocate high principles that should be embodied in our National laws dealing with the subject of immigration.

To educate newcomers to this country, and fit them to become intelligent, loyal and law-abiding American citizens.

To distribute literature and employ other means to circulate generally the facts concerning immigration.

To establish branches in all the principal cities of the United States for the above purposes.

Membership in this organization can be obtained by any citizen of good character who is in sympathy with the objects, and who will pay regular dues, \$1.00 a year.

Any one contemplating becoming a member of the League, should send his name together with his dues to the Liberal Immigration League, P. O. Box 1261. New York City.

The President of the League, the Hon. Edward Lauterbach, and the Treasurer Mr. Antonio Zuoca, President of the Italian Chamber of Commerce.

A NOTRE DAME LADY.

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Refuse to Open U. S. Branch.

THE directors of the Jewish Colonial Trust have refused to establish a branch of their institution in New York. The Federation of American Zionists has received an official communication in which the reasons are given for not meeting the wishes of the Federation. The letter reads:

"Referring to your favor of the 20th ult., I am instructed by my Board to forward you the following resolution which was adopted at their meeting held on the 16th of July in London.

"The Board has carefully considered the proposal submitted to it by the Executive Committee of the Federation of American Zionists, New York, and while not unmindful of the many advantages that may accrue from the establishment of a branch in New York, it is not able, at the present time, to entertain the proposal, because the newly-established and prospective branches in Palestine demand all the efforts of the management of the Jewish Colonial Trust, and also, because, in consideration of the somewhat moderate means of the Bank, it would not be advisable to split up its energies and aims. The Board tenders, however, its thanks to the gentlemen who have assisted in formulating and submitting the aforementioned proposal, for the interest taken in this matter, and hereby instructs its secretary to bring this resolution to the cognizance of all parties concerned.

Yours faithfully,
H. NEUMAN,
Secretary."

No Change in Zionist Platform.

THE official organ of the Zionist movement, *Die Welt*, in a recent issue, enters a protest against the assumption that the joint conference of Zionists, Itoists and others, which took place in London on the initiative of the Hon. Oscar S. Straus, was indicative of a desire on the part of Zionists to forego their programme should the Territorialists submit a practical colonizing project. *Die Welt* says:

"The Zionists can, therefore, content themselves with cordially thanking Mr. Oscar Straus for his efforts, and relying on their own strength, and, unconcerned about current and side tendencies, pursue their path further on. But, in conclusion, in view of certain wrong interpretations which the London Conference has given rise to in a portion of the Jewish press, it appears to be necessary sympathetically to contradict that fantastic view which is given, for instance, in the London *Jewish World*. The *Jewish World* thinks—it does not appear how—that it can draw the conclusion from the resolutions that a reprochement of the programme has taken place between Zionists and Itoists, and that the first that is in a position to submit a practical colonizing project, will be able to reckon on the assistance of the other party. In so far as the *Jewish World* refers this to the Zionists, our esteemed contemporary is thoroughly mistaken, and we do not hesitate unreservedly to point it out. Here there is an artificial play of words. The programme of the Zionists is and remains: Palestine and its neighboring lands. Alternatives are not to be considered. There can, therefore, be no question of a reprochement of programmes. In fact, we have no occasion for it."

From the Port Jarvis (N. Y.) Gazette.
An Important Factor.

HEBREWS IN SULLIVAN AND ULSTER COUNTIES HAVE BOUGHT UP OVER 1200 FARMS.

PEOPLE of the Hebrew faith are getting to be an important factor in the development of a large portion of Sullivan county and of the bordering town of Wawarsing, in Ulster county.

It is estimated that within the past four or five years 12 farms have been purchased on the strip of land embracing about ten miles in width and twenty miles in length. Nearly every one of the purchased farm houses is used as a summer boarding house and much of the produce of the land is consumed on the place by the boarders, the great majority of whom are of the same religious faith as the owners of the farms and the boarding houses.

The presence of these people does much to put money in circulation in the region mentioned and keeps up the price of poultry, eggs and vegetables. Their coming has enabled many a poor farmer to get rid of land from which he could not get a living before the day of the summer boarder. In business matters and especially in the business of buying and selling real estate they are far ahead of the farmer inhabitants. Other Ulster real estate agents have heretofore been satisfied with a commission of 2 per cent, while these people are not satisfied with 5 per cent., and many of them get 10 per cent. They do not have to sell many farms and boarding houses at prices ranging from \$2,500 to \$4,000 before they make a small fortune.

Every day during the summer boarding season at least 30 mountain wagons come to the village of Ellenville loaded with summer boarders and while in the village they spend a great deal of money. It is a little wonder that the stock of the Ontario & Western Railroad goes up, as the great majority of these people come and go on the railroad. These people have come not to spy out the land and see if it floats with milk and honey. They know it does and they have come to stay and bear their share in the payment of taxes. They are as a rule law abiding people and will make good citizens. In time also they may get better results from the cultivation of the land than the old time farmers. At the present time their methods are much criticized but every year there will be an improvement in this regard.

Even the fellow who is his own best friend can't get along very well without a few others.

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Some Traditions of Old Cairo.

By HERBERT LOEWE. In "The London Jewish Chronicle."

IT is impossible to enumerate, much less explain or account for, anything more than a small portion of the legends, tales and superstitions which have sprouted out of the stones of old Cairo. Judaism, Islam and Christianity have alike contributed to its attractions; each faith possesses some buildings or site which links it with times long past. The Mosque of 'Amr, which besides being the oldest in the town, is said to have received a visit from Alhidr—or Elijah—and the old Church of Babelyun—a name corrupted into Babylon—are both venerable and historic edifices, about which many a fable has sprung up. Our old synagogue does not yield to either in its interesting customs and traditions; we need not blush on that score. There is a delightful adaptability and a most convenient incertitude shown by the Muslims with regard to tradition. "If it does not fit A, then apply the story to B, *ma'lesh*, it does not matter, as long as the story is good." Thus in the citadel of Cairo there is a well, which is named after Joseph. Pious tourists firmly believe that the unfortunate son of Jacob was incarcerated here before his sale to the Ishmaelites. Both geographical and historical considerations preclude the possibility of this. As a matter of fact, the well was dug in the twelfth century by Yussuff Ibn Eyyoub Salah-ed Din which, being interpreted, means Joseph the son of Job, the great Saladin. Naturally the well was called "the well of Joseph." Even this clear statement, which is confirmed by the reference of Arabic authors, is not always convincing. An American lady, on hearing this objection, replied: "That has nothing to do with the case. Poor, dear Joseph might have been put into the well before it was dug."

This well serves to show how inaccurate the Arabs are—the credulous tourists may be ignored—and how chary we must be of accepting their modern topographical traditions, for they simply bristle with "hermonological inexactitudes." However, it is worth while to take note of the tales and habits of our people in old Cairo. These Jews are fully two hundred years behind the times; they do not seem to advance; their condition strikes the observer as being one of arrested development. The synagogue in old Cairo is a perfect store-

house of fable and fancy. It is called the synagogue of Moses. It has been built over a stone Mastaba, or slab. This is said to mark the spot where Moses stood when he delivered his message to Pharaoh. As a matter of fact, "Moses" probably represents Moses Maimonides. The Mastaba is a solid stone block, shaped like a rectangular parallelepiped with a curved top. The spot is very holy, and the stone is covered with clothes and tapestry. The stone, till quite recently, stood in the open, but the idea seemed irreverent, so they built a synagogue over it, thereby destroying the far more interesting remains of the older structure which used to stand close by. It is quite wonderful how many miracles they have managed to cram into that small building. Prayers are held there daily, but on several occasions during the year a great festival is celebrated, viz., after Pesach, on Rosh Hodesh Iyar and on Lag La'omer. After Rosh Hashana a somewhat different ceremonial is observed. The latter is called Taglyyah.

Among the great personages connected with the synagogue Ezra takes the lead and it is in his honor that the feast after Passover is arranged. Although it has just been said that the feast was connected with Ezra, yet no native Jew is in a position to tell you why. It is true that there is a Sopher Torah, supposed to have been written by Ezra, which is kept in the synagogue, and about this a word will be said later on; still, what has Ezra to do with Rosh Hodesh Iyar? If there is a reason, no one knew it. The true answer may probably be expressed in the form of a ratio: As Joseph is to Saladin, so is Ezra the Scribe to Ibn Ezra.

Already on leaving the center of Cairo, it was easy to see that something was in the air. All the Old Cairo trams were filled to overflowing with Sephardim, Ashkenazim and Karaites, all uniting on this occasion for a common rejoicing. I have seldom had more interesting traveling companions. There is never much

love lost between Sephardim and Ashkenazim out here. I have mentioned that the Jews of Cairo are two hundred years behind the times, and it is notorious that two hundred years ago English Jewry was subject to the same absurd feuds. Ashkenazim always talk of their co-religionists as "die Arabische Juden," and the contemptuous tone in which they utter this baffles description. But the return compliment is one of those things which are better left unsaid. The Karaites seem to be the most tolerant of all. However, in the tram, all sects united and laid their emity aside in order to baste the working conductor down to something less than half his usual fare. This is the custom of the country, not merely an amiable little peculiarity of the Jews. At the same time, we must give them credit for other motives, besides mere sordid considerations of "Flous" (money); the truce was something of the character of a *trêve Dieu*, the influence of the day had no small share in bringing about a temporary reconciliation.

Once arrived at Old Cairo, progress was more difficult, owing to the dense crowds which filled the narrow alleys. Few of these lanes can be wider than 7 or 8 feet. Owing to the street being the recognized receptacle for all rubbish and offal from the houses on both sides, the height and smell of the pathway is always increasing. To add to the confusion, a large number of mounted and unmounted police had been stationed there, and basking in the sunshine of their protection—a somewhat strange metaphor, considering the heat in Cairo—were multitudes of impertunate lazzaroni. These unfortunate creatures, who bear signs of terrible diseases and abnormalities, were harassing in the extreme: had I not been wearing a tarboosh, the demands for backshees would have proved overwhelming, luckily I passed for an Effendi.

The Synagogue is surrounded by a large Hoosh, or courtyard, and this was packed with benches and tables, in fact a regular fair was taking place. Picture Hampstead Heath on a bank holiday, combined with Petticoat Lane on Erev Pesach, add a touch of Ramsgate sands during the season, and you will have a rough idea of the scene, and of the *creme de la creme*

of the society composing it. It is true that on this occasion it was the inferior portion of the community which flocked to old Cairo, the better classes—or to speak more accurately, the richer classes; I do not think there is much difference morally—have a day of their own. The sight was a striking one. Abundance of food and drink; flags and lamps; mountebanks and conjurers; benches and tables thronged with a laughing, shouting crowd of revellers, much "Musika" and more noise, much horseplay, but no rowdiness—at present. The chief victuals were Arab bread and meat. Arab salad, kibabs, or gobbets of meat on skewers, cooked birds of various sizes, ages and odors, some stuffed with potatoes, others, I believe, with pistachio nuts; Basboussa, a rather warlike looking compound of butter and macaroni; *kunafa*, a dish somewhat similar in appearance to the last, perhaps a trifle more warlike; almond pastry, cakes of squashed figs, ice cream; Tohona, a sweetmeat made of crushed sesame seeds, oil and honey; *halawwa* *Sumsumiyya*, i. e., whose sesame baked into squares, etc., etc. The last item I can personally recommend, although friends have described it as "a birdseed poultice steeped in treacle." I cannot vouch for the chronological sequence of the various meat and butter items of the menu; *honi soit qui mal y pense*.

The chief beverages were liquorice beer and boozeh. The latter drink, the name of which seems to stir latent recollections, is a non-alcoholic mixture, brewed of a barley and wheat. This is sold by itinerant vendors, who are among the few survivors of old times in Cairo. Anyone who turns to Lane's "Modern Egyptians," will find several illustrations of these "Sharbatlis" or "Erksousis." They are still quite the same, they go about clanking two brass saucers in the left hand, and bearing their large jar with the right. Their cry is "Erksous fino" or "Arisons fibino," the former is the correct version, the latter is the corrupted form. Another favorite ejaculation is Hasib Sinounak, ya gada! "look out for your teeth my fine fellow," i. e., when drinking my ice-cold liquorice. On this occasion the man was crying,

El-Mola min esh-Shellal,

el-Erksous min esh-Sham
Ya 'arous, Ya 'atshan!
Water from the Cataracts,
Liquorice from Syria,
O bride (!), O thirsty one!

The feasting started early in the morning and went on till late at night. Men, women and children, babes and great grand-parents, were all enjoying themselves. There was no drunkenness, although much intoxicating liquor was sold, but the proximity of the synagogue suggested that such revels would have been better if relegated to some other place; as later events proved, this forecast was quite correct. "And the king commanded that henceforward the feast should not be held in the church yard, for the honor of the church."

Let us now enter the synagogue and see what is taking place inside. All the movable seats have been taken out, only the one row, fixed to the walls, remains. This is filled with old men who have come to spend the whole day in prayer. The ladies' gallery is empty, as on this occasion the sexes commingle below. There is a crowd of people, chatting, praying, smoking, jesting and singing. There are the serious and solemn, to whom the day is a day of supplication, others who treat the whole thing as a huge joke and make it, the excuse for their rowdy pranks, and the beggars who are so shameless that they even interrupt a man who is saying the Amidah, in order to ask for alms.

(To be concluded in our next issue.)

It is sometimes easier to remember than to forget.

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ACROSS THE SEA.

LONDON POVERTY—HARSH IMMIGRATION LAW—I. T. OISTS MEET—STRAUS AND SULZBERGER SPEAK—FOREIGNERS NOT LIKED—A SCANDAL.

(From our own correspondent.)

London, Aug. 7, 1906.

"London, with all thy faults I love thee still." The contrasts between the greatest city in the Old World and the greatest city in the New World are noticeable in everything, and not always to the advantage of the former. One would have thought that as London is double the size of New York, and in the latter city there are eight times as many Jews as in the British metropolis, the foreign Jews should be in a better economic condition than those of the East Side of New York. But just the reverse! Unspeaking poverty is the London foreign Jews' lot. The people are very poor and do not cut any figure at all in the social economy of this great city. In every respect the New York Jews may bless their stars for living under the Stars and Stripes.

Why so many immigrants from Russia have a desire to come here, but are rejected in squads by the immigration officials, is a mystery to those who do not know the ways of the ticket agents on the Continent. Even those who have £5 (\$25) are frequently rejected and sent back should the government official at one of the twenty-two ports gazetted by the authorities consider the immigrant incapable of earning a living in Great Britain. Of course there are means of evading the stringent regulations, but how to do it is not generally known to those who make a first attempt to gain admittance. One way of evasion is to disembark at a port "not gazetted" and wherein immigration officer is not stationed. Another way is to come second class, as only steerage passengers are molested. Many who were sent back to Bremen and Hamburg recently have thus returned as second class passengers and are now enjoying the privilege of starving in London.

The East is very poor. Just as described by Zangwill, no sooner does a family raise itself a rung on the economic ladder than it migrates westward. There is wealth in the West.

Here is an illustration of the wealth of the Jews possessed of property in London. Of the thirty-three persons who died during the last twenty years leaving more than \$5,000,000 of property on which probate duty had to be paid in England, six were Jews:

- Baron Herman de Stern (aged 72), £3,544,978;
- Baron Alphonse de Rothschild (aged 71), £2,257,979;
- Baron Moritz Hirsch (aged 65), £5,000,000;
- Samuel Lewis (aged 63) moneylender, £2,572,658;
- Alfred Belt (aged 53), £2,000,000;
- Edward Steinkopf (aged 68), £1,247,022.

It means something to be a multi-millionaire in pounds sterling—which represents a quintuple amount in dollars. Besides the amounts mentioned were only of "property left England." What about property elsewhere? The Hirsch property in England thus amounted to \$25,000,000.

The classes are far apart, except on some very important occasion of a public meeting, when the elegantly dressed foreign Jews from the West mingle with their poor brethren. Such was the case on last Saturday evening at the mass meeting of the I. T. O. held in the great Assembly Hall under the presidency of Mr. Israel Zangwill, who wields great influence over the foreign population.

The gathering was notable, both for the very interesting display of fervid oratory of the highest patriotic order by men of eminence from many countries, and also for the enthusiasm displayed by the vast audience. Mr. Zangwill

promised positively that territory would be found somewhere for colonization, and he pleaded for patience and reliance.

The American speakers—Mr. Cyrus Sulzberger and the Hon. Oscar Strauss—received a great ovation. Mr. Sulzberger infused a tone of orthodoxy in his eloquent address which sounded very much of the sermonizing kind. He quoted Hebrew frequently and very cleverly worked on a text from the Haphtorah of the day—*נִלְמַד נִלְמַד עִמָּי*. It was very beautiful coming from an American Jew.

The Hon. Oscar Strauss was severely denunciatory of Russian methods of government and declared that a nation guilty of such barbarous conduct as Russia has been toward its Jewish population does not deserve to exist. Strong language for a diplomat who has twice represented the United States at Constantinople!

There was perfect harmony at the I. T. O. meeting. A more orderly gathering I have not seen anywhere. But that does not prove that the I. T. O. is going to reconcile the Zionists to its scheme. Considerable friction exists between the two organizations, and the disputes are often of an unedifying nature. Dr. Garter, the eminent Portuguese rabbi, figured the other day in an unseemly altercation on the public platform with Messrs. Cowen and Greenberg.

English Jews dislike public scandals, which do an immense amount of harm with the general public. A foreigner is not a persona grata with the English people, and even the anglicized Jews bearing foreign names have to suffer socially for the mistakes of those who do not understand the ways of the English people. Nobody would, for instance, be taunted in an American secular paper with not knowing the ways of the American people simply because he prints a letter on a question of morals above a foreign-sounding name. Such a case came under my notice in the Daily Telegraph this week. "He is a foreigner" is quite sufficient to settle an argument.

Scandals, however, do exist. The "Odeski case" is causing much comment in London Jewry. A man named Odeski charged Rev. A. E. Gordon, a *חזן* with having robbed a poor countryman of his of jewelry and silver worth over £1,000—\$5,000. The matter came up for investigation before the Beth Din. This Jewish tribunal exonerated Rev. Gordon. It was a false accusation. Nevertheless, the *חזן* was suspended for three months for "uttering words unworthy of a man in his position." The words alleged to have been used by Rev. Gordon were: "Ich habe alle East Ender Juden was cesbuldigen mich in der Erde." Friends of the Chazan consider he has been harshly treated. On the other hand the poor man Odeski had a most unpleasant experience. He was inveigled into a coffee house to beg for a meal and was then handed over to the police on a charge of begging, which is a crime in England. He was sentenced to one month's imprisonment, and when released from jail a charitable organization paid for his passage to Canada and he was spirited out of the country.

The whole affair is a very unpleasant story. It is such scandals as the Odeski case that drag the Jewish name through the mire. The remedy? More education, not only for the masses, but also for some of those who are permitted to call themselves "Reverend" and do not deserve any reverence.

MAURICE BRODZKY.

The Earthquake in Chile.

Although no authentic data is available, it is almost certain that there are Jews, both in Valparaiso and Santiago. According to the Jewish encyclopedia, Jews professed and secret settled in different sections of South America and changed their places of residence, according to the pressure of the Inquisition. At the beginning of the sixteenth century many new Christians drifted to Santiago, and as recently as 1852 Jews were not very friendly received in Chile. From 1614 to 1680 many Jews were burned at the stake for professing their religion of the modern history of the Jews in Chile. Nothing definite can be ascertained, although it is known that there are a large number of prosperous Jewish merchants in Santiago, mostly European.

In Santiago the chief jewelers are German Jews and one of the prominent dentists is a Danish Jew. At Valparaiso one of the leading merchants is Jacob Caro, an English Jew.

Jewish Centers Association.

A number of young ladies and gentlemen of the East Side, headed by Dr. M. J. Klein, Counsellor Israel Levine, Messrs. A. Seelenfreund, I. B. Edelstein and A. A. Mibelson, and the Misses Dora Levenson, M. Weiss and S. Mitchell, met on Thursday evening, 16th inst., at Centre No. 1, 272 East Houston street, to consider the proposal that they should form an auxiliary to the Jewish Centres Association.

There was a very large attendance, and after an address by Mr. Albert Lucas, the superintendent, which was most cordially received, a motion to form "The Young Ladies' and Young Gentlemen's Auxiliary No. 1" to the Jewish Centres Association was carried unanimously by a rising vote. Seventy members were enrolled and tenders of assistance in carrying on the work of the Centre were made by several of those present. Mr. Lucas asked for several embellishments of the rooms and for club leaders, etc. It was resolved to authorize the treasurer of the auxiliary to defray the cost of covering the floors with linoleum, which was ordered done at once.

The Misses S. Mitchell and A. Cohen volunteered to take charge of the sewing class, when Miss Annie Goldberg (also a volunteer worker) left town for her vacation.

Assemblymen Samuel Hoffman and Mr. Abraham Schlepper were interested visitors during the meeting, and made short addresses, commending the movement and joined the auxiliary.

The officers of the auxiliary are: Dr. M. J. Klein, president; the Misses Minnie Rottenberg, Dora Levenson and Sarah Mitchell, vice-presidents; S. Edelstein, treasurer; M. Weiss, recording secretary, and O. Edelstein, financial secretary.

The kindergarten is being regularly attended and the parents show their appreciation of the Jewish spirit that governs the instruction imparted by Miss Sarah Goldstone, who has charge of this important work, with children at their most susceptible age.

The sewing class grows in number and good work is already being shown. A class in Hebrew ritual singing, that will form the nucleus of the congregational singing at the children's Sabbath services has been started, under the leadership of Miss S. Klepper.

Tailors and Jewish Waiters May Strike.

Despite the refusal of the Brotherhood of Tailors to order a strike for an increase in wages, the pressers' branch of that union is preparing to go out, so Secretary Fein, of the United Hebrew Trades has announced.

Three thousand waiters on the East Side are getting ready for a general strike. The leaders of the Hebrew Waiters' Union, which is now a large and powerful organization, have decided that strict union conditions must be enforced in the hundreds of restaurants of the East Side and that the only way in which such conditions can be enforced is through a general strike, which will completely tie up all the restaurants.

Samuel Shaffer, secretary of the East Side Waiters' Union, states: "We are waiting for all of the union members to return from the mountain and seaside resorts in order that all union men may be in the city when the general strike movement begins. We have been preparing for the strike movement for many weeks past and our plans are now about mature."

THE MONTH OF ELLUL.

SOME STRAY THOUGHTS AND REFLECTIONS ON THE PASSING YEAR.

BY REV. B. H. ROSENGARD.

To the thoughtful and ever casual observer it will occur that of all months of the Hebrew calendar the present one is the least interesting and distinguished. It is, we will concede, devoid of historical associations and occurrences of national import.

In taking a retrospective glance we meet with no event to thrill the heart, exercise the mind or appeal to the imaginations, as worthy of perpetuation and a warm place in one's memory.

All this is easily conceded, although to the writer of these stray thoughts, in the privilege he now enjoys—due to the courtesy and hospitality of the editor—it would be a source of keen gratification to chronicle the numerous readers of this journal some historical happenings of a rousing and didactic nature.

When, however, these not inconsiderable shortcomings are freely conceded, it will be confessed, after some reflection, that Ellul has a singularity and an inherent distinction all its own.

The Jew is nothing if not impregnated with a religious spirit. The characteristic quality of our race is impulsiveness. The impulse dominating them in an especial degree is the powerful shaping of their life and career in the RELIGIOUS IDEA.

This susceptibility, or amenability, to the sway of religion had, from time immemorial, been the distinguishing trait of our race.

During periods of national aggrandizement and decay

כִּישׁוֹן וְחִזְרוּכְנֵי שָׁל עִמָּי
no interests, whatever be their sterling merits and value, were ever cherished by them; no earthly possession appealed to them for preservation save the Torah or, in other words, their imperishable religion. This has uniformly been their ruling passion and central ideal.

When Nero descended upon Jerusalem with his victorious legions, bent upon dismembering Judea, Rabbi Johanan ben Zacai ordered his dismayed community not to preserve or carry with them as objects worthy of perpetuation precious vessels or objects of arts. Nay, his ipse dixit was to cling to their faith with unabated affection and increasing tenacity.

His advice was, in that precarious hour of national trial and perplexity: Establish religious schools, continue to study your Heaven-ordained law with undiminished zeal. For therein lay your salvation and national safety, and by the power of this elixir of life, the might of the enemy will be shattered irrevocably.

This being the position of our people from time of yore, it is fair and consistent to argue that a national trait is ineradicable. History repeats itself.

The measure of Jewish prosperity is one real and tangible in proportion to the measure of their religious convictions, and the sincerity and single-mindedness characterizing their worship of the Most High.

This is THE national asset that must never be despised nor lightly treated.

These thoughts lead me to dwell upon this month of Ellul, which, its indistinction notwithstanding, is worthy of more than a passing notice.

Let us now for a brief moment descend from the realm of thought and fantasy to the more practical consideration. Let us imagine that as an army of loyal and convinced religionists, we are called upon to prepare for an examination most searching, for an investigation most rigid and thorough into the working of our soul and conscience during the cycle of the year now about to pass and enter into Ewigkeit.

Now the all-inspiring voice of God and of human conscience is now speaking to us in trumpet tones, urging us with an ever-recurring insistence: "Awake, ye slumberers; give an introspection into the condition of your soul. Let a noble discontent with the things that be urge you on to continued deeds of righteousness. Pursue patiently and diligently the ideal which is the true goal and destiny of mortal man."

This is the burden and mission, this is in very truth the direct message of this month, bearing—on its pinions—its oft-repeated admonition to the whole House of Israel.

Can such an imperative call be unheeded without positive and permanent jeopardy to our better selves and the degradation of the Divine spark within us?

To forewarn is to forearm is a never-falling maxim. In preparing during Ellul for

יָמֵי תְּשׁוּבָה

The awe-inspiring season now drawing upon us is the only effectual means of averting moral bankruptcy and thus rehabilitating ourselves in the eyes of our Maker. Some such considerations and fearless homethrusts must be made, and the baneful ostrich-like policy exposed in a vast community such as exists in the United States.

Will any thoughtful person, appreciating the logic of events argue that all is well; that there is peace where no true peace exists? The prosperity of our brethren in this heaven-favored land is amazing. Their growth in numbers, in wealth is unparalleled in all previous records of a given country, excepting the halcyon days of Spain and the glories of Palestine in pre-exilic periods.

But the disparity lies in this: In those two lands national prosperity went hand in hand with universal moral excellence. The RELIGIOUS IDEA was dominant and all-pervading.

Do moral excellence and the quest after the ideal prove the special traits here? Do these factors operate in the widely-scattered congregations of this great continent?

The Shofar continues to sound its shrill, effective notes; its monition cannot be doubted. But what effect has it upon us? Hankering after wealth, seeking to gratify the morbid senses and ingeniously devising means for the unlimited acquisition of the "all-mighty" dollar—all of which are of their very nature of no enduring merit, what reality is there in our feverish activity? Does our strenuousness erect for us spiritual pyramids? Do we achieve immortal fame by our phenomenal successes in the arena of finance?

Ellul is then a call to arms; it makes heroic endeavors to awaken in us an unfulfilling sense of our responsibilities. If our existence is to be real, tangible and charged with beneficence and utility to God and man we must be prepared, ere it is too late, (1) to undo the past, (2) to unlearn some of the pernicious doctrines we have imbibed, (3) to infuse a healthy atmosphere into our surroundings, (4) to retain and conserve all that is good and elevating in our religion, and (5) ever safeguard the sanctity of our home and hearth.

In making Judaism a REAL LIVING FORCE, influencing our words and deeds, drawing new inspirations from the past, discarding all weakness and moral taints within us and acting on the principle:

כָּל עֵץ יָדוּם דְּכָרִי הוֹרֵה חֲשׁוּבִים כְּעֵץ יָכָאֵל הוֹרֵם נִתְּנוּ מִסִּינַי

That the Sinaitic dispensation be regarded as perennially new, its message applying to the actualities of every day, we shall be truly prepared.

"Lives of great men all remind us We can make our lives sublime, And, departing, leave behind us Footprints in the sands of time."

Act—act in the living present; Heart within and God o'erhead.



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***AR MITZVAH.**

Mr. and Mrs. Chas. Corn request the pleasure of your company at the bar mitzvah of their son Julius at the Synagogue Adath Israel, of the Bronx, 168th street and Fulton avenue, on Saturday, August 25, 1906. At home, Sunday, August 26.

Mr. and Mrs. Dave Levy, 3 Walton avenue, beg to announce the bar mitzvah of their son Arthur, at the Temple Rudolph Shalom, Lexington avenue and Sixty-third street, on Saturday morning, September 1, at nine o'clock.

ENGAGEMENTS.

ALTMARK—DORMAN.—Mr. and Mrs. S. Dorman, of No. 102 West Eighty-fourth street, announce the engagement of their daughter Bertha to Mr. M. Chas. Altmark, of Walden, N. Y. Boston, Savannah and Chicago papers please copy.

COHN—BLUM.—Mrs. Holda Cohn, of No. 18 East 101st street, formerly of Springfield, Mass., announces the engagement of her daughter Belle to Mr. Paul Blum, Springfield, Mass. Vienna, Austria, papers please copy.

DANZIGER—BECKER.—Mr. and Mrs. Leopold Becker announce the engagement of their daughter Gertrude to Mr. Harry L. Danziger. At home Sunday, August 26, 3 to 6 p. m., 26 East 109th street. No cards.

FRIEDLANDER—ROMANN.—Mr. and Mrs. Salo Romann announce the engagement of their daughter Rhoda to Mr. Herman Friedlander, of Brooklyn. Reception on Sunday evening, September 2, at the Hermsstadt, 27 West 115th street. No cards.

KAUFMAN—NEWMAN.—Mr. Meier Newman, of 57 Thirteenth avenue, Newark, N. J., announces the engagement of his daughter Mae R. to Mr. Samuel R. Kaufman, of Jacksonville, Fla.

KOHN—QUITNER.—Mr. and Mrs. Morris Quitner announce the engagement of their daughter Bella to Mr. Hugo M. Kohn, of Manhattan. At home from 2 to 6 o'clock, Sunday, August 26, 372 Central avenue, Far Rockaway, N. Y.

LEVY—COHEN.—Mrs. Esther Cohen, of 31 West 112th street, announces the engagement of her daughter Frances to Mr. Ike Levy.

The vineyards of the Brotherhood are seventy years old, being the oldest in America; their product is the finest wine 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, white, sparkling Burgundy wine, the finest product of the vineyard.

MARRIAGES

JACOBS—SIMON.—The marriage of Miss Edith Jacobs to Mr. Jacob Simon, of Seattle, Washington, took place on Tuesday last at the residence of the bride's parents, 553 Lenox ave. The best man was Mr. William Simon, brother of the groom, of Ottawa, Canada. The bride was attended by her sister, Miss Jennie Jacobs, and Mrs. J. Livingston, sister of the groom. About seventy people were present, which were all relatives. The young couple will travel extensively prior to settling in Seattle, Washington, where the groom is established in business.

PERSONAL.

Mr. Sol. Barnett and his daughter, who were summering in the Catskills, have returned this week to their home on East 123d street. On their arrival a reception was given in their honor by a number of friends; the guests departing in the wee small hours of the morning.

OBITUARY.

Rev. Isaac Blumenthal.

Just as he was concluding his reading of the fortune of the week before the Congregation Aterres Israel, at 323 East Eighty-second street, on Saturday morning, the Rev. Isaac Blumenthal dropped dead. He was 70 years old.

In the absence of the regular pastor of the congregation, Rabbi M. Krauskopf, Joseph Taubenhau conducted the services, which were attended by about two hundred men and women. Rev. Mr. Blumenthal was interested in the confirmation of one of his pupils and attended on that account, sitting most of the time with the congregation.

Mr. Blumenthal had just been called up and was about to pronounce the blessing when he fell down dead.

Dr. F. Borsody, whose house is next door, was called in. He said Rabbi Blumenthal's death had been almost immediate and was due to heart disease.

The rabbi's son and wife, who live at 1830 Lexington avenue, were notified and had the body removed.

Rose Samuels.

Rose Samuels, the widow of Isaac Samuels, a former resident of the Eastern District for forty-five years, passed away Saturday at her home, 541 Monroe street, from summer complaint, with which she was seized Tuesday last. She was a native of Alsace Lorraine and was born Aug. 15, seventy-seven years ago. She was the wife of the first president of Congregation Achawat Achim, who died six years ago. For many years she had been identified with Hebrew benevolent work here and she was one of the oldest members of the Ladies' Society "Achawat Achim" and also a member of the "Hand in Hand." There survive the deceased three sons and two daughters, Leon, Emil and Charles, Mrs. Morris Reichert and Mrs. Gustave Strasburger, with the latter of whom of late years she had lived. The funeral services were held at the residence. After the reading of a prayer by Cantor A. Eisenberg, spoke Rabbi Dr. Spear, of Congregation Achawat Achim, who, in touching words, reviewed her life. As representative of Society Achawat Achim and Hand in Hand spoke Mrs. Well and Mrs. Feld-Blum.

Among the Zionists.

The "Maccabean" has received a letter from Mr. E. W. Lewin-Epstein, dated Hamburg, from which it is learned that while in Paris Mr. Lewin-Epstein met a delegation of Palestinians. He was with them for almost a week, and was told of the great developments now going on in the Holy Land. From all concerned Mr. Lewin-Epstein heard good news. Colonization and industry are rapidly and excellently growing. New forces, intelligent and active, are joining the Palestine population. Persons with capital are establishing themselves in the country. The wine cellars of Rishon L'Zion and Zichron Jacob were transferred to the Zionists' Association on July 1. The Colonists are now independent and manage their business for themselves.

While in Cologne Mr. Lewin-Epstein had a lengthy conversation with Herr David Wolffsohn, chairman of the Smaller Actions Committee. The matter of a branch of the Jewish Colonial Trust in New York was touched upon. Mr. Lewin-Epstein will attend the annual conference of the Larger Actions Committee, which will be held in Cologne on Aug. 23, and there he will present the new points advanced in favor of the New York branch. Mr. Lewin-Epstein is of the opinion that such a branch could do a profitable business with the sale of steamship tickets and loans on mortgages would also be very profitable. These views will be discussed at the annual conference.

For a Good Cause.

On Saturday evening, August 11, at the Grand View Hotel Theatre a professional concert and ball rendered by Mrs. S. Scharlin, president, for the benefit of the "Down Town Lying in Relief Society" of New York, proved a great success, over \$300 being the net profits. Mr. Sidney Scharlin supplied all of the acts, which performed gratis, all appearing advertised and many more.

Mr. and Mrs. Max Krackauer, of New York, presented a beautiful jardiniere and Mr. Jaffe a beautiful set of assorted spoons, which were raffled at the theatre. Tickets for the raffie were disposed by Mr. E. J. Silverberg and Mr. J. Leibowitz, which proved a great success, increasing the income greatly.

Montefiore Home.

Undoubtedly the happiest time enjoyed by the patients of Montefiore Home was the excursion tendered them by Mr. and Mrs. Jacob H. Schiff on Tuesday, August 14.

The day was exceptionally beautiful. A large barge with plenty of food and drink, a splendid grove to land at, all in all, made this an event to be pleasantly remembered by the patients of the Home.

The patients were up early to await the happy events of the day. They were transported by wagons to the barge at the 131st street pier. Mr. Adolph Hausmann, the genial superintendent, after seeing that all were safely carried over from the Home and that everything was in readiness, was the last to board. At 9 o'clock the boat was started at Mr. Hausmann's signal, and after a three hours' sail up the Hudson, a landing was made at Forest View Grove. Luncheon was served to all, after which dancing and different games and amusements were indulged in until 4 o'clock. The Hebrew Orphan Asylum Band, which supplied the music, cannot be amply compensated for their kindness.

The return trip was safely made and 7 o'clock saw every one safely lodged in the Home, garrulously relating their pleasures of the day.

Sincere thanks were tendered to Mr. and Mrs. Jacob H. Schiff for their generosity; also to the Hebrew Orphan Asylum Band. Too much praise cannot be given to Mr. Hausmann for the masterly manner in which he directed the outing and looked after every detail for the convenience and comfort of the patients. Dr. Bloomfield and Dr. Felberbaum were aboard, but fortunately no call had to be made upon their services.

Two Hundred and Fifty Jews Killed by Russian Soldiers.

LONDON, Friday, Aug. 17.—A Warsaw telegram to the Jewish Chronicle says: "After Thursday's disturbances, which the police quelled, 250 Hebrews were killed or wounded by the soldiery."

WANTED.

Cong. Knesseth Israel of Gloversville, N. Y.

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.

WANTED.—City salesmen; domestic canvassers. Good commissions and advances to the right men. Salary if successful. Experience unnecessary. References required. Address X. Y. Z., care Hebrew Standard.

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. Highest references and bond furnished. Address "SECRETARY," No. 128, Hebrew Standard.

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 secretarieships. Treasurer's reports compiled with greatest care. Highest references and bond furnished. Address "SECRETARY," No. 128, Hebrew Standard.

WANTED.—By Congregation Chosen Friends, a Shachrith 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 "E."

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will be in attendance at its present place of worship
NORTHWEST CORNER OF 120TH ST. AND SEVENTH AVE.,
for the purpose of
Renting Seats for the coming Holidays.
on the following dates:
SEPTEMBER 4TH, 5TH, 11TH, 12TH, 18TH AND 19TH,
AT EIGHT O'CLOCK, P. M.

At all other times from this date, application may be made to MR. E. KIRSCHBERG, Shamas, No. 30 West 128th street. Telephone, 3345 Harlem.
DANIEL P. HAYS,
President.

Congregation B'NAI JESHURUN
Madison Ave. & 65th St.
THE SYNAGOGUE WILL BE OPEN FOR THE
RENTAL OF SEATS
on
SUNDAYS, AUGUST 26TH,
SEPTEMBER 2D, 9TH AND 16TH,
FROM 9:30 A. M. TO 12:30 P. M.,
AND ON THE EVENINGS OF
SEPTEMBER 4, 5, 6, 10, 11, 12, 15, 17, 18
FROM 7:30 TO 9:30 P. M.

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Children's Page.

MORNING SONG.

BY SOLOMON IBN GABIROL.

SOLOMON IBN GABIROL, grammarian, philosopher, and poet, was born in Spain, in 1021, C.E. His classical style of verse replaced the language of the early *Psalms*, and brought the sacred poetry of the Spanish-Arabian Jews towards its perfection.

At the dawn I seek Thee, refuge and rock sublime,
Set my prayer before Thee in the morning,
And my prayer at eventime.
I before Thy greatness
Stand and am afraid:—
All my secret thoughts Thine eye beholdeth
Deep within my bosom laid.
And withal what is it
Heart and tongue can do?
What is this my strength, and what is even
This the spirit in me too?
But verily man's singing
May seem good to Thee:
So will I thank Thee, praising, while there dwelleth
Yet the breath of God in me.

Certain Laws and Injunctions.

Deuteronomy xvi.—xxi.

REPETITION and enforcement of sundry laws are given in this *Sedrah*. First as relating to that primary principle of the Jewish moral code—the justice which was to influence every action—instructions were again given for the appointment of officers whose duty it should be to hear and settle disputes, taking heed “neither to respect persons nor accept a gift.” “That which is altogether just shall thou follow,” Moses tells his congregation; we are not to be altogether generous nor altogether charitable, which, perhaps, would sound better: but “just,” which includes both—includes duties and claims to oneself, as well as duties and claims to those around us—includes right dealing toward enemies and strangers where justice is difficult, as much as toward our friends, where duty often takes the disguise of pleasure and requires no effort to practise.

No grove was to be planted, no image set up—the worship was to be kept absolutely pure, and the homage paid to the One True God was to differ, as widely in expression as in spirit, from the debased forms of heathen idolatry they saw around them.

To this day, you know no pictures or statues adorn the walls of our synagogues, “no likeness of anything in heaven above, or the earth beneath or the waters under the earth!” nothing to distract our thought from the contemplation of the Great Merciful Presence, Whom we must be content on earth to recognize in every good thought we think, in every noble aspiration we form, and to wait for the time when at “His right hand,

where there are pleasures for evermore,” we may, standing in that visible “Presence,” see all things plainly in that promised “fullness of light.”

The sacrifices, which were at that time permitted to form part of the worship, were to be always of animals without spot or blemish. We were to give of our best to the Giver of it all.

So the spirit of sacrifice, you see, can be kept up among us now, though the actual observance has passed away.

Obedience to the law, and to those who interpreted and administered it, was again enjoined; and it bears a rather suggestive meaning to us; to read that the sentence of death was passed on those who presumptuously and conceitedly took the law into their own hand, putting aside the decision of those whom, by right of position and wisdom, they were bound to obey.

Glancing at the future, and speaking prophetically of the time when they should be governed by kings, Moses gave advice and warning, which, had his words been remembered, would have saved many of the troubles that befell.

“When thou shalt get a king over thee,” he says, “let him write a copy of this law in a book; it shall be with him all the days of his life.” A wise and unfailing guide to enable him to fulfill the duties of his position.

It is very sadly we recall a long list of our kings who did not make the Law a daily lesson of their lives.

“He shall not greatly multiply to himself silver and gold,” Moses adds, knowing how soon the pursuit of wealth hurries men past good actions which they persuade themselves they have not leisure to perform now; putting off to some dim future time, an unselfish charitable act perhaps, for which, in that remote “bye and bye” they may sadly find the inclination, from long disuse, fails them, though the long leisure remains. Then the Lawgiver pronounces a solemn warning against believing in false prophets, which perhaps of all

the injunctions, produced the most lasting effects on his hearers.

The command concerning the cities of refuge was repeated, and for what class of offences they were designed was clearly explained.

Special care was taken lest a man might be unjustly accused by a malicious witness; so no punishment was to follow except on such evidences, from two witnesses, as should satisfy the officer of justice; and in case of perjury being proved, the false witness was to suffer the penalty which would have been inflicted on the person accused.

“So shalt thou put away evil among you,” Moses comments; and “so” in the ages that have followed, have other nations endeavoured in the like manner, “to put away evil.”

Our Law has been the text on which all moral and legal codes since have been framed.

Differences of climate and circumstances have induced changes and modifications; but the Law of Sinai has been, and always will be, the original God-given model, on which our faith rests as on a rock, and against which the waves of time beat, powerless to shake it.

Thoughtful considerate injunctions follow, which had a special application at the time they were given.

In the wars, which were then so frequent, certain classes were to be held exempt from serving in the army.

He who had “built a new house” or planted “a new vineyard,” and had not dedicated the one nor tasted the fruit of the other, was to return if so minded, from the camp, lest he “should die in battle, and another man eat of it.”

The man also who was happily betrothed, was free to remain at home and marry, lest, perhaps, after long years of waiting and hoping, he should be killed, with hopes and wishes never realized.

In a siege no wanton destruction of the enemy's trees was to be permitted—fruit trees, those good for food, were to be spared—an indirect way of showing how revolting in God's sight was any unnecessary harshness or mischief of any sort.

One can hardly understand how they could revolt against a God so wonderfully considerate and just.

The often repeated “Thou shalt serve Me,” “Thou shalt not turn aside after other gods,” one can scarcely imagine needful.

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Harry: “No uncle George; I have not got so far as that, but I keep an expense account!”

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SCHOOL ROOM HUMOR.

The other day a teacher in a Hebrew and Religion school was telling the story of Tisho B'Ab and, in order to test the knowledge of the children, asked one little boy of seven summers:

“Where is Jerusalem?”
For a moment the lad was non-plussed, but suddenly his face brightened and he replied;
“In New York, sir.”

On another occasion the same teacher was asked by one of his boys whether he knew every word in the Bible.

In reply he said: “What I don't know I shall ask of you my boy.”
“You might as well,” was the unexpected rejoinder.

What is higher and handsomer when the head is off? A pillow.

Why does an elephant never go visiting? Because he has to carry his trunk.

No one gets into trouble without his own help.

He that walks uprightly walks surely.

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FROM A LITTLE GIRL.

46 Henry St., New York City, Aug. 17, 1906.

To the Editor of the HEBREW STANDARD
DEAR SIR—I am a little girl eleven years of age. My present destiny seems quite dark. Clouds have arrived, but my strong believe I trust in the mercy of the only Father I have now—our mighty God.

I also say I trust in the nobleness of the human nature. In the majesty of its facilities, the fullness of its mercy, and the joy of its love. But the same time I fear people are getting tired with their kindness, therefore I inclose a prayer. I feel comfort with it because I am a little girl alone in the world. I trust you will publish “the prayer and letter,” to be an example for other little girls who are also orphans, and probably their life history is as tragic as mine. I am yours very respectfully,
ROSE SAMUELS.

P. S.—Mr. Editor, please, if you have some advise let me know. I will come to see you.

A PRAYER.

WRITTEN BY ROSE SAMUELS.
“Dear Father keep harm away from me,
And I will be so good to thee;
I will try to do the best it can be,
Dear Father take care of me.”

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Biblical Researches in Palestine.

IT is a noteworthy fact that Palestine, although the most important of the Bible lands, is comparatively virgin soil so far as biblical archaeological investigations are concerned. Although the Nile Valley for fully a century has been contributing, at least indirectly, to our knowledge of the Scriptures, and the cuneiform inscriptions, so abundantly distributed throughout the Euphrates and the Tigris countries, have for fifty years been a storehouse of rich biblical finds, Palestine itself has only in recent years, and that, too, grudgingly, been opened by the Turkish authorities to the investigation of the Western *avant* and specialist.

American scholars, under the leadership of Dr. Bliss, have done some good work between Jerusalem and Joppa; but the most systematic efforts in this direction have been made by the German Palestine Society, whose agents, Drs. Blankenhorn, Schumacher and Güthe, have been working chiefly in the immediate neighborhood of Jerusalem and in the Tell-el-Mutesellim, the ruins of the ancient Megiddo, on the historic plain of Jezreel. The *Zeitschrift* of this society, together with the special *Mitteilungen*, have in recent issues given a mass of new data concerning this last-mentioned field.

It was already known from literary sources that Megiddo had passed through a long and varied history reaching from 1450 to 600 Before Present Era, but no literary information could give any idea of the rich collection of finds that have been made here in recent years, beginning with the excavations undertaken so successfully about three years ago by Professor Selin, of the University of Vienna.

It has become more and more apparent that Megiddo is a second Troy, and, as in the case of the latter, its ruins show a series of layers or strata dating from different periods of the past and bearing the evidence of separate and distinct types of civilization. A historical development going back at least to 3000 Before Present Era is revealed. Upon the ruins of one period the next period erected its structures, only to give way, when these were again destroyed, to the work of a following period. Leaving out of consideration a few comparatively unimportant remnants of the Hellenic period, it is possible to distinguish eight different periods, one upon the other.

The ruins themselves cover a space 300 meters in length, 270 meters wide, these constituting a *tell* or artificial hill, composed entirely of the remnants of older periods, more than ten meters in height, and at some places fully twenty-two meters. Only by the financial aid of the Kaiser, who contributed 46,000 marks, and of other special friends, has the Palestine Society been able to make investigations of sufficient width and depth to give an adequate idea of the types of civilization represented by these various strata. In some cases all that could be done was to secure tantalizing data in reference to structures which cannot, for lack of funds be unearthed more fully. Among the latest finds is a palace that certainly dates back to the days of Solomon, yet only the outlines have been laid bare. It would take at least 100,000 marks to make anything like a satisfactory investigation of this rich archaeological field.

Only a small portion of the lower three strata, the eighth, seventh and sixth, has been unearthed, and here the most interesting discovery is the

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remains of an old city wall belonging to the seventh period. It is quite extensive, but its height is only 2.50 meters, while the width is 8.60 meters.

In the fifth stratum a number of skeletons were found of a kind that shows clearly that the people who inhabited Megiddo at this period were not Semites. The character of other finds, in particular some evidences of Egyptian engraving, and a reference to the name of King Sesostris I, points to a date about 2000 Before Present Era.

The fourth stratum evidently belongs to about the fifteenth pre-Christian century. The remains of a castle or citadel, and the type of architecture displayed, indicate the presence of a Semitic class of peoples. The same fact is indicated by large amphora and other utensils, among these being some used for the performance of sacrifices. Of these last a comparatively complete outfit was unearthed.

In this stratum, too, are found evidences of worship of Astarte, of *Massebâs* (or high places), and other features of heathen worship condemned in the Old Testament. The richest stratum is undoubtedly the third, which shows a large number of architectural remains, among them some that suggest the treasury house of Atrous in Mycenae. Here, too, full sacrificial equipments have been found with Egyptian ornamentation bearing the name of King Dhutmes III. (1450 Before Present Era.) Even the two latest strata as yet show but little evidences of Old Testament or Israelitish influence, although some utensils seem to bear Hebrew inscriptions.

As yet only a meagre collection of such inscriptions or other literary finds has been made. But the data secured has been of great value in elucidating the details of Old Testament history and archeology, and justify the hope that when once Palestine is fully opened to the Bible investigator the harvest of good things will be indeed phenomenal.

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NEW YORK, FRIDAY, AUGUST 24, 1906. ELLUL 3, 5666.

שופטים

Anti-Semitism Growing.

JEW-baiting bids fair to become quite fashionable in the "land of the free and the brave." Anti-Semitism is no longer an isolated case but it seems to be assuming larger dimensions every day.

The Philadelphia American reporting a strike riot in which a number of Jewish workers were concerned said:

Whenever the cry was raised, "There's a Jew; kill him!" and a crowd had set out in pursuit of a fleeing and harmless Hebrew, a detail of police was at hand to protect the victim of the mob's animosity.

The biggest disturbances of the evening occurred at the corner of Seventh street and Snyder avenue, where a throng of nearly 1,000 persons had collected to watch for trouble. Here a Jew delivered himself of a severe criticism of "scabs," and in a moment the mob was at him.

Down Seventh street the luckless Hebrew fled, pursued by a howling, screaming mob of men, women and children. Near Cantrell street he dodged into a house, only to be ordered out into the street again. Then the chase was resumed through Cantrell street into a yard, through a house, and finally to Snyder avenue again, where ten policemen stayed the fury of the pursuers.

Only by a liberal use of their clubs were the policemen enabled to keep the Jew from the clutches of the gang. James Schuler and William Liggins were arrested.

On Sunday last after attending service at "Our Lady of Grace Church" at Hoboken, N. J. a number of children rushed out of the sacred edifice shouting: "The Jews killed him, the Jews killed Christ."

The most scurrilous attack upon Jews it has been our duty to read for a long time past, is, however, an article published in the September number *The Mentor, Parish Record and League Bulletin of the Nativity Church, Brooklyn.* The rector of the church is the Rev. J. L. Belford, and his assistants are the Rev. J. J. Bennis, and the Rev. J. J. Kearney. Under the caption "Why the Jew is hated?" the editorial—for Father Belford admits having written it—levels the most shameful accusations against the Jewish people.

After stigmatizing Jews as "money getters" "absolutely unscrupulous" "irreligious," "coarse," "filthy," "arrogant," "grasping," "corrupted" "licentious," the article concludes:

We should learn from the Jew industry and providence, but above all we should learn to give our children the best we can afford in the way of education, intellectual and religious. We should not allow ourselves to be crowded out of high school and college. It were a crime to leave to what we may call the common enemy the learned profession. Who wants his children to be taught by Jewish teachers? Yet it does not require the gift of prophecy to say that unless things change in a few years our journals, our schools and our colleges will be in their hands.

We do not wish to foment hatred or to arouse bitterness. We hate persecution, and we condemn persecutors. We despise the cowardly brute who will abuse any one, Jew or Gentile, Heathen or Christian. We respect and esteem the many excellent Jews, who, as physicians, lawyers, merchants and neighbors, give us reason to hope for better things in the future. Yet we are not blind, and seeing what we do we know why the Jews bring contempt and hatred on themselves and on their race.

This lame effort to be fair-minded makes Father Belford's rabid attack all the more reprehensible. Only a fanatic, bigoted Anti-Semite can say:

Their very appearance is repulsive. They are gross and unclean. They range from the starved refugee from Russia, who is filthy, to the conceited merchant or banker, whose shapeless form is disgusting. They are a vain people. They love to display their power and the power of their money. In dress they are loud. In carriage they are aggressive. In language they are noisy and vulgar. Their presence is a detriment, not to say a curse to any neighborhood, any city, any nation. Witness their conduct in the street car, in the parks, at the schools. They are selfish and destructive—what they cannot use they seek to pre-empt or to ruin. A visit to the teeming East Side will convince any one, that they were why who confined the Jews to a certain quarter or Ghetto.

They are naturally money getters, and they are absolutely unscrupulous as to how they get it. The goods they sell will hardly bear inspection. Their contracts are apt to be snares for the unwary. Their word has almost no value. Their oath is no better than their word. In the courts their evidence is a travesty, and a Jew on a jury is not to be trusted. Their dishonesty in the matter of insurance, life or fire, is proverbial, and no one knows the damage to life and property that has been caused by Jews who burn houses for profit and destroy goods for gain.

The Jew lives by his wits, not by the sweat of his brow. He seems to be a sort of free lance, a man without a country. He recruits no army. He sails in no navy. He plants the red flag or works with or against government for gain. He is a national gamester. The race track and the gambling room are his mines. They tell us there are nearly 800,000 Jews in our city. How many are laborers or mechanics? The Jewish laborer or mechanic is as scarce as autumn leaves in the midst of the Atlantic.

Any one conversant with the history of the world, especially with the history of this country, will brand Father Belford's "assertions" as malicious lies. It is useless to refute the charges of the editor of the *Mentor*. We can only agree with a member of the congregation of the Nativity Church, who asserted that he was "disgusted with the article."

Any preacher and teacher of religion disseminating the views expressed in the *Mentor* is unworthy of his sacred calling. Only blind hatred and senseless jealousy could have dictated such an outrageous article. Why are the Jews hated? Because they are industrious, thrifty, patriotic, persevering and steadfast.

It will be a sad day for the U. S. when rabid anti-Semitism will have gained a strong foothold in this country, which has benefitted so much from the Jews who have been born here or who have found a new home from persecution in this land.

The Real Cause of Anti-Semitic Persecution.

Trenchant Reply by Prof. G. Deutsch to Prof. Goldwin Smith.



PROFESSOR G. DEUTSCH.

ly, does not make it really needy, for we criticised his article when it appeared, and we have always in every way attacked the anti-Semites. It is not likely that one who like myself has read the Hebrew Bible through before I was nine years old would be likely to have much anti-Semitic feeling. It is a very valuable article, and if it would have been shorter and not been in the form of a reply to Professor Smith I should have been glad to use it.

"Yours very truly,

WILLIAM HAYES WARD, Editor."

Prof. Deutsch now asks the Jewish Press of this country to publish his article and we gladly accord him the space. In his communication to the Jewish papers, Prof. Deutsch says:

"I first learned of the appearance of this article while I was attending the rabbinical convention held at Indianapolis in the first week of July, and as it requires more time to refute a falsehood than to utter it; for the one who makes the false statement does not go to the trouble of proving it, while the argument for the defense has to be—that is, at least, my habit—supported by facts, an earlier reply was impossible.

"I wrote the argument from the Jewish point of view, as the reader may judge, without any animosity or personal abuse and expected that the *Independent* would be glad to publish it, in order to prove that the paper is not identified with the ideas expressed by Goldwin Smith, but my expectation was too optimistic. One who reviles the Jews will always find a reader pious than one who attempts to defend them against calumny, as will be seen from the letter of the *Independent*. I, therefore, have to publish my reply to Goldwin Smith in the Jewish press, and hope that at least the readers will do their best to make this modest attempt of mine circulate in the non-Jewish world."

Prof. Goldwin Smith, in his article (*Independent*, June 21), entitled, "Is it Religious Persecution?" takes, in the light of recent events in Russia, his old stand, taken a quarter of a century ago, that the Jew was only himself to blame, if he is persecuted.

The committee appointed by the Duma to investigate the events in Bialystock, found, that during the two days of June 14 and 15, 82 Jews and 6 Christians had been killed, and 70 Jews and 12 Christians wounded. The government appointed another committee, which arrived at somewhat different results, finding that, instead of 6 Christians, 7 had been killed, while the Jews, killed, numbered, not 82, but 75. It may be stated right here, that the Duma report deserves preference, because the official record of the Jewish Cemetery shows, that on June 18, 78 bodies were buried in Bialystock.

This event is not isolated. Similar outrages have occurred now and then for the last three years. To quote the best known instance: In Odessa, during the four days, commencing October 31, 1905, 301 people were killed, and thousands wounded, and property to the amount of millions destroyed.

In the midst of peace, under the eyes of the officers of the law, both civil and military, some seventy people, amongst them, old men, women and infants, are killed, and a writer sits in his study, some four or five thousand miles away, and calmly tells an intelligent public, that the thing was not so bad, after all.

In the *Independent* of June 21, Prof. Goldwin Smith of Toronto, Can., in an article entitled "Is it Religious Persecution?" endeavored to explain away the Bialystock Massacre.

As might be expected Mr. Goldwin Smith gave expression to his anti-Semitic sentiments. Professor Deutsch thought it necessary to refute the falsehoods uttered by Prof. Goldwin Smith. He, therefore, sent an article in reply to the "Independent" which, however, was returned to him by the editor with the following explanation.

"New York, August 10, 1906.

"My Dear Sir,

"I am sorry to have to return to you this article in reply to one published some time ago by Goldwin Smith. I would like to print this article. It is an admirable one, but, in the first place, that was a good while ago, and in the second place, it is not our habit to publish articles attacking other contributors, again it is very long, and, finally, the record of *The Independent*, editorial-

ly, does not make it really needy, for we criticised his article when it appeared, and we have always in every way attacked the anti-Semites. It is not likely that one who like myself has read the Hebrew Bible through before I was nine years old would be likely to have much anti-Semitic feeling. It is a very valuable article, and if it would have been shorter and not been in the form of a reply to Professor Smith I should have been glad to use it.

"Yours very truly,

WILLIAM HAYES WARD, Editor."

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murdered people, they see others fleeing with the blood streaming down their faces, they hear the bell of the ambulance, which is carrying victims to the hospital, and the agonizing cries of those who are being kicked, clubbed or stabbed. Should any one wonder, that in the excitement of these moments, they believe the hundreds to be thousands? Or can any exaggeration add to the impression produced by the fact, that among the victims are infants, two years of age, or that a Cossack, just for the fun of the matter, grasped a five months' old child by the throat, and held it out in the air until it choked to death, just as naughty boys might do with a bird fallen from the nest. These are facts, which one can only deny, if he would declare the burning of Bruno and Huss, the hanging of Mary Fisher in Massachusetts; the execution of the Puritans in England, and the record of the Spanish Inquisition, a myth.

Goldwin Smith, however, claims that all these facts are not a religious persecution, although strangely enough, in one instance, which I shall illustrate later, he admits it, evidently, without being aware, that he has overthrown his theory. For the sake of systematically arranging the plea on the Jewish side, I shall divide Mr. Smith's statement according to three principles: The objections to the Jews from the economical, from the ethnological, and from the religious point of view, and, as we are living in a materialistic age, the economical side of the question shall be taken up first.

The Jews, according to Goldwin Smith, are a parasitic race, a tribe wandering all over the world for the purpose of gain. The metaphor is not very complimentary, as it suggests the vines, which kill the tree they live on, by their embrace. We will, however, not quarrel with Professor Smith on this account, as the expression is not his own, for it has been used by the late Edward von Hartman (*Das Judentum in Gegenwart und Zukunft*, Leipzig, 1885), and is, very likely, older still. If, however, we examine it critically, it will be impossible to give a definition of it. Why are the Jews parasites? They are traders, stock-jobbers, and in general, intermediaries in the economic life of the world. Granted for a moment that this be so, are they the only ones in this line? Are there no Christian merchants, shopkeepers, stock-jobbers, insurance and book agents, real estate and ship brokers, and any number of other people, who make a livelihood by bringing the buyer and seller together? The only answer that I can think of in this case, is, that the Jew practices his vocation unscrupulously and dishonestly, while the non-Jew is always filled with higher ideals. To such a statement no objection could be raised, because fairness and unfairness are terms which can not be proven by statistical records. But if we consult the statistics of criminality, it will become evident that the Jew shows, on an average, a higher morality than his Christian neighbors. Not wishing to burden this essay with cumbersome notes, I merely refer to the article, "Criminality of the Jews," in the *Jewish Encyclopedia*. Taking the matter up from the standpoint of personal experience, I might add that I attended recently a discussion on the subject of trusts, and one of the debaters, quoting his own business practices in favor of the trusts, answered the objection, raised from a moral point of view, with the plain words, "I am not in business for my health." I merely

Compared with this view, it is a small matter, when Professor Smith speaks of exaggerations of the persecutions, which the Jews of Russia have suffered. Suppose that in a city of half a million inhabitants, slaughtering was going on for four days. Frightened people flee from cellar to garret, from the roof of the house of a neighbor, down again into a cellar, out into an alley, and everywhere they meet the ghastly faces of cruelly

(For the Hebrew Standard.)

Side Lights.

BY ALEXANDER COHEN.

ask the reader whether he is convinced that such a statement could only have been made by a Jew, or whether the great magnates of finance, like Jay Gould, Russell Sage, J. D. Rockefeller, J. Pierpont Morgan, and all the great speculators, whose practices have been revealed by Thomas W. Lawson, have not been acting on this principle.

Merely to defend myself against error I wish to add, that I do not consider the work of a middleman parasitic. Jewish second-hand shopkeepers help to turn cast-off articles, valueless and burdensome to their present owner, into articles of value and usefulness. The junk dealer is not a criminal, and his business practices, even if they are somewhat sharp, do not justify anybody in choking that shopkeeper's baby to death, nor in performing the same act of kindness on his neighbor's child, who happens to recite his prayers in Hebrew. Further I do not believe that the publisher—in this line of business the Jews are almost totally unrepresented—is anything different from a middleman. I further do not believe at that a Jewish storekeeper in New York could do business on any different methods than those employed by John Wanamaker or Marshall Fields. Neither of these gentlemen are in business for their health, nor is the self-avowed object of Englishmen wandering all over the globe different from those which Golwin Smith charges to the Jews. The *Spectator* of July 14, 1906, says: "We (the British people) have in most of the dark regions commenced our work with the intention of securing gain."

The most important point, however, is, that it is absolutely false to say that the Jew is exclusively a middleman. This statement is so grossly false, that it cannot have been made out of ignorance. The New York papers of July 27, contain the report that Meyer Goldstein, a painter, fell from the scaffold, and was killed. The name, Meyer Goldstein, does not suggest Irish descent; still, this same Mr. Goldstein, who may have come from Bialystock, and might have been killed there by hooligans, if he had not previously gone to New York, is made responsible for the deeds, which the good natured Mujik had been goaded into doing. Or should Meyer Goldstein be the only one, amongst the 750,000 Jews of New York, who followed a manual trade, while the remaining 749,999 are sucking the blood of their Christian neighbors? Is it not a matter of public record that the workers in the sweatshops of London and the large cities of America, are to a great extent, Jews? Do we not know hundreds of thousands of Jews to be working in the tailor shops, in the shirt, cap and cloak-making trades, in the shoe factories, and the like? This fact is patent with anti-Semitic agitators. They often use it against Jewish immigration, as tending to the pauperization of the masses. Now, what is the Jew to do? If he makes money in business, he is ruining his neighbors by taking too much of their money. If he works in the shops at low wages, he is ruining them by not taking enough of their money. So is the old story of Lessing's Patriarch. "Thut, nichtes, der Jude wird verbrannt." Prof. Smith brings another argument from history. The Jew has always been a blood-sucker. He was a money-lender, serving the King, for the purpose of looting his dearly beloved subjects. I shall lay stress on the latter fact, proving from altogether unsuspected sources how little the Jew was to blame for such a condition.

(To be continued in our next issue.)

THE amusement places on the lower East Side increase as rapidly as its population. On traversing the streets east of the Bowery and south of Houston street, your attention will be arrested on almost every alternate block, by the glowing electric lights, the large posters and affiches of the vaudeville houses, music places, 5 cent theatres, roof garden amusements, variety shows, etc. These have all come into existence within the last five years. Eight or ten years ago, there were but two or three Yiddish theatres, on the stage of which were presented plays, written by men who had some literary ability, and performed by actors, who had possessed more or less artistic skill. But these new recreation centres, which were erected ostensibly for the purpose of affording cheap amusement to the poor people of that district, are but imitations—and very bad ones—of the popular English vaudeville houses, which are so abundant in this large metropolis.

The inside of these houses, makes a very unfavorable impression. On entering any one of these houses, on an evening when "performance is going on" one's attention is arrested by the strange and odious appearance of the house, stage and the audience. One sees before him a large, close hall, dimly lighted, ill-ventilated, the walls decorated with a few figures, which are more or less characteristic of the artistic taste that this house is supposed to represent. The seats, which are plain, movable kitchen chairs, are arranged in three or four rows, with hardly any vacant space between them, all of them are on the same level, so that the occupants of those seats, at the entrance, not only do not hear, but do not even see what is going on, on the stage, which is usually at the other end of the hall. The prices vary from fifteen cents to half a dollar, according as the seats are nearer or farther away from the stage; but those prices may be raised on any evening or at any time during the same evening, when the proprietor sees it fit to do so. The men, women and children that constitute the audience, make themselves very comfortable over there, and feel very much at home. The men are sitting in their undershirts with their sleeves turned up, and their faces unwashed, apparently coming over there straight from the shop. They are chewing, eating, smoking, shouting, moving their chairs and applauding the stars that appear on the stage. The women's attire is by no means better than that of the men. They appear there in their kitchen dress, the hair dishevelled, without hats, and with their crying babes and sucklings in their laps. They, too, are busying themselves, with sipping lemonade through a straw, eating fruits, candies and pea-nuts, chatting and quarrelling with their neighbors, scolding their husbands, or cursing the little ones, that annoy them very frequently.

The actors—if they may be called so—are utterly destitute of any artistic talent. They are either gallery patriots, or former frequent visitors of theatres, who by pull succeeded in getting behind the footlights, rendering in exchange some services such as that of removing the furniture from off the stage between acts, or acting in the capacity of supers to fill up the stage whenever

the play so required it. They are by trade, shoemakers, tailors or tinkers, many of whom work at their various trades in the day time, but they have become permeated with the artistic spirit, so that many of them have made the stage the aim of their lives. These performers have made it their sole purpose, to gain popularity and call out the applause of the audience. The means they employ, in order to obtain the above, are various, and frequently meet with great success. Foul jokes, cynic remarks, indecent language that would make even a hooligan blush, or a Cossack turn away his face, songs that arouse the animal spirits, and awaken the low passions, acts of different kinds, that stir up licentiousness and excite debased feelings, all these are employed in order to become a vaudeville star, and keeps the audience in a constant uproar of laughter. And these houses are allowed to go on without even being criticized severely enough so as to eliminate those evils, to uproot vice of any kind and to obviate anything that tends to the demoralization of the people. It is true, that the East side amusement places, are by no means in a worse condition than some of the places in other parts of this city, and perhaps a good deal better, but we must remember that the people that inhabit that quarter have had a higher moral standing in the community than the people in any other district, so that the aspect the amusement places are now assuming, may become detrimental to their good reputation.

Besides, these places could be made instruments by which good moral conduct, decent behavior, respect for all that is holy and sacred to our people, should be taught, and rather than to be nests of vice, as they are bound to become, if they are not checked in their present course. They should be real recreation centres, in the full sense of the term, so that many decent people may not hesitate to spend there a pleasant hour.

(For the Hebrew Standard.)

A Traveller's Causerie.

KARLSBAD.

Karlsbad, Aug. 8th. 1905

KARLSBAD is a wonderful old place, old and yet so new, too, for it contains the elements of the middle ages, and the electric lights, and elevators of to-day. On its beautiful hillsides one finds tablets placed there in memory of some sweet-tongued poet whose songs immortalized the place, whose praises they sing, and yet the noble modern churches and beautiful synagogues, praise God on high for his blessings to the present generation, during whose day they have been erected.

The city is growing rapidly. Its history, romantic, and full of charming traditions, most of your readers probably know. The mighty monarch Carl 4th, and his courtiers were hunting the noble stag in this vicinity, when suddenly they heard the pitous whining of the dogs. They find their faithful companions of the chase in a gorge, in the midst of hot, bubbling water. The stag is forgotten, the huntsmen gaze with astonishment upon the marvelous scenes. Driven upwards out of the rocky soil rises, bubbling and boiling, enveloped

in clouds of steam, a mighty flow of water.

This was supposed to have been in about 1370. Today, over six centuries later, the spot where Karl found renewed health and vigor has become the leading health resort of the world, the Mecca and Medina of the fifty or sixty thousand seekers after health and diversion.

The value of real estate increases as rapidly here as it does in our city. And is it any wonder that it is so? Imagine, if you can, the gaiety and brilliancy of Saratoga during its racing days, combined with the sweet sylvan glades and pine forests of Lakewood. Recall the beautiful shops and art stores of Atlantic City along its famous board-walk, inhale again the pure mountain air of the Adirondacks or Catskills, and then endeavor to add to all this the rare charm of a spot peopled with the elite of the world, representing the wealth and beauty of almost every land under the sun, and you have Karlsbad.

But it is not the pleasures alone nor even its natural beauties that bring the thousands of visitors here annually. It is the grim fear of sickness, yes, even of death, that spurs on the bed-ridden sufferer, as well as the slightly ill. And what a life they lead, the real Karlsbad invalids, among whom can be reckoned the great as well as the humble, the old, the young, the fairest maid, the crippled toothless dame. They rise very early, and drink their waters faithfully, just as many glasses and of whatever brunnen their doctors order.

The "Molken" (Goats' milk) is generally the first course in this strange bill of fare. Then they take their places down at the very end of the long low line, and start upon their pilgrimage towards the Muehlbrunn which in about twenty minutes they reach, and get their first "becher" of this water for which all virtues are claimed. Their glasses emptied the same performance is repeated until the requisite number of glasses are drunk, when they betake themselves to the boiling "Sprudel" whose waters are the most powerful of any. After a little rest a light breakfast is consumed in some near-by garden restaurant.

And now begins the real business of the day—the baths. Be they Moorbad or Sprudel, Kohlensaure (carbonic gas) or the cold water treatment, each and every one has its devoted adherents. The list of diseases treated, and apparently benefited by the waters and baths, reads like a page out of a medical review.

Noticeable among the many nations represented, are the numbers of Poles and Russians who remain here month after month. These wanderers fear to return to their ill fated land where all is terror and uncertainty. The Jews among them, some extremely poor and gratefully taking advantage of the free baths and exemption from "Kur-tax" are very old-fashioned and orthodox.

Rich and poor alike wear the long

FOWNES' GLOVES are the best

back kittles, the flowing hair and beard, and the long side curls. Their large high hats of fur are worn alike in cold or sweltering weather. They bear on their faces the stamp of great intellect, great suffering and sadness, yet of great courage and hope. May their dreams for the "Glory of Israel" and the "Freedom of Russia" be realized in our day and generation.

Apart from the serious life depicted above, there is a social and brilliant atmosphere in which revel the casual visitors, the sight-seeing tourists and the moneyed aristocrat whose one and chief aim is pleasure and adventure. They fill the cafes and restaurants, empty the stores of their choicest treasures; grace the promenade and "Corso," sample the vintage in underground wine cellar, race along in their automobiles, dance in the "Curbhaus" and flirt most openly on the "Goetheweg." The women, especially the Poles and Russians, are gorgeously beautiful with their magnificent forms, sparkling black eyes, heavy dark hair and brows. After all this voluptuousness and luxury the pure noble beauty of the American woman comes like a breath of salt sea air, after the midday heat of a July day.

And on the other hand the men cannot compare in stature, in looks nor in that stamp of honorable manhood which our American bears so proudly, yet so unconsciously upon him.

Germany and Austria have exceeded my expectations, and we Americans can learn much from these countries as to the joys of simple living and high thinking, as well as in the realms of artistic city architecture, home decoration, cleanliness and comfort. America exceeds all other lands in those very things which the earnest thinkers most deeply deplores, namely, in the fierce struggle for wealth, in the hurry and worry of business competition and yet—America is the home of "Freedom and Liberty." Never do we understand fully what these are, until we live in a land where they are not.

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IT'S ALL IN THE SHREDS!

Maspeth Synagogue Dedicated.

With impressive ceremonies Congregation Ohav Sholom Anshei, of Maspeth, dedicated Sunday of last week the building which is to be its synagogue. The new Jewish house of worship, on Perry street, near Clermont avenue, was formerly a Methodist church.

The Congregation Ohav Sholom was organized in the spring of 1905, and met temporarily in a hall on Grand street, near Columbia avenue. The rabbi is the Rev. Israel Wittenberg.

The formal opening of the synagogue was made before an assemblage of nearly 2,000 people. The congregation, with the rabbi in the lead, marched through the streets from its old synagogue to the new, several of them carrying American flags and sacred emblems.

Mark Jacobs, vice-president of the congregation, who acted as chairman, standing on the steps, then made an address, describing to the assemblage the history of the Ohav Sholom Anshei. He introduced as the next speaker Judge George W. Gibbons, of the Eighth District Municipal Court, Manhattan.

The judge congratulated the congregation on its success, and said he was glad to see that the emblem of freedom, the American flag, was so conspicuously in evidence. He paid a tribute to the Jews as American citizens, saying that he had always found them peace loving and patriotic. Another speaker, introduced as "one of our neighbors," was George S. Jervis, of Maspeth.

After a hymn had been sung, in Hebrew, by a chorus of boys led by Rabbi Wittenberg, the formal opening of the door of the synagogue was accomplished by the president of the congregation, Ignatz Klein.

After the ceremonials all partook of a feast, which lasted well into the early hours Monday morning.

The Committee of Arrangements of the ceremonies consisted of Mark Jacobs, Henry Friedland, David Marcus, Jacob Seelen, Jacob Fine and Morris Sperber. The inside service was under the direction of Cantor K. Solomon, of the Synagogue Ohav Sholom Beth Aaron, of Brooklyn.

Did Dreyfus Ask a Pardon?

The question whether Dreyfus asked for a pardon or not after the Rennes court martial on September 9, 1889, is still being discussed by several Paris papers, notably the anti-Semitic ones.

General Le Marquis de Galliffet, who was Minister of War at the time, declines to be interviewed, and La Libre Parole, Dumont's sheet, and L'Intransigeant have taken his silence to indicate that Dreyfus did actually ask for the pardon accorded him. This is a mistake. The pardon was drawn up by General de Galliffet himself subsequently to a request for pardon also drawn up by him, and General de Galliffet is on record as having so stated. In his evidence before the Cour de Cassation he said:

"I was in agreement with M. Waldeck-Rousseau [the Premier], who was good enough to help me to draw up the terms of the request for pardon. I am, therefore, responsible for that request for pardon, which emanates from me. . . . I assume the full responsibility for the initiative. . . . I do not pretend that I invented the idea, but I was in complete agreement immediately. While M. Waldeck-Rousseau helped me considerably in the wording of the request, I never underwent any constraint, and it was in accordance with my own will that the appeal for pardon was put in, and without any request on the part of Dreyfus."

Supplementarily to this the writer is enabled to add a rather interesting note. When General de Galliffet was asked to accept the Portfollo of War he, like nearly all army men, believed in the guilt of Dreyfus. He wrote to Colonel Talbot, now general, who had been the British Military Attache in Paris during 1894-1895. Talbot replied as follows: "I know nothing of Captain Dreyfus—never heard his name until I saw it in the papers after his arrest. Were you to ask me about Esterhazy, however, I could enlighten you, for when we attaches desired a document which was particularly hard to procure Esterhazy always furnished it to us for a few hundred francs."

Rabbi Landau Elected.

At a meeting of the Board of Trustees of the Adath Jeshurun Congregation, Seventh street and Columbia avenue, Philadelphia, Pa., held on Monday, the Rev. Dr. J. H. Landau, of Boston, formerly of Sydney, Australia, was chosen rabbi to succeed the Rev. Dr. B. C. Ehrenreich, who left for Montgomery, Ala.



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RINTELS, DAVID WALLACE.—In pursuance of an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against David Wallace Rintels, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber at their place of transacting business, Room 1001, No. 299 Broadway, in the City of New York, on or before the 27th day of February next.
Dated New York, the 20th day of August, 1906.
ETTA B. RINTELS, EMANUEL N. CAMPE, administrators.

WM. VICTOR GOLDBERG, attorney for administrators, 299 Broadway, Manhattan, New York City.

STEINHART, AMELIA.—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 Amelia Steinhart, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber at his place of transacting business, Room 1001, No. 299 Broadway, in the City of New York, on or before the 27th day of February next.
Dated New York, the 20th day of August, 1906.
OTIS V. EBERT, executor.

HOLLS WAGNER & BURGHARD, attorneys for executor, Office and postoffice address, 63 Park Row, Borough of Manhattan, New York City.

BORMAN, FREDERICKA.—Twoogor, Fredericka, also known as Fredericka Borman.—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 Fredericka Twoogor, also known as Fredericka Borman, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber at his place of transacting business, Office of Emanuel I. Silberstein, No. 63 Park Row, Borough of Manhattan, in the City of New York, on or before the 27th day of February next.
Dated New York, August 20, 1906.
JACOB A. BORMAN, administrator.

EMANUEL I. SILBERSTEIN, attorney for administrator, 63 Park Row, Borough of Manhattan, City of New York.

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

Beethoven 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 Warschavsky, 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.

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EASIEST SHOE ON EARTH.

Cold, Wet Feet. Warm, Dry Feet.
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Spring Styles now ready
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ARTHUR G. HOLLAND, Sole Agent.

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

Beethoven 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 Warschavsky, 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.

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

Beethoven 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 Warschavsky, 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.

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

Beethoven 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 Warschavsky, 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.

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

Beethoven 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 Warschavsky, 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.

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Wedding Outfits a Specialty

NEW YORK SUPREME COURT, NEW YORK COUNTY, AMENDED SUMMONS, ACTION NO. 6.

Beethoven 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 Warschavsky, 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.

NEW YORK SUPREME COURT, NEW YORK COUNTY, AMENDED SUMMONS, ACTION NO. 7.

Beethoven 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 Warschavsky, 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.

NEW YORK SUPREME COURT, NEW YORK COUNTY, AMENDED SUMMONS, ACTION NO. 8.

Beethoven 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 Warschavsky, 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.

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Good Work Guaranteed
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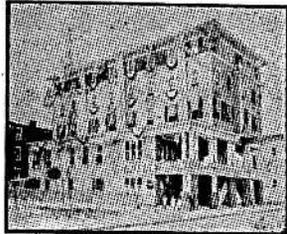
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For Catskill and Catskill Mountain Points, Hudson and the Berkshires, Coziesick and way landings. Steamers leave every week day: Pier 43, N. R. 6 P. M., and West 129th St., T. P. M.
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Connections—Catskill Mountain, Boston & Albany, and Albany & Hudson Railroads.
Special trains for Calvee, Palenville, Otis Summit, Haines Corners and Tannersville.
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First class accommodations. The services of a first class Hungarian cook have been secured. Its well-conducted cuisine for the past 16 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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Heart of the Catskills.

An Altitude of over 2,000 Feet.

The most attractive and accessible Summer Resort in the Catskills, pleasantly situated, only two minutes' walk from telegraph and postoffice; Electric Lights; Sanitary Plumbing; terms reasonable. For particulars address

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Through trains from New York to Tannersville.

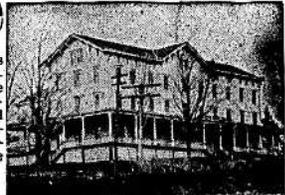
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THE MOUNTAIN SUMMIT HOUSE has been thoroughly renovated and elegantly decorated, electric lights and electric bell service in every room. Rooms en suite, with or without baths, bowling alleys, tennis; orchestral music evenings. Location the highest in Tannersville. Superb scenery. Everything modern. Dietary laws strictly observed. Write for booklet.

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Less than four hours distant from New York City. Affords a delightful Summer home, accommodating more than two hundred guests. It is an ideal place for rest and comfort; truly the Family Hotel of the Catskill Mountains. The Blythewood is a four-story hotel, with large, airy rooms. The house has been renovated and electric heating system installed. Its large parlors, sun room and well conducted cuisine have made it widely known and deservedly popular. Town reservoir, unlimited water supply throughout the building. Well appointed livery, stages to all trains and accommodations for outing parties of every kind. The Blythewood is close to all points of interest. Bowling Alley, Western Union, Telegraph Office on premises; also Long Distance Telephone. Now open. Special rates in month of June and September.
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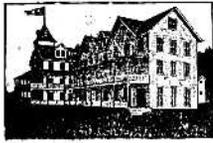
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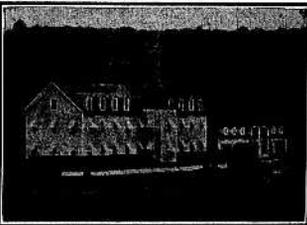
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Highest point in Sullivan County. Unobstructed view 75 miles in all directions. All modern improvements. Orchestra. Tennis, Croquet, Billiards, Dancing, Spring Water. Terms: \$10 to \$20, one in a room; \$18 to \$30, two in a room. Booklets and further information of **EDWARD LANG, Manager.**

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Large airy rooms, beautifully furnished; spacious lawns for tennis and other 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 7th St.; O. Langgarten, 300 Grand St., tel. 2397 Orchard, or direct.**

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Prescriptions accurately compounded.

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Capacity, 300; strictly Kosher; modern improvements; delightful location; spring water, electric lights, bowling alleys, bathing, all amusements. Terms, apply to **ABRAHAM GUESTS met at Catskill Junction.**

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HUNTER, N. Y. AND TANNERSVILLE, N. Y.
Prescriptions a Specialty. Soda. Cigars. Candy. Fancy Goods.

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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 at 7:44 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 an application list of boarding houses located in the Catskills.
PURCHASE TICKETS VIA CATSKILL.

SHARON SPRINGS.

SHARON SPRINGS.

THE SHARON HOUSE

Sharon Springs, N. Y.

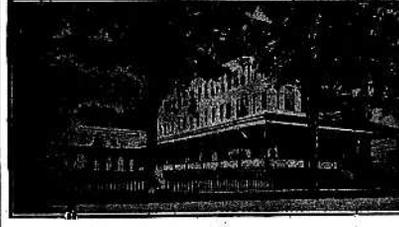


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Located in the most beautiful, healthiest part of New York State, 1,200 feet above the sea, near the famous Sulphur and Magnesia Springs for sufferers from rheumatism, and other blood and nervous diseases. Light and well-ventilated rooms, gas, water and sanitary plumbing. Concerts daily.
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JOTTINGS.

Rabbi J. Friedlander, of Beaumont, Tex., has accepted a call from Waco, Tex.

The Rev. L. B. Michaelson, of the Benjamin Religious and Sabbath School of the Boys' Club, has been elected rabbi of Temple B'nai Shalom, Brooklyn.

Judge Otto J. Kraemer, of Portland, Oregon, has been appointed by Dean C. U. Gantebien lecturer on Justice Court Practice in the law school of the University of Oregon.

Rabbi Alexander Lyons, of Brooklyn, delivered an address, "The World in Which We Live," at Chautauqua, now in session at Terre Haute, Ind. The lecture was well received by the large audience present.

Rabbi D. Klein, who resigned from Congregation B'nai Israel, Columbus, O., has become the rabbi of a new congregation called Beth El, which has been formed by a number of members of B'nai Israel who left together with him.

The executive of the Vienna Jewish community has addressed a strongly worded appeal to Count Goluchowski, the Austro-Hungarian minister of foreign affairs, asking him to bring about an international agreement and common diplomatic action for the protection of their co-religionists in Russia. Count Goluchowski has not yet replied to the appeal.

Rabbi Jacob H. Kaplan, of Congregation Albert, Albuquerque, N. Mex., has received the degree of Doctor of Philosophy, the subject of his thesis being, "The Psychology of Prophecy." The latter will soon be published in a leading psychological magazine and later in book form. Dr. Kaplan has also been appointed State corresponding secretary for New Mexico for the National Conference of Charities and Correction.

Sir Wilfrid Laurier, when in Montreal last week, approved of a scheme which was placed before him regarding the emigration to Canada from Russia and other European countries of Jewish farmers.

The premier, when interviewed by Mr. Joseph Miller, who, with a strong committee of Jewish citizens, has the matter in hand, was favorably impressed with the idea, and, speaking to the delegation, said that he was in favor of

having good and reliable Jewish farmers brought over to Canada, where they could settle on lands, possibly together in one colony, in the new provinces.

"The Dominion is large enough," said the premier, "for all those who wish to work, and if the Jews of Russia wish to make this country their home, let them do so, for I believe they will ultimately make good citizens when once they become acquainted with the habits and customs of the country."

Mr. Miller, in speaking of the interview held with Sir Wilfrid Laurier, said that a movement is on foot in Montreal to bring out to the Dominion Jewish farmers, and settle them in the Canadian West.

The Jews of Topeka, Kan., to the number of slightly more than thirty, have organized themselves into the Jewish Educational and Benevolent Association. **El Ullamer** is president of the organization, **Sam Barnum**, vice-president, **Louis Friedberg**, secretary, and **M. Snattinger**, treasurer.

The purpose of the organization is set forth in its name. It will be purely educational and benevolent and free from politics or sectarianism. There are about thirty-five Jewish families in Topeka and the heads of these families, with but one or two exceptions, are members of the society which was organized one week ago last Sunday. A hall for the meetings of the organization has been engaged on Sixth street between Jackson and Van Buren streets.

The education of the children will form an important part of the work of the society. This will not conflict with their education in the public schools. Rather the end aimed at is to aid in the work of the public schools and to cultivate an interest in literature and history. These subjects will be largely of the Jewish race but the instruction will be in English. The children's classes will meet twice a week, probably Wednesday afternoons and Sundays. A competent teacher will be obtained for this branch of the work. Jewish immigrants coming here will also be taught to read and write English in connection with this school and will be educated in the principles of the government of the United States.

A course of lectures of an instructive and entertaining nature will be arranged. These will be held probably once a week. The society will also take care of any poor Jews who may come to Topeka and who would otherwise be a charge upon society in general.

A Week's News of Interest.

A Day of Fasting.

In accordance with the desire expressed by a number of Russian, Palestine and American rabbis Tuesday was observed as a special day of fasting. Special prayers were offered praying for Divine intercession on behalf of our persecuted brethren in Russia.

Orphans' Outing.

The Hebrew Sheltering Guardian Society Orphan Asylum held its annual outing in Central Park on Monday. The children, accompanied by their instructors, visited the Museums of Art and Natural History, the Botanical Gardens and the Zoo. Dinner was served to the youngsters at the Arsenal restaurant, and in the afternoon the band, composed of fifty boys belonging to the institution, played on the Mall. Commissioner Herrman and other Park and city officials attended the musical exercises.

\$100,000 to I. T. O.

Joseph Fels, of Philadelphia, Pa., has offered \$100,000 to the International Council of the Jewish Territorial Association as a contribution for an Ito settlement, provided it be founded on the principal of land nationalization. This offer was submitted at a meeting of the International Committee in London last week, when it was referred to the Executive Committee, the council unanimously expressing its thanks and appreciation of the offer.

Young Men's Hebrew Association.

Active preparations are being made for the coming season's work. The evening classes will open on Sept. 10. The classes are open to all young men of good character. Enrollment is now going on. The following subjects will be taught: Book-keeping, commercial arithmetic, stenography and typewriting, mechanical drawing, elocution, penmanship and correspondence, Spanish, German, French, Hebrew, Jewish history. Services will be held in the auditorium on the Holy Days.

Hebrew Sheltering Guardian Asylum.

A checker contest between boys of the Hebrew Sheltering Guardian Society and those of the Hebrew Orphan Asylum occurred at the latter institution Saturday evening, Aug. 11, the H. S. G. S. players winning with a score of 33 to 5.

A chess tournament between boys of the two institutions was held on the following evening, Aug. 12, at the Hebrew Sheltering Guardian Society Asylum, when the H. O. A. boys were again defeated with a score of 10 to 0. A debating contest is to be arranged for the near future between the two homes.

North American Society for the Indigent Jews of Jerusalem.

This society has, for the past fifty years or more, forwarded its income to a proper agency for distributing the same among the suffering Jewish poor in Jerusalem. All of the income is thus expended. Its funds are invested on bonds secured by mortgages on lands of the City of New York. It would gladly take charge of your contributions and have the same properly applied to deserving poor in Jerusalem. Please send checks to the order of the Society to the Treasurer, 52 William street, New York City.

Hilsner Another Dreyfus.

Austria has a Dreyfus case of its own, though he stands on a more humble rung of the social ladder. He is a Jewish working man named Hilsner, says the London Globe, and was twice condemned to death by the Bohemian Assize courts, once on trial and once on appeal, for the murder of a young Christian woman named Hraza, near Polna, in Bohemia. The crime was discovered seven years ago on Holy Thursday—and amid terrible popular excitement, aroused by the senseless clamor that the murder had been committed for Jewish ritual purposes, the accused was condemned but was afterward reprieved. A medical man in small practice at Weidnolze, near Prague, Dr. Bulowa, lost everything he had in the world and died in poverty in his struggle to prove Hilsner's innocence. Acting on materials compiled by him Max Nordau, in the Neue Freie Presse, of Vienna, now makes an urgent appeal for a revision of the case of Hilsner, whom he styles a "Dreyfus in humble life."

Jews Demand Solid Books.

Next to professed scientists the persons who keep most closely in touch with scientific publications are the patrons of the Public Library branches where the Jewish element predominates. These indefatigable students watch the publishers' notes eagerly and as soon as the forthcoming publication of a work of interest is announced they leave a reserve call for it at the library. Sometimes several weeks elapse before the book is ready for circulation and by that time there may be a dozen calls registered against it.—From the New York Press.

Rabbi an Inventor.

Rev. Max S. Moll, assistant rabbi of Berith Kodesh Temple, Rochester, N. Y., has invented a little device which he believes will appeal to all lovers of books and book bindings.

The patent consists of a strip of cloth or leather, of the same color and material as that with which the book is bound; the strip passes around the back of the binding loosely, so as to form a loop large enough to accommodate one's fingers, and enters the covers of the volume through tiny slits cut at each side of the back. The strip is glued inside the covers, to which no apparent damage is done to the binding. The object of the contrivance is to facilitate the removal of volumes from closely packed shelves.

Assistant Rabbi Chosen.

Rabbi Isaac Landman, of Cincinnati, O., a recent graduate of the Hebrew Union College, has been elected assistant rabbi of the Broad Street Temple, Philadelphia, succeeding Rabbi Eli Mayer, of Paterson, N. J.

Rabbi Landman is a son of Dr. Louis Landman, of Cincinnati, and although only twenty-five years of age, has done some notable work in the Jewish congregational field.

He was born in Russia and came to this country in the fall of 1891. He was educated in the Cincinnati public schools and holds a B. A. degree from the University of Cincinnati.

The new rabbi is expected to take up his duties in Keneseth Israel about September 1.

Another Jewish Will.

The will of Isaac Glazier, the value of whose estate is said to be "over \$10,000," was filed in the office of the Surrogate on Tuesday. The testator leaves \$2,500 each to the Mount Sinai Hospital, the Hebrew Technical Institute, the Montefiore Home for Chronic Invalids, the Hebrew Benevolent and Orphan Society, the Home for Aged and Infirm Hebrews, and the Hebrew Educational Alliance.

He directs that \$25,000 be devoted to charitable and benevolent institutions besides, of which \$15,000 will go to institutions in San Francisco, \$5,000 to institutions in Frankfurt-on-the-Main, Germany, and \$5,000 to a Hebrew congregation in Pilsen, Germany. After the death of his wife, Bertha Glazier, \$100,000 is to be set apart, to be known as the Isaac and Bertha Glazier Fund, the income of which is to be used for the assistance of needy Hebrews. The residue of the estate is left to Mrs. Glazier, with the exception of several bequests of a minor character to his relatives.

Mr. Glazier died at Frankfurt-on-the-Main on June 25. He had lived in Germany for the last fifteen years. Prior to that he had made his home in New York. His wife is in Germany at present, and some other members of his family are in London.

Vienna Hall Enlarged.

Mr. B. Turkel, the energetic proprietor of Vienna Hall, 131 East Fifty-eighth street, keeps on improving his elegant establishment. The latest idea is the enlargement of the dining room and hall, which, when completed will have a seating capacity for four hundred guests, enabling him to take care of larger functions than heretofore. The entire house has been freshly decorated and renovated at great expense, and an additional hall and dining room have been added up stairs for smaller affairs. Mr. Turkel's popularity, based upon good service, has made Vienna Hall the most attractive place in this city for weddings, parties, receptions, etc.

IN THE THEATRES.

"Texas," with Miss Mabel Dixey and Charles D. Coburn in the leading roles, will be the attraction at the West End Theatre during the week of Aug. 27, beginning with Monday matinee. "Texas" is a cleverly-written play of life on the Southern plains, by J. H. Feigl, abounding in comedy, pathos, sentiment and splendid dramatic situations.

The patriotism and warlike realism found in "The Shadow Behind the Throne" strongly appeal to the veteran defenders of "Old Glory" in the days of our great Civil War. As an illustration of this five hundred members of different Grand Army Posts attended one of its New York performances in a body. The show comes to Dixon's Third Avenue next week.

Mrs. Fiske's earlier success, "In Spite of All," which was written especially for her by Bronson Howard, will be produced by the popular stock company at Keith and Proctor's 125th Street Theatre on August 27. This is the most powerful of any drama with the exception of "The Banker's Daughter," that Bronson Howard ever wrote.

For the final week in August, an attraction of the most extraordinary importance has been secured for Keith and Proctor's Union Square Theatre. It is no less than the first performance on any stage of a new and original comedietta, written by Miss Ruth Bryan, daughter of William Jennings Bryan, who is just now looming up so largely as the possible presidential nominee of the Democratic party. The title of the sketch is "Mrs. S. Holmes, Detectives," and it will be presented by Miss Maude Turner Gordon, an accomplished actress, prominent in many Broadway productions and Messrs. Nestor Lennox and William Gerald.

One of the stellar attractions of the season will be "The Convict's Daughter," a new, original sensational melodrama by J. A. Fraser, Jr. It is described as a play of intense heart interest and containing uncommon scenic realism as well as life-like characters. The escape of an innocent convict on a freight train is a thrilling scene. The play is booked at the Grand Opera House next week.

Marie Cahill will open her regular New York season at Daly's Theatre, New York on Monday, August 27, in the new musical play "Marrying Mary," by Edwin Milton Boyle. The music has been done by Silvio Help, composer of the music of Miss Cahill's last success, "Molly Moonshine" and the lyrics are by Benjamin Haggood Burt, who last year composed the words of Miss Cahill's well-known song "Robinson Crusoe's Isle."

Borough of Richmond.

Mrs. Charles Greenwald, of Elm Park, has just returned from an enjoyable vacation in Sullivan County. Mrs. Gustave Strauss is spending the summer visiting relatives in Germany. Mr. Jesse D. Schwartz left for a few weeks' trip to the White Mountains. W. L. Bodine and Miss Josie Mendelson are at Tannersville. Mr. and Mrs. I. Goldstone and the Misses Sadle, Lilly and Bella Goldstone have returned from a trip to Arverne.

After an enjoyable trip to Saratoga, Lage George, Lake Champlain and the Catskills, Mr. and Mrs. I. Schwartz have returned to their home. The Emanu-el Sisterhood expects to resume its activity by arranging a corn husking at the farm of Mr. and Mrs. William Monovitz, Elm Park, the proceeds of which will be applied to the new Temple. Preparations are proceeding for the divine services in the grand hall of the Masonic Temple at Port Richmond. The services will be conducted by the Rev. B. Steinberg, assisted by a boys' choir. The hall is one of the finest in the State, and everything will be done to make the services impressive.

At a special meeting of the Congregation Adath Joseph, of St. Joseph, Mo., held last Thursday, Rabbi Louis Bernstein, of Omaha, graduate of 1906 class Hebrew Union College, was unanimously elected rabbi. He will assume charge of the congregation on August 15. Mr. Bernstein was an excellent student and is a good speaker, and no doubt will be very successful in St. Joseph.

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In Saratoga.

A very successful package party and dance was given in Saratoga Saturday evening, Aug. 18, at the Carlton Hotel, for the benefit of the East Broadway Hebrew Sheltering Home, and met with great success.

The packages, donated by the Saratoga merchants, were sold to the highest bidder.

Many tickets were disposed of and it was due to the hard efforts of Miss Bessie Phillips and her aunt, Mrs. I. Samuelson, assisted by Mr. Hertzfeld, Mrs. M. Natelson, Mrs. Trepeansky and Mrs. Gold, who are New Yorkers stopping at Saratoga for the summer, that the affair proved such a success, both socially and financially, as about two hundred dollars was realized through the entertainment, and one hundred dollars was obtained through donations solicited by Mr. Marcus.

South Africa owes three of her largest industries to Jews. De Pass developed the whaling and guano, Andrade the ostrich farm, and Mosenthal the wool and hide trade.

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Temple B'nai Israel, Columbus, O., has given a call to the Rev. J. S. Kornfeld, of Temple Emanu-El, Montreal, Can. Rabbi Kornfeld has accepted.

Rabbi George Zepin has been elected to the superintendency of United Hebrew Charities of Chicago. He is a Cincinnati and is a graduate of Hughes High School and the University of Cincinnati. Rabbi Zepin is also a graduate of the Hebrew Union College of 1900 and has been in the ministry for six years. The first three years of his administration were spent with Congregation B'nai Israel at Kalamazoo, Mich. Subsequently he received an appointment as director of synagogue and school extension for the Union of American Hebrew Congregations. He has held this position for the last three years and now leaves the directorship of the propaganda department of the U. A. H. C. to become superintendent of United Hebrew Charities, Chicago. Rabbi Zepin has on many occasions visited Chicago in capacity of director of synagogue and school extension. Rabbi Zepin assumes charge of the office this week.

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Zionist Organization "Hatechija." A new Zionist organization under the name of "Hatechija" was lately formed in Harlem. The members of it are all people thoroughly acquainted with all the phases of the Zionist movement and they intend to enlist in their ranks a great many Jews and Jewesses residing uptown. For this purpose an open meeting will be held on Saturday evening, Aug. 18, at Madison Hall, 1666 Madison avenue, near 11th street, at which Mr. A. H. Fromenson will deliver an address. Music. The public is cordially invited. Admission free.

In Honor of Bernard Lazare. Subscriptions are being raised for the erection of a monument to Bernard Lazare, the eminent writer who died a few years ago at an early age, and who was the pioneer of the campaign in favor of the liberation of Alfred Dreyfus. He published in 1896 the famous pamphlet "La Verite sur l'Affaire Dreyfus," inspired principally by the deductions made by an American student of the case, which caused an enormous sensation, and influenced Senator Scheurer-Kestner and others to take up the case of the prisoner on Devil's Island. It is proposed to erect the monument to Bernard Lazare in his native town of Nîmes, and at the same time his life story will be published by the organizing committee. This is composed of numerous political, literary and scientific men. The late Mr. Lazare was a devoted Jewish Nationalist.

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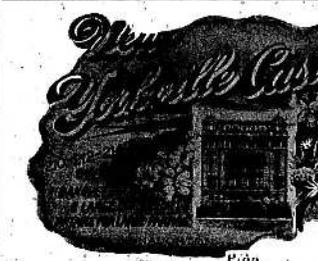
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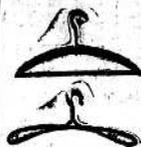
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