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Historical Sketch of the City of Trenton.

By Francis Bazley Lee.

Author of "New Jersey as a Colony and as a State."

Of the smaller cities of the United States, not only by reason of its historic interest but owing to its commercial advancement, no municipality occupies a more prominent place than does the city of Trenton.

Before the advent of the European within the present limits of Trenton human beings had occupied the soil. An influential body of scientists claim that man of the Ice Age was here located, while during the period of recorded history a part of the central portion of Trenton was the site of an Indian village. Here was established one of the principal towns of the Lenni-Lenape, or Delawares. The first Europeans to visit Trenton were the Swedish and Dutch fur traders, the former coming up the Delaware River from their settlements below Philadelphia, the latter crossing the then wilderness of New Jersey from New Amsterdam, now New York city. Permanent settlement was made in Trenton about 1685 when the Quaker miller, Mahlon Stacy, established his mill near the mouth of the Assunpink Creek. Until the coming of Chief Justice William Trent, who gave his name to the hamlet and built the residence known as "Woodlawn," the Stokes property on South Warren street, Trenton was called "Ye Ffalles of ye de la War," or "The Falls," as one would express it to-day. From this time, 1720, until the opening of the American Revolution, in 1775, the history of the community is one of slow but substantial development. In the colonial period and until 1838, when Mercer County was formed, Trenton was located within two counties, Burlington and Hunterdon, the Assunpink Creek separating these territorial subdivisions. South of the creek Trenton was known as Kingsbury and Lemberton, Trenton proper lying north of the creek and being the county seat of Hunterdon.

Throughout its early history Trenton was conspicuous as a post road and market town. Many taverns entertained travelers, while to the market came the cattle, grains and the few varieties of vegetables raised in the near-by fertile agricultural sections. From 1745 to 1750 Trenton existed as a borough under royal charter. The town was also a stopping place for raftsmen and Durham boat crews, who brought lumber, iron and grain from the upper Delaware to Philadelphia.

It is a matter of undisputed history that Trenton was one of the turning points, if not the turning point, of the American Revolution. To recount the story of General Washington's retreat through the Jerseys, of his crossing the river and the early morning attack December 26, 1776, upon the Hessian regiments commanded by Col. John Gottlieb Rall, of Washington's wonderful victory and the subsequent "affairs" on the

banks of the Assunpink and at Princeton, of the electrical effect of this movement, reviving the spirits of the patriots and securing foreign aid, and of

groundwork for the final disposition of the Pennsylvania-Connecticut land controversy, while in 1784 Congress seriously considered the proposition of

Washington the Federal offices were moved to Trenton during a smallpox epidemic in Philadelphia.

In 1790, after a long and bitter con-

Hunterdon County side of the Assunpink Creek.

At the opening of the year 1800 one finds Trenton to be a town of about one thousand inhabitants, sprung mainly from English, Quaker and Presbyterian stock, with a slight admixture of New York Dutch, high German and French Huguenot families. There were also descendants of the Swedish settlers on the lower Delaware, and a few negro and part Indian slaves. The principal public buildings were the State House, then a modest structure; the Executive Mansion, now the front portion of the Hotel Sterling; the Arsenal, then in the fields of Burlington County, and used as a State prison; the Hunterdon County jail, torn down in 1804 to make room for the Trenton Bank, and the Barracks, on Front street, erected in 1758 and 1759 for the purpose of housing the crown's regular and provincial troops. A group of five or six taverns facing King, now Warren; Second, now State, and Queen, now Broad, the meeting house of the Society of Friends and the churches of the Presbyterian, Methodist and Episcopalians and Baptists completed the list. In 1804 the old wooden bridge uniting Trenton and Morrisville was built.

It was not until 1830, when the city contained about 5,000 inhabitants, that Trenton underwent a notable change. For one hundred and fifty years Trenton had been little more than a stopping place and ferry between New York and Philadelphia and a convenient market town.

During the '30s and the early '40s a number of elements contributed to affect materially the future growth of Trenton. The construction of the Delaware and Raritan Canal between Bordentown and New Brunswick and the building of the Camden and Amboy Railroad, with its branch from Bordentown to Trenton and thence toward Millstone, gave the city ample transportation facilities. The building of the railroad to Philadelphia (Trenton to Kensington) and what is now the Belvidere division of the Pennsylvania brought Trenton into direct communication with the new fuel supply—anthracite coal. Then came the construction of the water power, and from the capital to the lower portion of South Trenton mills were erected, depending upon the water for power. Here began Trenton's modern commercial activity.

Before the outbreak of the civil war Trenton's great industries had been founded. The extensive works of the John A. Roebling Sons Company, the Trenton Iron Company and the first of a long series of potteries had been established. There were local textile manufactories and experiments had been made in rubber and oilcloth. Trenton crackers had already become famous, and the way was being paved



SAMUEL GRAY NAAR.

See Page 2

the blasting of British hopes is but to retell a story already as well known as any in the nation's annals.

At the close of the Revolution Trenton became prominent. Here met the Congressional Committee that laid the

making Trenton the capital of the United States, a plan subsequently defeated. In April, 1789, the village tendered President Washington a notable reception, and shortly before the national capital was located in the city of

test between rival towns in East and West Jersey, Trenton was selected as the State capital, while in 1792 the city of Trenton was incorporated, its boundaries including a portion of a township of that name lying on the

for the present 225 concerns representing some seventy different industries. By the opening of the civil war (1860) the city had grown to 17,000, increasing fourfold in twenty years. Gas had been introduced and a municipally owned water works had been installed. The old districts of Bloomsbury, Mill Hill and Lambertson had been absorbed into South Trenton Borough, and with the erection of Mercer County in 1838 the old antagonisms between Burlington and Hunterdon counties had been eradicated. Here and there houses had been erected in what was later Chambersburg, although Millham was far distant from the heart of the city.

Following the civil war, struggling successfully through the panic of '73, Trenton made remarkable progress. By 1888 the city had absorbed Chambersburg, which for some fifteen years had had local self-government.

Millham was also included within Trenton's limits in 1888, and the extension of the local street railway service brought the outlying factory sections into direct touch with the heart of the town. Added to the Irish, German and English population, pronounced waves of emigration having commenced as early as 1830, one finds Hebrews and Italians as early as 1880. There were a few Hebrew families in Trenton before the commencement of the civil war. It was not until the anti-Semitic crusade in Europe, particularly in Russia, that the great Jewish movement to America and incidentally to Trenton, began. Trenton also received its share of the Italian and Hungarian emigrants as well as those from other countries of Europe.

To-day Trenton is pre-eminently a manufacturing and residential city, having a population of about 90,000, and by means of steam and electric transportation draws upon 40,000 more within a radius of twenty miles. The value of Trenton's products is about \$12,000,000 per annum, with \$25,000,000 capital represented. Several State institutions, some fifty churches, about forty public, parochial and private schools, improved streets, growing and beautiful park system, sewers, excellent fire and police service, give every evidence of Trenton's becoming a progressive and law-abiding community.

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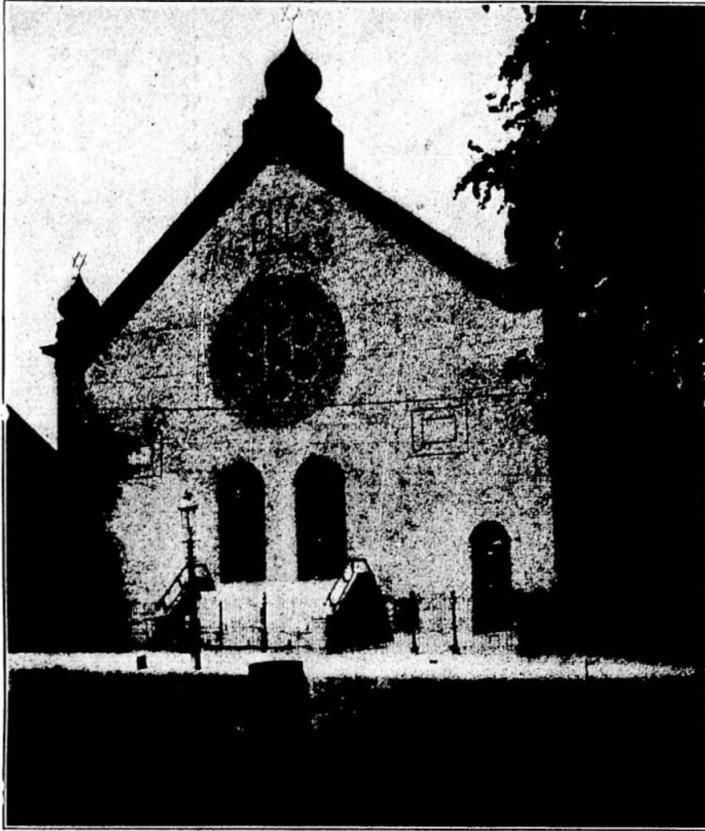
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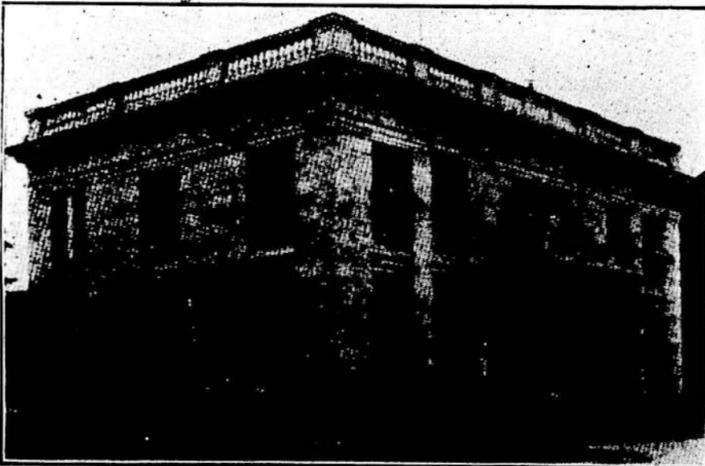
THE PAINT STORE AROUND THE CORNER.

South Warren, Just Below State,
TRENTON, N. J.

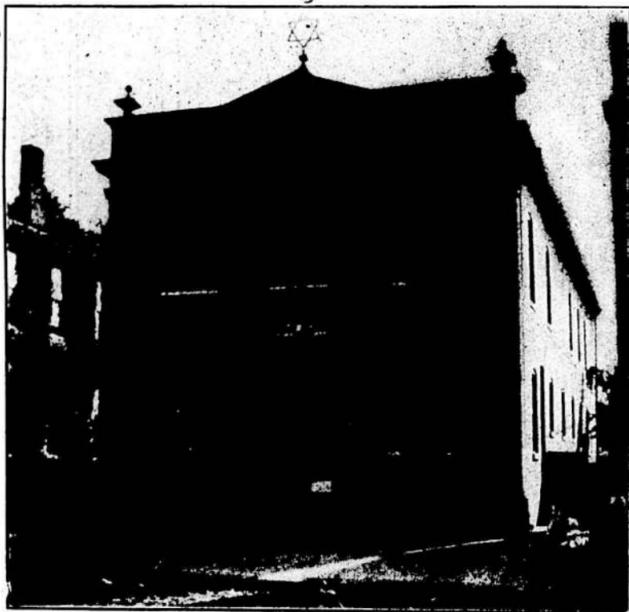
Trenton's Communal Institutions.



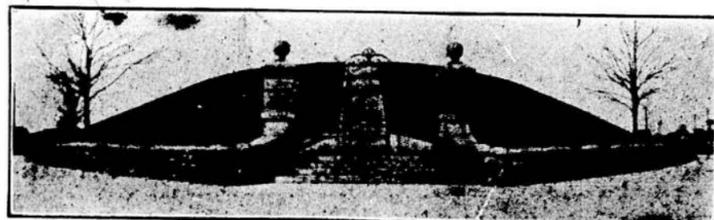
BROTHERS OF ISRAEL SYNAGOGUE



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DR. HERZL ZION HEBREW SCHOOL



ENTRANCE TO NEW RESEVOIR

Considering its population the Jews of Trenton have reason to be proud of their many communal institutions. A detailed list of the various organizations and their officers, January, 1908, is herewith appended.

Har Sinaï.

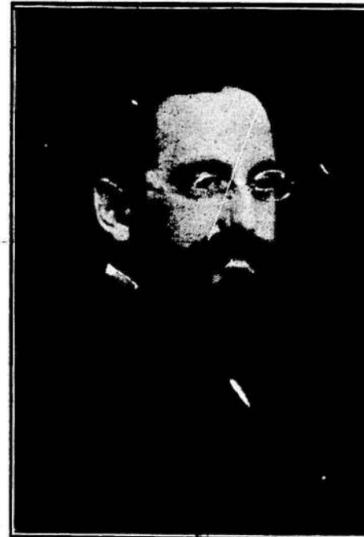
Stockton and Front streets. Organized Aug. 18th, 1860. Rabbi, Nathan Stern; Pres., Samuel Kahn; Treas., Louis Cohen; Secy., David Newton; Members, 75; income, \$3,000. Services, Sabbath and holidays, eve and morning in English and Hebrew. School, classes, 6; teachers, 6; pupils, 120; sessions weekly, 1; Auxiliary Society, Ladies' Temple Aid.

Congregation Anshe Emes.

Fall and Union streets. Rabbi Max Sufness; Cantor, Max Gordon; Pres., H. Ungerleider; Treas., J. Fine; Secy., I. Goldstein; Members, 125; Income, \$750; services daily in Hebrew.

Brothers of Israel.

Organized 1874, 312 Union street; Rabbi, P. Turman; Cantor, P. Elitzor; Pres., Isaac Levi; Treas., Max Simon; Secy.,



RABBI P. TURMAN

Heller; Members, 200; Income, \$4,000. Services daily in Hebrew School. Classes, 3; teachers, 1; pupils, 100; sessions weekly, 2; Auxiliary societies, Sick Benefit Society, Zion Society, Women's Society, Hachnosas Orchim.

Educational Societies.

Herzl Hebrew Free School, 157 Union street. Organized April, 1901. Pres., H. Havesohn; Treas., M. Gillinsky; Secy., M. Levine; Supt., Morris G. Feinthal; Members, 90; Income, \$1,478. Classes, 3; teachers, 3; pupils, 86; sessions daily.

Social Clubs.

Progress Club, 23 N. Warren street, organized 1895. Pres., Samuel Krieger; Treas., Abr. Siegel; Sec., Sol. Papier; Members, 40; Income, \$1,700.

Z. E. S. Club, 100 Union street, organized 1906. Pres., Frank Millner; Treas., Benj. Robinson; Secy., David L. Kelsey; Members, 60; Income, \$900.

Cemeteries.

Brothers of Israel, owned by Congregation Brothers of Israel.

Greenwood Cemetery, owned by Congregation Har Sinaï.

Har Sinaï Cemetery, owned by Congregation Har Sinaï.

People of Truth Cemetery, owned by Congregation Anshe Emes.

Charities.

Austrian-Hungarian Ladies' Aid Society, 714 S. Clinton avenue. Organized Dec., 1906. Pres., Mrs. Henry Wirtschafter; Treas., Anna Engel; Secy., Mrs. I. Abramson; Members, 48.

Har Sinaï Benevolent Society, 146 S. Broad street. Organized 1890. Pres., Sol. Papier; Treas., Louis Fuld; Members, 40; Income, \$400.

Hebrew Benevolent Society, Market and Mill streets. Organized 1898. Pres., Louis Albert; Treas., Harry Levine; Secy., Max Gordan; Members, 200; Income, \$300.

Hebrew Friendly Inn, Mill and Market streets. Organized 1897. Pres., Louis Albert; Treas., Harry Levine; Secy., Max Gordan; Members, 200; Income, \$500.

Little Ladies of Charity, 230 W. State street. Organized 1904. Pres., Katie Gerson; Treas., Carrie New; Secy., Dora Block; Members, 17; Income, \$230.

Hebrew Sick Beneficial and Aid Society, Ribsam Building, Broad and Front streets. Organized 1892. Pres., Charles Bash; Treas., Myer Harrison; Secy., A. J. Schlossberg; Members, 150; Income, \$1,000.

Samuel G. Naar.

See First Page.

Samuel Grey Naar, one of the most widely known of the many lawyers of Trenton, Mercer County and State of New Jersey, whose offices are located at No. 15 East State street, in that city, is a representative of an old and honored family of the West Indies. His maternal ancestors came from Holland, and were of high repute in the professional world.

Joshua Naar, grandfather of Samuel Naar, was a prominent merchant of the West Indies and the United States. He was a native of Curacao. He had several children, among them being David Abraham and Benjamin.

Benjamin Naar, son of Joshua Naar, was born in Jamaica, West Indies, December 4, 1805. He was a merchant in the city of New York, and in connection with his brother, David and Abraham operated one of the largest snuff mills and tobacco factories in existence at that period. Benjamin died in 1891 and his remains were interred in a family plot in Greenwood Cemetery, in Trenton, New Jersey. He married Sarah Peixotto, born in New York city, daughter of the Rev. Moses L. M. Peixotto, a native of Curacao. Mr. Peixotto came to America from Holland, and at first served as a reader and subsequently as Rabbi of the Portuguese Synagogue in the city of New York. The children of Mr. and Mrs. Naar were: Sarah F., Joshua D., Moses D., Judith D., Abraham D. A., Raphael P., Samuel Grey and Isaac L.

Samuel Grey Naar was born in St. Andrews, Island of Jamaica, West Indies, October 25, 1848. He was educated in the public schools of Elizabeth and Newark, New Jersey, and his first step in the business world was as a clerk in a mercantile house in the city of New York. He was thus engaged for a number of years, going to Cleveland, Ohio, in 1863; to Oil City, Pa., in 1866, and Trenton, N. J., in 1868. In this latter city he learned the art of type-setting in the office of "The True American," a newspaper of which his brother, Moses, was editor, and which was then located at the corner of Warren and Front streets. Two years later he returned to the mercantile business in Elizabeth, N. J. He came back to Trenton in 1876 and commenced the study of law under the preceptorship of his brother Moses, who was a gifted lawyer of that city. He was determined and ambitious in the pursuit of these studies and obtained his license as an attorney in June, 1880, and as counsellor in February, 1884, since which time he has followed up his profession in the city of Trenton. He has acquired a large and lucrative practice and has more than a merely local reputation. He is a Democrat in his political opinions, and was assistant prosecutor under Mercer Beasley, Jr., and was appointed one of the commissioners under the Martin Act by Judge Leon Abbott, of the Supreme Court. He was for five years a member of Company C, Third New Jersey Militia. He is associated with the following fraternal organizations: Past Master Fraternal Lodge No. 139, Free and Accepted Masons; Past Exalted Ruler of Trenton Lodge No. 105, B. P. O. E.; was appointed District Deputy for southern New Jersey in 1903 by Grand Exalted Ruler Fanning, and reappointed in 1904 by Grand Exalted Ruler O'Brien, Trenton Lodge No. 319, Order B'nai B'rith. He is noted for his liberal views, his ability as an orator and his open-hearted generosity.

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The Origin of the Har Sinai Congregation.

On November 19th, 1858, the following named persons, Marcus Marx, Julius Schloss, Isaac Weyman, Maurice Sanger, Ignats Frankenstein, Lazarus Goldheim, Isaac Sanger, Joseph L. Rice, Ephriam Kaufman, Marcus Aronam, Gustave Cane, all residents of the City of Trenton, being desirous of forming an association for the purpose of procuring and holding land to be used exclusively for a cemetery, a place of burial of the dead,

as a place of meeting for the association. Simon Kahnweiler, one of the members of the association, presented all the furniture necessary for a meeting room. Out of this society grew in 1859 the present congregation which is called "Congregation Har Sinai," with the following trustees: Simon Kahnweiler, Julius Schloss, Morris Sanger, Ephriam Kaufman, Lazarus Goldheim and Lyon Kahnweiler.



HAR SINAI SYNAGOGUE

met on Thursday, the 19th day of November, in the year of 1858, at the house of Maurice Sanger, in the City of Trenton, and appointed Marcus Marx chairman and Maurice Sanger secretary. At that meeting it was agreed that the association be called "The Mount Sinai Cemetery Association of Trenton." At that meeting the following persons were elected trustees: Gustavus Cane, Lazarus Goldheim, Marcus Marx, Julius Schloss, Ignats Frankenstein and Morris Sanger. Gustavus Cane in 1858 was elected president, and offered a room over his store on State street, in the City of Trenton

At the meeting of April 10, 1859, Ruben Straus was engaged by the Congregation as shochet, sexton and teacher of Hebrew and German.

At the meeting of April 17, 1859, the following members were elected as a Sabbath school committee: Marcus Marx, Julius Schloss, Lazarus Goldheim and Isaac Sanger.

A large room was rented by the Congregation over the store of Mr. Meyer on Warren street at the meeting of February 19, 1860, which they took possession of on April 1, 1860.

Joseph L. Naar.

Joseph L. Naar was born in Elizabeth, N. J., October 23, 1843. He was educated in the old Trenton Academy and the State Model School, graduating in the first class of the latter in 1861. He entered the office of the "Daily True American," then owned by his father, Judge David Naar, to learn the trade of printer and worked at the various branches of the business until 1869, when he entered

the commission to revise the system of jurisprudence of the State. In 1900 he was appointed, by Mayor Briggs, one of the original trustees of the Trenton Free Public Library for a term of five years. For the seven years previous to his death he was an active member of the Board of Directors of Mercer Hospital. But it was as the editor of the "True American" that Mr. Naar was best



JOSEPH L. NAAR

into partnership with his cousin Moses D. Naar and Mr. Joshua S. Day to purchase and manage the newspaper and printing business. In 1884 the death of both partners threw the control of the concern into his hands.

In 1873 he was one of the secretaries of the commission to revise and amend the State Constitution. In 1881 he was appointed private secretary to Governor Ludlow, and in 1894 was secretary of

known. He was noted, far and wide, for the vigor and fearless independence of his editorial utterances and until his death he maintained a foremost position in the ranks of journalism of the State. He died as he would wish to have died, in harness. On the afternoon of September 17, 1905, while writing an editorial for the next issue of his paper, he was stricken with apoplexy. He passed quietly away two days later.

Manfred Naar.

Manfred Naar, son of Abraham Naar, was born in Linden, Union County, N. J., on April 22, 1866. When he was four years of age he moved with his parents to Mercer County, N. J., where he settled on the Fashion Stud Farm, the old Smith estate, in Hamilton township, just outside of Trenton, where he lived two years and moved to Trenton. Mr. Naar's earliest education was received at the private school of George Mielor and after one year's attendance at this place of learning he was instructed at home by his grandmother. Mr. Naar then accepted a position as clerk in the office of the Court of Chancery of New Jersey, which position he held for seven years. In 1899 he engaged in the newspaper and



magazine business, which he conducted for three years.

Mr. Naar was elected a justice of the peace and appointed notary public and commissioner of deeds by the Governor of the State. He then opened an office at No. 15 East State street, where he is now located. He possesses great foresight and business acumen; he is energetic, systematic and determined. His personality is pleasing and his manner affable and courteous. He was for five years a member of Company A, National Guard, Seventh Regiment. He is also a member of the Improved Order of Red Men, Maal Tribe No. 5; also a member of the Fraternal Order of Eagles; member of the John A. Roebling Council of the National Union; Past President of I. O. B. B. No. 319, and general committeeman of District No. 3. He is noted for his liberal views and open-hearted generosity.

Samuel Freeman, M. D.

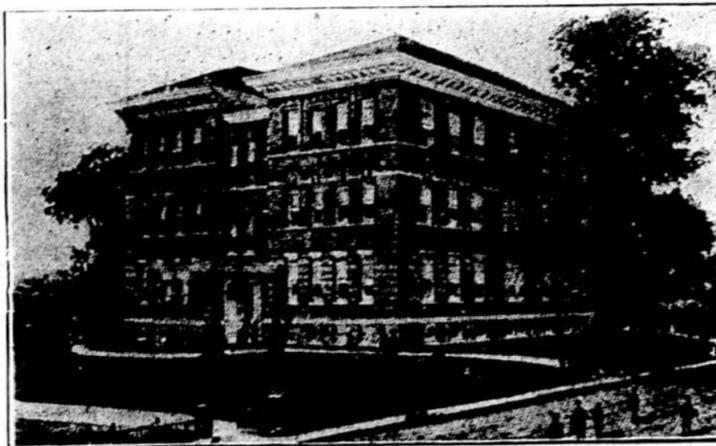
Samuel Freeman, M. D., who has been a resident of the city of Trenton, N. J., over twenty years was born in Tiesholtz, Austria, where his father was engaged in filling contracts for railroads, afterwards emigrating to Freehold, N. J. Dr. Freeman attended the public school at Freehold, N. J., and shortly after 1886 moved to Trenton entering the grammar and high schools of Trenton after which he went to the University of Pennsylvania at Philadelphia. He graduated



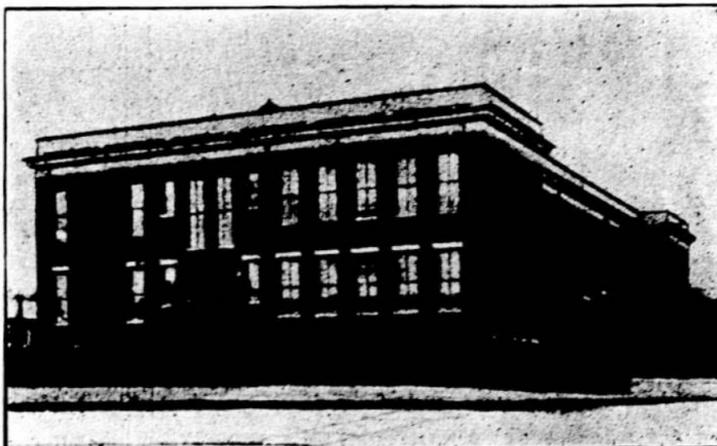
from that college in the year 1899. Dr. Freeman was appointed City Physician in 1899 and is still in office. He is also a pharmacist. Dr. Freeman is an active member of many lodges and is a past master of Fraternal Lodge, No. 139, F. & A. M., past president of several Jewish and political organizations and a member of the I. O. B. B. Dr. Freeman is comparatively a young man 32 years of age, single and has his office at 314 So. Broad where he enjoys a good practice.

At last Saturday's performance of "Rigoletto" at Covent Garden Theatre, London, Miss Lalla Miranda, a young Jewess, very successfully essayed the role of Gilda, and scored a triumph in her rendering of "Caro Nome."

The Boston Young Men's Hebrew Association opened their summer camp at Bournedale last week.



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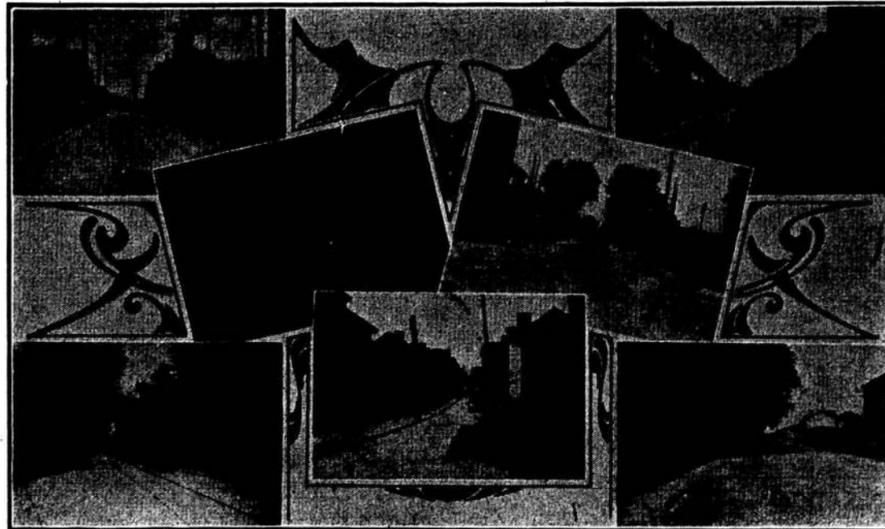
נאלד נוגגעת

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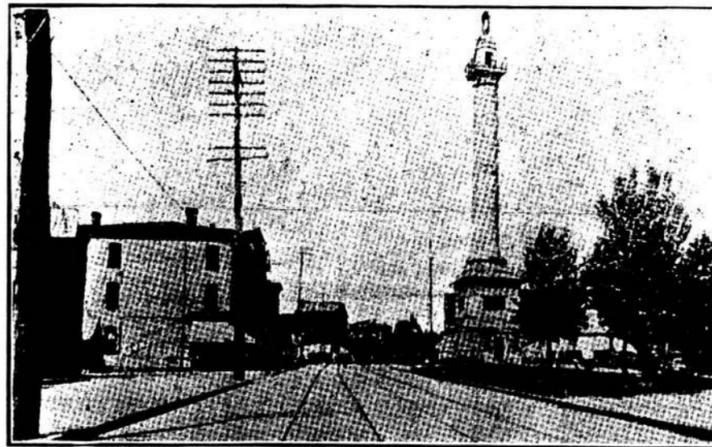
Trenton Flour Mill Company

E. C. Hutchinson, President and Treasurer

Trenton, N. J.



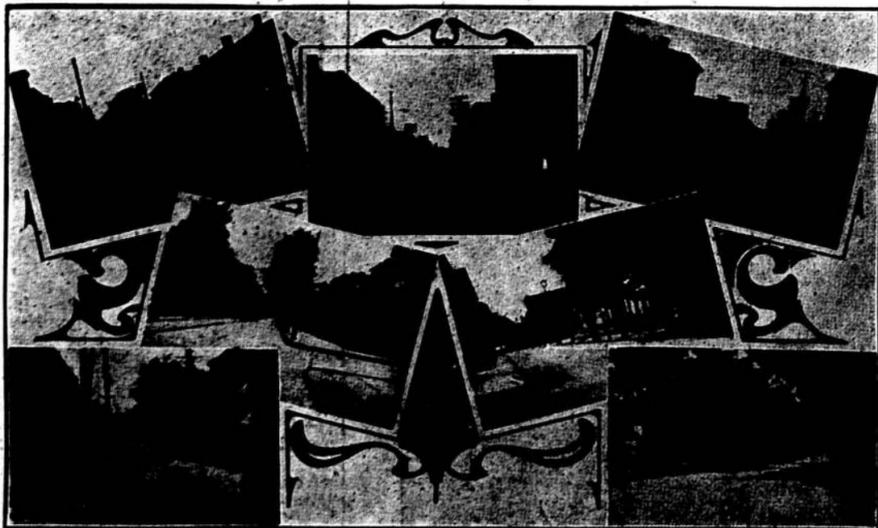
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WILLOW ST. NORTH FROM STATE ST. NEW WILLOW ST.

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A. Klinkowstein.

Alexander Klinkowstein was born in Warsaw, Poland, September 12, 1857. He is a son of Elias Klinkowstein and a grandson of Isaac Klinkowstein, whose father, Moses Klinkowstein, was a native of Suwalken, Russian Poland. Mr. Klinkowstein was educated in the Warsaw High School and the Warsaw Academy of Art. After leaving school he went to Germany, where he became clerk for a dry goods house and in 1879 emigrated to the United States. He settled in New York city, where he engaged in the liquor business with a cousin, Mr. Samuel Klinkowstein, but at the end of a year he dissolved partnership. Later he



conducted a business for himself, but abandoned it on account of ill-health, and in 1893 moved to Trenton, where he opened a large wholesale wine and liquor establishment. He is now the largest dealer in that line in Trenton and one of the largest in the State. He is a member of Regent Lodge No. 728, Free and Accepted Masons, Order of Eagles and the Republic, Progress, In and Out and other clubs. He is also a member of the I. O. B. B.

Mrs. A. Klinkowstein.

Mrs. A. Klinkowstein was born in Breslau and is the daughter of Louis and



Ida (Moseno) Loewy. She is a very active member of the Ladies' Aid Society and a member of the McKinley Hospital. Mrs. Klinkowstein is the mother of seven boys, five attending school and two in business with their father.

Daniel Block.

Daniel Block, in recognition of whose business ability the Daniel Block Clothing Company of Trenton is named, was born upon the 19th of October, 1856. His birthplace was the ancient town of Muhlen, in the kingdom of Wurtemberg. Mr. Block is of German Hebrew lineage, as is his wife.

After obtaining his education in the public schools of Muhlen, Mr. Block came to the United States when he was 23 years of age. Arriving in Trenton he took a position with his relative, the late Simon Samler, one of Trenton's foremost clothing merchants. Mr. Samler for several years had occupied a store in the Washington Market, and from 1879 until the present time Mr. Block has been personally identified with the location. From a small shop, in which he was an employee, he has seen various enlargements until the store occupied by the Daniel Block Clothing Company is one of the most commodious and best stocked in the city.

In 1898, upon the death of Mr. Samler, his business passed under the control of Mr. Block. Thirty years' experience as salesman, buyer and manager has given Mr. Block an intimate acquaintance with every branch of the clothing trade. He is noted as an expert in cloth weaving and in judging values.

In private life Mr. Block has been associated with a number of fraternal organizations and has taken especial interest in Jewish societies having philanthropic objects. He has not sought public position, giving his attention to his increasing business interests and the enjoyment of home life.

Trenton Lodge, No. 319 I. O. B. B.

B'nai B'rithism, as developed by Trenton Lodge, No. 319, under the guidance of the ablest and most progressive Jews of New Jersey's capital city, demonstrates, how under proper direction, Jewish organizations of this and of kindred nature, may be made a force for good.

sense of their duty as Jews. With the abandonment of the endowment feature of the Independent Order of B'nai B'rith, came renewed interest in this lodge. Stripped of all but its fraternal, educational, benevolent and social features, and showing a marked interest in civic and communal development, Trenton

phasizes to every candidate for admission into its ranks that the only exchange for membership in this lodge are the advantage of a Jewish fraternity—the lessons to be learned from its lofty ideals and purposes and an opportunity to aid in its benevolent work. Non-sectarian in its charities, its con-



From left to right.—J. W. ENDLE, MEYER DAVIS, GUS. JACOBY, ISIDORE REISENSTEIN, L. R. GEISENBERGER, A. L. SOLOMON, MANFRED NAAR, M. S. MEYERHOFF, JONAS FULD, HARRY K. NAAR, DAVID NEWTON, MYRON SEITLIN, ABE WEILL, J. W. HORWITZ, WM. VOGEL, ISAAC GOLDBERG, JOS. KUN.

Organized in the year 1878, there survive but four of the charter members. Those of the old guard who yet remain on the roll are Sigmund Kahn and Bernard Tobish, of Trenton, Robert Cohen, of New York, and Jacob L. Herold, of Allegheny, Pa. The early history of this organization was one of trials and tribulations, and time and again, those who, in its early days guided its destinies, thought it imprudent to longer continue the struggle.

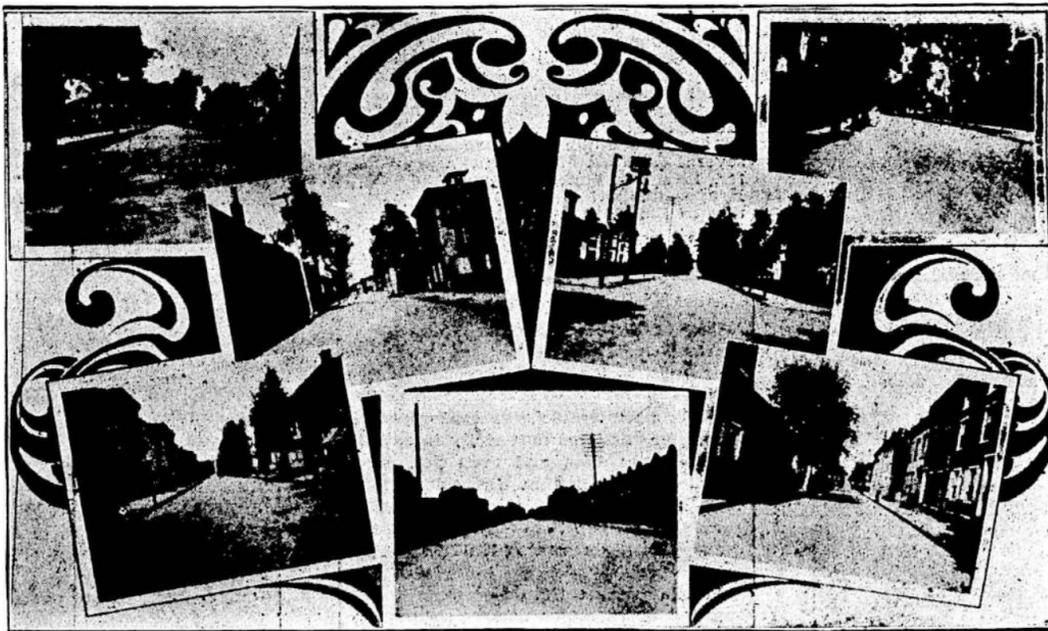
But at Trenton, as elsewhere, the real development of these bodies came only after the young men were brought to a

Lodge was soon aroused from its lethargic state. Young men flocked to its standard. The best blood of the Trenton Jews enlisted in its service. Linking its efforts and influence with that of the Temples, it is to-day doing an excellent work, and recognized as the representative Jewish body of the city of Trenton. In all its endeavors this lodge keeps itself linked to its mother body realizing in its efforts and accomplishments that after all The Independent Order of B'nai B'rith is but Judaism in action.

Trenton Lodge no longer offers material benefits to its members, and em-

tributions to worthy persons and institutions has given it a high place in the esteem of the people of the capital city. Its social sessions, in which the ladies frequently participate, are of a very enjoyable nature.

Trenton Lodge, No. 319, I. O. B. B., has nearly 150 members, and its meeting place is in the large and commodious Concordia Hall in the centre of this busy city. The officers in charge are: President, Gus Jacoby; Vice President, Samuel G. Naar; Treasurer, Meyer Davis; Recording Secretary, S. R. Block; Financial Secretary, Myron Seittlin.



MEADE ST.

CHURCH ST.

NORTH WILSON ST.

FOUNTAIN AVE.

SOUTH CLINTON AVE.

LA FAYETTE ST.

NEW WILLOW ST.

Albert S. Rogowski.

Albert Samuel Rogowski was born in the city of Bridgeport in the year of 1875. He attended the public school and the High School in that city.

Mr. Rogowski went to New Haven, Conn., where he entered the millinery establishment of Rogowski & Company, remaining with that concern for four and a half years. He came to Trenton in the year of 1904 and purchased the business of Sol. Bernard. Mr. Rogowski has been very successful in this city and has one of the most up to date stores in Trenton. He is possessed of a very fine tenor voice and at present conducts the choir at the Temple of Trenton, and



is also chairman of the musical committee. Mr. Rogowski has also sung in different churches in New Haven and Trenton for sixteen years. He studied under Horatio Parker and Charles O. Bonney, of New Haven and Emil Agromtia, of New York. He is a member of the higher bodies of the Masonic Fraternity and a member of B. P. O. E. Royal Arch Masons, I. O. B. B. and other lodges and of numerous clubs.

Mrs. Albert S. Rogowski.

Mrs. Albert S. Rogowski was born in New London, Conn. prior to her marriage she was Miss Eve L. Splitz, a



daughter of B. Splitz, a well known milliner of that city. Mrs. Rogowski is an active worker in the Ladies' Aid Society of Trenton and devotes much of her time to a number of charitable organizations. She is also one of the active members of the McKinley Hospital. Mrs. Rogowski is an excellent musician and an expert mandolin player.

The Jewish Chautauqua is now in session at Buffalo, N. Y.

The Kovno Aid Society has been formed in Chicago, Ill., with seventy-five charter members.

Memorial services will be held on July 19 in memory of Dr. Theodore Herzl at the Geary Street Temple, San Francisco, Cal. Rabbi M. S. Levy will be the principal speaker.

By the death, at the age of sixty-six, of Herr Gustav Erlanger, announced from Frankfort, a distinguished musician has been removed. He studied under Chauvet, Ambrose Thomas, in Paris, and subsequently at the Leipsic school for composers. His compositions consisted of a great number of songs, duets and chorals; he has, besides, written some excellent chamber music, and a symphony. The latter has never been finished, but was performed from MS. at Weisbaden with distinct success.

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All roads are alike to them.**

HOME TIRE COMPANY

TRENTON, N. J.

BELL PHONE 1050

Myron Seitlein.

Moscow, Russia, is Mr. Seitlein's birthplace, and when a mere boy he came to this country, disembarking at Boston.



Mass. Mr. Seitlein later came to Trenton, N. J., engaging in the clothing business and has succeeded in establishing an excellent business reputation. Mr. Seitlein had been Financial Secretary of Trenton Lodge, I. O. B. B., for some years, and is a member of the I. O. O. F.



Mr. and Mrs. Samuel Kruger

Samuel Kruger, whose portrait adorns this page, is a native of Yaslaw, Austria, and came to this country as a boy of twelve. He settled in Newark, N. J., and attended public school in that city. After graduation he entered the tailoring business after which he became a manufacturer of ladies' cloaks which pursuit he followed for eleven years. Mr. Kruger then came to Trenton and is at present a prominent loan broker.

Personally Mr. Kruger is very popular and the president of the Har Sinal Congregation and also of the Progress Club. He is also prominently identified with the B. P. O. E., the I. O. B. B., the Knights of Pythias, the Odd Fellows and the National Union.

Some years ago Mr. Kruger married Miss Emma Finklestein of Newark, N. J., and the union has been blessed by several children, one of whom, a daughter, is a very talented musician. Mrs. Kruger finds time to give much attention to the Hebrew Aid Society and the Mercer Hospital.



Israel Zangwill's new play will be produced by Liebler & Co. in the fall.



FRANK MILLNER

Gen. W. J. Palmer has donated a building site for a Jewish synagogue in Colorado Springs, and a \$10,000 edifice will soon be erected.

Ladies' Aid Society.

The Ladies' Aid Society of the Har Sinal Temple was organized about 35 years ago and when first founded was entirely a benevolent society. In 1898, when a new temple was contemplated, the society assisted materially in raising a munificent sum, and even yet, gives substantial aid in that direction. However, since the temple is now in good financial condition, the original purpose of the organization will be carried out on a larger scale.

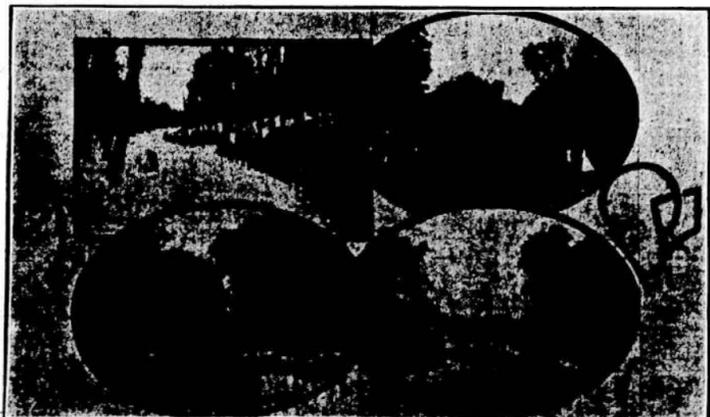
At the present time, the membership consists of 52 ladies and is continually increasing. It is in a very flourishing condition and hopes to continue its good work in all directions.

The officers for the ensuing year are as follows: Pres., Miss Marion Tobish; Vice Pres., Mrs. Samuel Levy; Sec., Miss Fanny Endel; Treas., Mrs. Jonas A. Fuld.

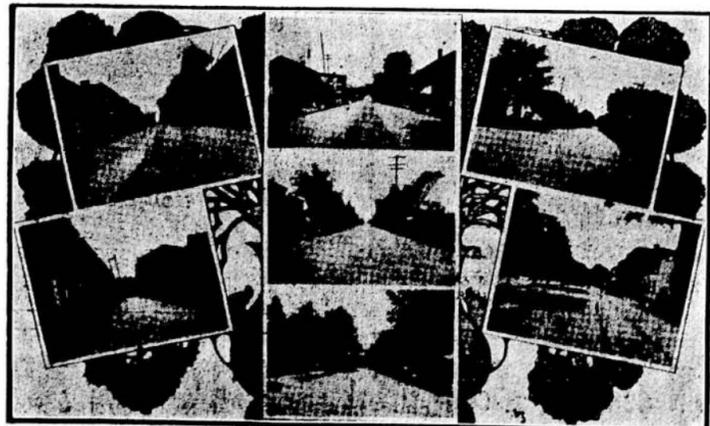
The Jewish Literary Society of Houston, Texas, elected the following officers on the 9th inst.: E. J. Westheimer, president; Miss Maud Deutschner, first vice president; Joe Weingarten, second vice president; J. Louis Aronson, secretary; Jake Zuber, assistant secretary; Miss Tenye Charney, treasurer.

The Congregation Makower Poland this week closed a contract to purchase the premises, 203 Henry street, New York city, and erect thereon a synagogue.

Max Shapiro was recently held in the Toronto, Ont., Police Court charged with having done malicious injury to the extent of \$30.00 to a sacred tablet in the Jewish synagogue.



SCENES IN CADWALADER PARK



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Plumbing and Gas Fitting, Steam and Hot Water Heating.

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BY SHEER FORCE OF MERIT **THE BLAKELY LAUNDRY**

GREW FROM THE SMALLEST IN NEW JERSEY TO ONE OF THE FOREMOST IN AMERICA, AND NOT ACCIDENTALLY. IT'S UP-TO-DATE, THOROUGH, RELIABLE.

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Dealers in **Teas, Coffee and Spices**
PREMIUMS IN ADVANCE.
118 South Warren Street, TRENTON, N. J.

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TRENTON, N. J.

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Factory Street (off Broad Street), TRENTON, N. J.

Gus Jacoby.

Mr. Gus Jacoby is a native of New York City and first saw the light of day in the great Metropolis in 1873. Mr. Jacoby was connected with the large manufacturing plant of the V. Henry Rotschild Company and resided in Freehold, N. J., for a number of years after which he removed to Trenton where he entered upon the manufacture of shirts and at present conducts one of the largest



est plants of the kind in the State of New Jersey.

Mr. Jacoby has for some years been active in local B'nai B'rith councils and at present is the head of the local lodge. He is a member of the Progress Club and several other organizations.

Mrs. Gus Jacoby.

Mrs. Gus Jacoby (nee Mary Phillips) is one of Trenton's most popular Jewish women, an indefatigable worker in the



cause of "Sweet Charity" and the possessor of a host of friends.

Myer Davis.

Myer Davis was born in Russia, and came to the United States when a boy of sixteen. He went to Newark, N. J., receiving employment in a factory. He has been in Trenton for fifteen years, has been in the furniture business for five years, prior to which he was in the shoe business. He is treasurer of the local



I. O. B. B. lodge and a member of the Royal Arcanum. Mr. Davis married Miss Minnie G. Cohen, of New York, and two children, a boy and a girl, have blessed the union. Mrs. Davis is a member and treasurer of the Hebrew Aid Society.

Francis Bazley Lee.

Francis Bazley Lee was born in the Merchants' Hotel, Philadelphia, on January 3, 1869. He received his preparatory education in the Trenton Seminary, Lawrenceville School, during the last year of Dr. Samuel M. Hamill's principalship and the first year of the John C. Green foundation, and graduated from the State Model School in 1888. While at the Model School he founded in 1885 "The Signal," the school paper and was secretary and president of the Thencanic Literary Society. Entering the Junior class at the University of Pennsylvania, Mr. Lee completed in 1890 a special course in American history, political economy and constitutional law in the Wharton School. At college he was active in the reorganization of Iota Chapter Phi Kappa Psi fraternity, subsequently becoming archon of the district, was an associate editor of "The Pennsylvanian," and made special investigations for the matriculate catalogue committee. Upon graduation he was ivy orator. The summer of 1890 Mr. Lee spent in Europe, where he made the first translation from French of the Belgian Constitution, and especially studied the health problems of municipalities. During the following autumn and winter he took a special course in English literature in the University of Pennsylvania.

Having completed his legal studies in the office of the Hon. G. D. W. Vroom, of Trenton, Mr. Lee was admitted to the bar of New Jersey, June term, 1893. From July of that year until May, 1894, he assisted the city solicitor of Trenton, Edwin Robert Walker, in legal matters connected with the establishment of the sewer system of that city. In June term, 1896, Mr. Lee was admitted as a counsellor-at-law. During this period, with Nelson L. Petty, of Trenton, Mr. Lee was secretary to the commission to compile the general statutes of New Jersey issued in 1896. In 1897 and 1898 Mr. Lee was the receiver and managing editor of the "Trenton Times," also in 1905 becoming acting editor of the Democratic "True American," at the personal solicitation of its editor, Joseph L. Naar, during his last illness.

Mr. Lee has contributed largely to current historical and legal literature and has written extensively for the daily newspaper press of New Jersey.

In matters of public health and parks, Mr. Lee has taken active interest. As a member of the Trenton Board of Health since 1901, he has led a campaign for mosquito extermination. By reason of resultant agitation in 1903 the common council of the city of Trenton commenced the plan of the purchase of the Delaware river front. Of the special committee on the acquisition of park lands Mr. Lee has been secretary of the committee.

Mr. Lee is a member of the New Jersey Historical Society, recording secretary of the Princeton Historical Society, for ten years was corresponding secretary of the New Jersey Sons of the Revolution, formerly a member of the board of managers of the Revolutionary Memorial Society and active in the attempts to preserve Washington's headquarters in Rocky Hill and Somerville; formerly secretary and president of the State Schools Alumni Association, of which he was one of the organizers; a member of the American Dialect Society; of the New Jersey Society of Pennsylvania and of the State and Mercer County bar associations. Since December, 1892, he has been a member of the board of managers of the New Jersey State Charities Aid Society, and is a member of its law committee. In April, 1895, Mr. Lee was appointed one of a special committee to examine the penal laws of New Jersey and other states, and to report necessary and beneficial changes. The committee reported in favor of the indeterminate sentence and the probation system, and upon its findings much of the recent beneficial legislation has been enacted.



TRENTON BANKING CO.'S BUILDING

Isaac Smith.

Isaac Smith, 35 years of age, a Bostonian, and a resident of Trenton for nine years, came from Boston, Mass., started in business in 1901, and forming a partnership with his brother William three years later he is now the senior member of the firm of William Smith & Brother, clothing and cloak house on South Broad street, and is also vice president of Smith Brothers Company, a furniture establish-



ment on Factory street, a new institution formed a year ago. Mr. Smith is also a member of the Board of Directors of the Merchants' Association, a member of Trenton Lodge, I. O. B. B., and the National Union, and a member of the Board of Trustees of Har Sinai Congregation, and a member of the Progress Club.

Mrs. Isaac Smith.

Mrs. Isaac Smith was born in Boston,



Mass., 31 years ago, her folks having immigrated here from Budapest, Hungary, and were among the first Jewish settlers in Boston. She was married in August, 1901. Mrs. Smith takes an active part in her husband's business. She has full charge of the buying and general women's garment of the Cloak Department; takes an active part in matters pertaining to charity. She is a member of the Ladies' Aid Society.

Morris J. Gardner.

Like a good many other residents of Trenton Morris J. Gardner claims New York City as his birthplace, where he was born in the year 1880. He has resided in Trenton for the past five years and held the responsible position of foreman



of the American Cigar Company's large factory. He is at present associated as a salesman with his father in the same line of business. Mr. Gardner is "something of a 'finer'" being identified with the B'nai B'rith, the Odd Fellows, the Knights of Pythias and the Caliphs.

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KNOX, STETSON AND YOUNG'S HATS. FINE LEATHER BAGS, UMBRELLAS AND CANES.
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ARTESIAN WATER USED EXCLUSIVELY.
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MERCER BOTTLING CO.

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Max Litt.

The subject of this sketch is a native of Wilna, the renowned seat of Jewish learning from whence he came to New York City at the age of fourteen. He resided in Gotham until the year 1896, removing to Trenton and establishing



himself as a dry goods merchant, which occupation he still pursues at No. 150 S. Broad street. Mr. Litt is an active member of Har Sinai Congregation, of the I. O. B. B., the K. of P. and the Progress and Republican clubs.

Mrs. Max Litt.

Mrs. Max Litt, formerly Miss Ray Cohen, of New York City, is actively connected with all the local Women's charitable societies giving both her time as well as liberal contributions towards their advancement. She is particularly prominent in the councils of the Hebrew



Charity Association and the Ladies' Benevolent Society, besides which she finds time to do much charitable work of her own.

Charles H. Reichert.

Charles H. Reichert, collector, manager and president of the Capital City Brewing Company, was born in Trenton, Jan. 28, 1868. The subject of this sketch is a son of Charles Reichert, who came to Trenton in 1866, emigrating from Wurtemberg.

Charles H. Reichert received his education in the public schools of Trenton, and was later appointed an inspector in



Peter Tell, and was afterward president and manager of the Trenton Red Front Brick Company. In 1903 he assumed his present responsible position.

As a lover of sports Mr. Reichert has the city Water Department. Subsequently he became a deputy keeper in the New Jersey State Prison. In 1890 Mr. Reichert identified himself with the brick business conducted by the late

a wide reputation. In social life he is identified with a large number of organizations, having held positions of prominence in the forwarding of their interests.

Throughout his career Mr. Reichert has been unusually successful. His business reputation and his wide acquaintanceship have led his friends to urge his name in the contest for the Democratic nomination for Sheriff of Mercer County.

Samuel Levy.

Samuel Levy, President of the Enterprise Cigar Company, was born in London, October 20, 1863. His ancestors were for generations settled in Holland, the father of Mr. Levy coming to England, where he established his family.

After a brief education in the English public schools, Samuel Levy, at the age of 10, was compelled to fight his own battles. Leaving his trade of cigar making, he came alone to the United States, reaching this country when he was nineteen. For the next two years he obtained employment in Philadelphia and Chicago, in the meantime taking a short trip to England. At the age of 21 he married, took up his residence in Trenton and has since been identified with the business interests of this city.

It was in a small room in a house on Front street that Samuel Levy first began business. Thence he moved his factory to South Broad street over the Assumpink Creek, a location he occupied for three years. During four years he was on Perry street and for six years in a small building situated where the entrance to the Sterling cafe is now constructed. Seven years ago Mr. Levy and his associates established the Enterprise Cigar factory, upon Ewing street, near East State. The business has developed until 120 employees are now upon the company's pay roll.

Mr. Levy has been active in matters connected with public charities. He is a member of the B'nai B'rith and a director in the William McKinley Memorial Hospital. He is a past exalted ruler of the order of Elks and a member of various other organizations. During his business experience he has made sev-



eral trips to Europe, where he has given especial attention to the methods employed by foreign tobacco dealers.

Jonas Fuld.

Jonas Fuld, a representative of one of the old Jewish families of Baltimore, was born in that city October 24, 1867, receiving his education in the public schools of his native town. Mr. Fuld graduated from the Baltimore City College, class of 1884. Choosing pharmacy as his profession, he completed his special studies in 1888, receiving his diploma from the Baltimore College of Pharmacy, and for six years was identified with the drug business in the Maryland metropolis.

In 1894 Mr. Fuld came to Trenton, associating himself with his brother, M. A. Fuld. The first venture of the Fuld Bros. was the shoe store established on the historic State Gazette corner. Within nineteen years the Fuld Bros. have seen their business develop until departments devoted to garments, wearing apparel and millinery have been added to the shoe store.

To his success as a merchant, Mr. Fuld adds that of a man of broad culture. In a recreative way, he still devotes himself to the progress of pharmacy, keeping in touch with the technical developments of his profession. He has also read law, but with no idea of practicing. In public life Mr. Fuld has given close attention to educational and charitable affairs, and has collected a large and valuable library, relating to these subjects. His fitness was recognized by ex-Governor Stokes, who appointed Mr. Fuld as one of the Board of Managers of the State Epileptic village. In his connection with that institution he is a member of the executive committee, of the auditing committee, chairman of the school board and secretary of the board of managers.

To the B'nai B'rith Mr. Fuld has given much time and attention. For ten years he was the presiding officer of the local organization, his occupancy of the position being marked by a prosperous condition of affairs.

As an officer of the Sabbath school of Har Sinai Temple he has given the benefit of his ability in advancing the cause of religion.

Mr. Fuld is a speaker, whose services are much in demand. Educated in both English and German, he uses either language fluently upon public occasions, his field being the advancement of all educational and charitable interests.

Ralph Newton.

One of the youngest and most prominent musicians in Trenton is Mr. Ralph



C. Newton the popular conductor of the Strauss Orchestra.

Mr. Newton was born in Trenton in the year 1892. He attended the Rider Moore Business College and received his musical education at the State School Musical Conservatory. Mr. Newton, who is a son of Justice David Newton, has won many laurels in his profession.

Albert Gold.

Albert Gold was born in Tolesva, Hungary, in the year 1876 and landed in this country in 1878. He was employed for a number of years by Holberg and Halman, well known manufacturers of cigars. For the past seven years he has been connected with the American Cigar Company and is at present manager of their large Trenton factory. Mr. Gold is affiliated with the Masons, the I. O. B. B., the Caliphs and the Progress Club.

W. L. Stewart.

W. L. Stewart was born in Hamilton Township, Mercer County, upon the 23d of November, 1868. The progenitor of this American branch of the old Scotch family settled nearly a century ago at Whiteheads Mills, engaging in the textile business. The son of the original emigrant and father of the subject of this sketch is a veteran of the Civil War, having been a member of Company K, Eighth Regiment, New Jersey Volunteers.

At the age of 3 years Mr. Stewart was brought to Trenton. From 5 until 12 he was educated in the public schools of Trenton, also studying in the Y. M. C. A. night course. Largely thrown upon his own resources, Mr. Stewart, at the age of 12, was employed in the S. K. Wilson woolen mills at the weekly wage of \$2.30, remaining in the employ of this old-time Trenton manufacturer until July 1, 1894, when he was appointed to the highly responsible position of deputy keeper in the New Jersey State Prison. This position he now holds. Upon Dec. 24, 1886, Mr. Stewart married Miss Emma J. Naylor, of Phillipsburg, N. J.

Three years ago Mr. Stewart entered the real estate business, and is treasurer



of the W. L. Stewart Real Estate Co., his operations being confined largely to the development of the western section of the city. In connection with the real estate business he is also a house builder and contractor. It is due to Mr. Stewart's energy that Hermitage avenue has been developed, making this one of the most attractive residential streets in the city. Upon this portion of the historic Atterbury estate Mr. Stewart has built a class of houses that are a credit to Trenton. He has also erected six houses upon the Mackenzie lot on West State street. These structures are especially attractive. Such evidences of Mr. Stewart's ability as a financier and contractor, for he started his real estate business with a capital of only \$500—have brought him into deserved prominence. Mr. Stewart is a trustee of Trenton Council National Union and a member

of Camp No. 7, Patriotic Order Sons of America, and of the Princes of Caliph.

Mr. Stewart is a candidate for the Republican nomination for Sheriff of Mercer County. As a working man and friend of the working man and as a staunch supporter of proposition to increase the pay of Trenton's policemen and firemen, Mr. Stewart holds that the nomination for Sheriff is open to the man whom the people want. Upon this platform he submits himself for the consideration of the electors.

Belle Mead Sweets.

When John Guild Muirheid was the managerial head of the great Inter-State Fair at Trenton, N. J., his arduous duties brought him in contact with all sorts and conditions of men who make the rounds of State and County fairs as bidders for vending privileges. In his efforts to maintain a high reputation for the Inter-State Fair, Mr. Muirheid set for himself the difficult task of regulating the holders of catering privileges so that the great crowds of visitors would be protected against fraud and swindling. One of the most difficult obstacles he had to encounter was to eliminate from the grounds the sellers of low grade, and adulterated confectionery.

Year after year, he kept at the work quietly but insistently, until he finally became convinced that pure sugar and pure flavoring materials combined with skill and perfect cleanliness could be employed to produce confectionery of the highest grade at moderate prices. The result of his investigations ultimately led to the establishment of the now cele-

brated Belle Mead factory, the products of which won instant recognition from the candy loving public whose appreciation has been shown by the constantly increasing demand which has come from all parts of the United States.

It was during the first year of richly deserved success that John Guild Muirheid, the founder and moving spirit of the Belle Mead establishment was unfortunately stricken by a fatal illness, and realizing the near approach of death, he called to his bedside his younger brother, Harry P. Muirheid, and laid upon him the solemn injunction to continue the business of producing Belle Mead Sweets and maintain their high quality by adhering to the established principles of the founder.

That Harry P. Muirheid has faithfully carried out the fraternal trust thus bestowed upon him is best attested by the fact that since the death of the founder, the business has been increased to a wonderful extent beyond the original inception. One feature alone will furnish a most striking illustration of the present magnitude of the business. Within the space of 120 days just one million Maraschino cherries were glazed at the factory and these, relatively from only a small fraction of the entire production.

The gay hearted old rhymester who has known the Muirheid boys for years, pencilled these lines as an expression of his appreciation of a confection that satisfied every longing.

"The matinee girls who trip away
To see the hero of the play
Know the one thing which completes
Their round of pleasure
Belle Mead Sweets."

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J. F. Margerum

Simon Gerson.

Simon Gerson was born in Odessa, Russia, in the year 1859, and received a common school education. In early years he engaged in sheep raising, transported his product to Paris, which proved very profitable.

In 1881, when the Jewish persecution started in Russia, he began to entertain the idea of coming to America, living however for a couple of years in the false hope that Russia would return to sanity. On the sixth day of May, 1886,



he landed from the steamer City of Richmond, in Hoboken, New Jersey.

In 1901, he was elected as messenger to take the electoral vote to Washington D. C., for McKinley and Roosevelt. In delivering the message to Senator Frye, who acted as president, pro tem, he was complimented upon the fact that New Jersey was the first State to deliver the electoral vote.

In 1902, he was appointed by the State House Commission as Night Custodian of the Capitol of the State which position Mr. Gerson still holds.

Thomas E. Raub.

Thomas E. Raub, who is engaged in the coal, general delivery and boarding stable business, at numbers 312, 314 and 326 Perry street, was born in the city of Easton, Pennsylvania, February 12, 1850. Twenty-three years ago Mr. Raub located in Trenton for the purpose of accepting the responsible position of ticket agent, being in the employ of the Pennsylvania Railroad Company. Seventeen years ago he became a coal merchant.

In public affairs in the city of Trenton and county of Mercer Mr. Raub has gained a large degree of prominence. For six years and eight months he was a member of the Board of Chosen Freeholders of Mercer County, serving the board as its director during the last two years of his official connection with that



body. Upon the completion of his term of office, Mr. Raub was presented with an engrossed set of resolutions signed by every member of the board. Irrespective of party affiliations, his associates testified to the esteem in which they held the recipient, especially recognizing his fairness as presiding officer and his ability in the transaction of business. A copy of these resolutions was ordered spread upon the minutes in recognition of the public record of a faithful officer. Four years ago the sinking fund commission of Mercer County was established. During that time Mr. Raub has been its president. His name may be found upon the roles of the Chamber of Commerce, National Union, Royal Arcanum, Patriotic Order Sons of America and various Masonic bodies, in all of which he has occupied positions of trust and repute.

In virtue of his prominence in local and county affairs, Mr. Raub has been frequently mentioned in connection with the Republican nominations for Sheriff in next fall's campaign. A wide experience in county matters and an enviable personal record are submitted as strong grounds upon which to base his advocacy for recognition before the voters.

Horse Goods

The carriage repository of Mr. J. L. Weber at Nos. 40-42-44 North Stockton street is one of the largest in the State and at all times contains a complete stock of horse goods, harness and carriages of every description. Mr. Weber makes a specialty of Pittsburg Surreys, Phaetons, Buggies, Runabouts, etc., and his goods are thoroughly reliable and warranted in every way.

M. Gillinsky.

The subject of our sketch is a Su-walker, who has resided in Trenton for the past 17 years. For ten years he carried on a successful real estate business and at present is a large dealer in metals, iron, rubber, etc., at Nos. 118-124 Decatur street. Mr. Gillinsky some years ago entered a nuptial contract with Miss Ella Lewis and three sons and three daughters have blessed them. Mr. Gillinsky is a Ben B'rith and an Odd Fellow.



Miss Nina Warady.

Miss Nina Warady, the charming and accomplished daughter of Mr. Louis Warady, although but five years in America, has shown marked proficiency in all studies and graduated from the

Rider, Moore, Stewart Business College with high honors. Miss Warady is 20 years of age and has a penchant for literature and is regarded by her friends as one of the most charming girls in Trenton's younger set.



H. HAVSON.

The White City.

Something more than a year ago a party of Trenton gentlemen, conspicuous for their activity in the industrial, financial and mercantile advancement of the city, got together and decided that Trenton ought to have a summer park that would compare favorably with any other in the east. They appreciated the fact that they didn't know much about park promoting and engaged a high-salaried corps of men to superintend the job. The latter did their work well—at an expense of \$75,000—and to-day we have the White City.

That's a rather abbreviated way of tracing the history of this beautiful park but it covers the ground just as fully as if columns were devoted to the subject. It required a great deal of labor, an enormous expenditure and a lot of "sand"—which is just another word for pluck—on the part of the gentlemen interested in the project, before the resort was pronounced ready for the reception of visitors on Decoration Day a year ago. But the details were all adjusted before that date, the formal opening came off per schedule and ever since the White City has been recognized as our most ornamental and popular summer asset.

Before becoming the White City, this admirably located stretch of land and water was known both as Broad Street Park and Spring Lake Park. Even in those days it attracted fairly large

crowds and in its way proved moderately enjoyable. John S. Broughton, the rubber manufacturer; Ferdinand W. Roebbling, Jr., of the celebrated Roebbling family; W. M. Dickinson and L. C. Thompson, the real estate men, and Barker G. Hamill, assistant secretary of the Trenton Trust & Safe Deposit Company, were among those who figured in the acquirement and regeneration of the park.

The new owners of the White City started off by putting up a carousel that cost \$8,000. Then they erected a roller-coaster or figure 8, built an aerial swing structure, constructed a roller-skating pavilion, and finished an open-air theatre and a half dozen pavilions for the vending of refreshments and various forms of recreation, such as cane racks, knife racks, shooting gallery, etc. Before the improvements were completed, the directors had made an outlay of fully \$75,000. The wonderfully changed appearance of the park fully proved and justified it.

Some difference arose among the members as to the most appropriate name with which to christen the new resort. Finally, it was concluded to put the matter up to the public and a cash prize was offered to the person who would hit upon the most desirable name. A young lady thought "White City" was a nice appellation and the directors agreed with her. In keeping with the name, it was determined to garb every building and piece of woodwork on the grounds in white paint, a color scheme that has won for the park the distinction of being "the prettiest inland summer resort in the east."

That the men behind the White City are not disposed to sit idly by and permit the march of amusement progress to completely outstrip them has been evidenced by the number of improvements made to the park this season. A vaudeville theatre has been established there, a thoroughly modern shoot-the-chutes was opened recently and along "The Midway" there have been added "The Moorish Palace" and several other places of amusement. The Airdome—better known, perhaps, by the name of open-air theatre—and a new roofless bandstand have also supplemented the park's varied attractions this year.

Because of its special adaptability for outing purposes, the White City has been engaged by numerous social, business, political and religious organizations for picnics this season. Among them will be a couple of societies composed of Trenton Hebrews, with whom the park has been particularly popular this year. Manager Willits has been making a special effort to induce all of the Hebrew organizations of the city to hold picnics at the park and he has high hopes of obtaining a satisfactory re-

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sponse from all of them.

The decision a few days ago to throw open the doors of the vaudeville theatre free to all both afternoon and night is certain to bring about a pronounced increase in the attendance figures at the White City during the remainder of the summer. Heretofore, the free admission prevailed only in the afternoon. A few reserved seats near the stage will be held for evening performances, but every other seat in the house is to be absolutely free.

Robert T. Willits, who is managing the White City this season, has had a wide and varied experience in amusement enterprises. He was in charge of prominent concessions at the Pan-American Exposition, World's Fair, Portland Exposition and Jamestown Exposition, and has besides been identified with numerous park ventures throughout the country for many years.

Trenton Mills & Elevator Co.

The largest flour producing concern in central New Jersey was incorporated under the laws of the State in 1905 with a capital of \$100,000. E. C. Hut is president and treasurer, and David Kurtz is secretary. The Board of Directors, which is composed of the best financial and business men of Trenton, are Barker G. Haswell, Jr., H. W. Green, Barker G. Haswell, R. P. Wilson, E. C. Hutchinson. The present business was conceived and organized by Mr. Risdon, is conducted in the Cornelia Mills, originally built by Edmund Craft in 1879. In 1900 they were thoroughly reconstructed and re-furnished with the best modern improved roller process machinery. The present outfit consists of thirteen double sets of rolls, and one run of stone with two water wheels each of 60 horse power, 150 horse power boilers and a 125 horse power engine to supply the motor power. The regular force of employees numbers five persons. A new warehouse has been built with three floors 60 by 70 feet, on the first of which is located the company's very handsomely appointed suite of offices. The present capacity of the central mills is 300 barrels daily, Mill "A" turning out 200 spring wheat; and Mill "B" 100 winter wheat. "Well begun is half done," but what of your output asks the flour consuming public? We answer that the Trenton Mills & Elevator Company are very busy people. They announce in their prospectus to buyers six distinct varieties of flour, the joint product of Mother Earth's nutritive powers and the millers art. The company's leading brand is the "Olympia," and Gold Nugget, a spring wheat flour especially for bread making. It is the evolution of the makers successful experience as milling experts. "Olympia" and Gold Nugget flour are milled exclusively from the hard spring wheat grown in the short hot summers of Minnesota and Northern Dakota, rich in tissue-building glutens and phosphates. "White Foam" flour, a skillful blend of choicest spring and winter wheats, has long represented the acme of excellence as an unsurpassed bread maker and all round flour for family use. It is the housewife's stand-by; possessing all the good qualities possible in a single flour.

"Pastry Queen" is a new fancy brand milled from winter wheat which, the firm believes, has great possibilities as a pastry flour. "Crystal," a blended flour and "Gilt Edge," a winter wheat product, are brands which owe a long bestowed popular favor to the reputation gained by them, to the old Cornelia Mills. The flour milling has been concentrated at the Cornelia Mills of the Risdon Milling Company, at 245 North Broad street, converted into a storehouse and saleroom. The members of the firm have long been leaders in Trenton's business enterprises, while the corporation itself, has membership in the Philadelphia Chamber of Commerce and the Pennsylvania Millers' Association. The products of these mills are in demand by the best class of trade in this section of the States and the business is increasing as rapidly as it can be handled.

A dispatch has been received at the Foreign Office from H. M. Ambassador at St. Petersburg to the effect that the Russian Government are prepared to extend to British commercial travelers of the Jewish religion, until December 31, 1917, the privileges, as regards trading certificates, conferred upon German subjects of the Jewish religion in virtue of the Treaty of July 28, 1904. This Treaty provides that German subjects of the Jewish religion may take out trading licenses giving them the right to trade within the limits of the Russian Empire personally or through commercial travelers, and that these trading certificates may be taken out at a cost of 150 instead of 500 roubles per annum.

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INTERMARRIAGE.

PAPER READ BEFORE THE CENTRAL CONFERENCE OF AMERICAN RABBIS, JULY 3rd, 1908.

BY RABBI MENDEL SILBER.

OF ST. LOUIS, MO.

In 1806, when the great Synhedrin of one hundred and ten Jewish "notables" were convoked by Napoleon I. to consider Jewish questions of vital importance, the subject of intermarriage was given a place of prominence and distinction on the programme. Yet at that time the problem had in no way assumed the magnitude, and latitude that it bears to-day. For, up to very recent times, there could be no intermarriages to any large extent. The ancient and mediæval countries were churches as well as States and could not allow those to be citizens who could not be of the State religion. The isolation into which the Jews were thus cast led, in the course of time, to a feeling of combined contempt and terror about them among the populace. The folklore of Europe regards the Jews as something inhuman, and it would have required an almost impossible amount of toleration on the part of a Christian of the middle ages to regard union with a Jew or a Jewess as anything other than unnatural. The ancients already had something of this feeling and this was intensified when the Christian church rose into power, regarding, as it did, the Jew as the arch-heretic, the Deicide, the incarnate anti-Christ (1). If, however, in Napoleon's time the topic of intermarriage was already considered so important, to-day, after the rays of light have penetrated the darkest corners, after liberalism and tolerance have drawn the races closer together, Jew and non-Jew having come to study and understand each other better, after the natural repulsion and the inherited bias and bigotry have, to a large extent, been overcome and the intermingling between our youths and maidens with the daughters and sons of our neighbors has assumed such wide proportions that David Einhorn has termed intermarriage "the nail in the coffin of Judaism"—to-day the subject must be considered a burning question.

What, then, we ask, is the attitude of Judaism, and more especially of Reform Judaism, to intermarriage?

In attempting to answer the question it will be necessary to consider it with reference to Biblical and post-Biblical laws and traditions, to treat of it from the standpoint of modern times and in the light of history and experience. Unfortunately, as regards the Bible, while its laws concerning intermarriage are perfectly plain, the interpretation and application of these to present conditions are not. The Mosaic code (2) prohibits intermarriage only with the "seven nations" of Canaan, as such an alliance would have led to idolatry with all its immoral results. From this fact it is argued that since, according to the Talmud, the modern nations are not to be considered as idolaters, there would now be, basing on the Bible, no objection to intermarriage. Furthermore, it is claimed, the prohibition was really intended for priests, originally for the high-priest, (3) and not for the entire people, as the Mosaic code only has three instances in which marriages had to take place within the tribe. I. An heiress had to wed one from her father's tribe (4). II. The widow of one who died without children had to marry her brother-in-law (levitate marriage) (5). III. The high-priest (6). Besides, cases of intermarriage, the argument is advanced, are so frequent, Joseph to an Egyptian; (7) Moses to a Midianite; (8) Elemelech's son to Moabites; (9) Samson to a Philistine; (10) David to Maacca, daughter of King of Gessur; (11) Solomon to a daughter of Pharaoh; (12) Bath-Sheba to Urie the "Hittite"; (13) the mother of King Hiram to a Syrian; (14) Ahab to Izebel, a Sydonian princess (14) and many others including leaders, teachers and warriors (16)—the cases are so frequent that the Bible must have tolerated intermarriage. Nor is the explicit permission to intermarry in time of war (17) overlooked in this connection.

Yet, notwithstanding all these facts, those who advocate intermarriage on the Biblical basis seem to miss the point. The spirit of the Bible is utterly opposed to the measure. All parts of the Holy Writ—Torah (18), Nebilim (19) and Kethubim (20), are antagonistic to it. If originally the prohibition applied to priests only it was in Ezra's time extended to include the entire people (21) and though it was originally forbidden to intermarry only with the "seven nations," it was later protested against intermarriages with any nation (22). While many cases of intermarriage are recorded in the Bible, and many more perhaps took place that are not recorded, yet it is clearly shown in what way these were regarded. Esau's marriage to a "strange woman" caused his father and mother grief (23). When Samson announces his intended marriage he is severely censured by his parents (24). Moses is taken to task for marrying a Midianite woman, and when taking up the leadership of Israel he has to separate from Zipporah (25). After the sad experience of the Benjamites and the disfavor into which they had fallen they rather resort to violence and risk of life than to intermarry (26). Besides, all Jewish commentators are agreed that in all instances of intermarriage (27), including the case of a prisoner in war (28), the non-Jewish party had to embrace Judaism.

Moreover, to attempt a justification of intermarriage on the ground that the Bible prohibits it only with reference to idolatrous nations appears absurd. We must not forget that at the time the Bible was written down Israel was the only monotheistic people. Hence, the laws forbidding intermarriage included only the nations in idolatry, which then meant all the nations. Have we, therefore, a right to suppose that to-day the Jew may intermarry with the Christian or Mohammedan because, forsooth, Moses did not blacklist these? As a matter of fact, Moses and the prophets endeavored to shape the essential and ideal sanctity of marriage to the exigencies of their times, all the while being actuated in their teachings by the most elementary principle of self-preservation. Though at the present time idolatry (in the strict sense, at least), is extinct, the principle underlying the prohibition of intermarriage commends itself to the Jewish conscience. Now, as of old, the religion of Israel must be protected from influences which make for its disintegration. And among those influences none is as strong and as serious as intermarriage. Even where it spares the faith of the Jewish party to it, it does not preserve that of the second generation. No matter even if husband and wife agree to train their children as Jews, the force of conditions and circumstances will assert itself in spite of the agreement, and in the inevitable struggle that will ensue between the diverse doctrines of the parents, those of Judaism will invariably have to succumb. The reasons for this are evident. Judaism is the faith of the minority. It is the harder to practice, and is considered the less favored, the less privileged, and, in some countries, even a proscribed faith, hence the heterogeneous heirs will follow the lines of least resistance and adopt the non-Jewish religion. Let intermarriage but become general and it will not take many centuries before Judaism will disappear. The opposition to intermarriage is, therefore, as justifiable to-day, and on the same grounds, as it was in Biblical times.

But a consideration of the subject must not stop with the Bible. The fact is that without our "Torah she-b'al-peh" (oral law) we would be utterly helpless to interpret our "Torah she-b'ksav" (written law) and would be compelled to imitate the silly and senseless practices of the Karaites with whom, by the way, intermarriage is also prohibited (29). We must, then, go for advice to post-Biblical authorities. And here our task becomes at once much easier. For in the realm of traditional law prohibition is the strict rule and permission the rare exception. The Talmud (30) goes even so far in its opposition that it considers mixed marriage invalid and that the contracting parties are not even obliged (from a religious standpoint) to be formally divorced in order to nullify their marriage and to separate. Later authorities as Malmonides (31) and Caro (32), as well as the other codifiers and commentators (33) of the middle ages are all one in condemning mixed marriages.

In more modern times the question was first dealt with in August, 1806, by the French Synhedrin, to whom reference has already been made here. The thesis laid before them read: "May a Jewess marry a Christian, and a Jew a Christian woman, or does the law allow the Jews to intermarry only among themselves?" To what extent these no-

tables were influenced in their reply by a consideration for Napoleon's liberal tendencies and the consequences a negative answer might have for the Jews in the Napoleonic states, I am unable to say. At any rate, they answered affirmatively. But not without a certain reserve. They stated that our law does not say that a Jewess cannot marry a Christian, or a Jew a Christian woman, nor does it hold that the Jews can intermarry only among themselves. The prohibition in general applies to nations in idolatry. Modern nations, however, are not to be considered idolatrous since they worship, like ourselves, the God of heaven and earth. For this reason there have been at several periods intermarriages between Jews and Christians in France, Spain and Germany. But, they added, they could not withhold the fact that the opinion of the rabbis has ever been against such unions. Although the Mosaic code does not forbid the Jews to intermarry with other nations (a statement whose correctness, I hope, I have successfully disproved), yet, as marriage according to the Talmud requires a religious ceremony called "Kidushin," and as a certain benediction is pronounced during the ceremony, and whereas this religious ceremony cannot be performed unless both parties profess Judaism, a union between Jew and Christian could not be considered as religiously valid (34). From this it may be seen that the stand the French Synhedrin took to intermarriage was not quite as favorable, as it is sometimes said to have been, at least not as regards its religious character.

The question, of course, arises whether marriage is a religious or a civil function. There are some who claim that it is not a sacrament, a religious act, but purely a natural, a civil contract, and it cannot be denied that when divested of its sacramental character marriage falls within the category of ordinary, everyday civil contracts which can be formed by the consent of any two parties. Yet I am not sure that you and I would subscribe to such a sentiment. Marriage is much more than a common civil contract. The religious sanction is, I take it, an indispensable part of marriage. You will perhaps remember the volley of indignation that was called forth on the part of the ministry and the laity the country over a few years ago when a certain Rev. John Encell advertised in a daily paper, "When you are ready to get married call on or send for Brother Encell, 107 Davis street, Syracuse, N. Y. Rates from \$3 to \$5." Now, if marriage is merely a civil contract why should this have been more improper than it would be for an attorney to advertise his services as a writer and witness of contracts and deeds?

Conceding, then, that marriage is a religious act, it being besides the oldest and most sacred rite and ordinance in the economy of human society, the decision rendered by the Jewish notables must be taken as opposing and not favoring intermarriage.

Of still later authorities, the Rabbinical Conference at Braunschweig, 1844, while stating that mixed marriages were permissible, insisted that this was the case only where there was a solemn understanding that the children would be brought up as Jews, which in the face of the conditions that existed at that time in the majority of the German States was tantamount to prohibiting intermarriage. Moreover, Ludwig Philipson, one of the moving spirits and eminent scholars at that conference,

after voting for the decision, later on, upon sounder study and deeper deliberation of the subject, changed his views and declared himself against intermarriage of any kind (35). So did also Aub and Geiger, members of a committee appointed by the first Jewish Synod at Leipzig, 1869, characterize intermarriage as detrimental to the Jewish faith and fireside (36).

Even of greater interest to us should be the opinion of a leader of thought in this country like David Einhorn, who most emphatically maintained that intermarriage is prohibited from the standpoint of Reform Judaism (37). And so it should certainly be considered by us. Reform Judaism lays the greatest stress upon Israel's selection as a "people of priests" (38). Does not this presuppose a pure and unmixed stock? Judaism has ever conceived of the home as a sanctuary at whose altar the housewife functions as priestess. Is this possible, pray, unless she is a Jewess? Not even conversion will remedy the matter to any large extent. The loose and easy conversions that are often performed for the sake of intermarriage add no strength to the Jewish cause. The difficulty cannot be overcome by calling Christians Jews even with their consent.

Nor is the argument tenable that our own brethren to-day know little more of and care little more for Judaism than the liberal Christian does. Even if this were so the Jew, no matter how ignorant and indifferent in regard to the tenets of our faith, cannot but regard Judaism as his own and himself as a part of the house of Israel. I can readily see why men of the style of Edwin J. Kuh (39) to whom liberal Judaism holds out nothing but "a way station to free-thinking" and atheism, should propose intermarriage as a panacea for all ills on the Jewish body. But to us, to whom the preservation and the perpetuation of Judaism must be as near and dear as our very lives, to us intermarriage, it seems to me, cannot but appear in the highest degree objectionable. Some may claim, as was done by a townsman of mine some time ago (40), that we should not miss the opportunity of impressing the Christian by our liberalism, since the intermarriage would take place whether or not we lend our services. But such a mode of reasoning is nothing short of folly. Either we rabbis stand for something or we don't. Either our approval or disapproval does count for something or it does not. If it does, then our opposition, provided we ourselves are positive and firm in our views, may at least deter some of our people from taking the step. If it does not, had we not better try and earn a livelihood in some other vocation of life where our work will count for something? And even if we should be wholly unsuccessful we must hold with Goethe: "Grosses zu wollen ist gross!" (To strive for great things is great.)

But aside from any religious considerations, we must ask ourselves: Is intermarriage advisable? Is it desirable? Philosophy, history and experience will answer by an emphatic "No!" With intermarriages a very probable source of discord is created. If not in early years, at any rate in later life. Instead of feeling with Edmund Burke that "every care vanishes the moment he enters under his roof," one who has married out of his faith and fold must sooner or later come to feel quite the reverse. A real union in a couple reared differently, attuned to

different ideas and ideals, trained in separate atmospheres, breathing a distinct air and living distinct lives is simply impossible. I concede that there may exist a real, strong and lasting friendship between a Jew and a non-Jew; there may be between them a similarity of thoughts and tastes, of philosophical and political tendencies. But friendships are not concluded with the same degree of soulfulness, nor with the same expectations. Friendships may be formed and kept through one single service rendered in life. True and thorough oneness of hearts and souls is not even required. In matrimony, however, it is entirely different. The affection must be constantly renewed and capable of being renewed. When the external charms that may have drawn the young people to each other are vanished, when passion has either spent itself or passed unnoticed, there must be left a common stock of interests and sympathies, one source of joy and sorrow and hope. In true and happy marriage there must be a community of love, a community of respect and reverence, and a community of sentiment, or religion. Every marriage not based on these principles is an altar built for the sacrifice of human happiness; for as surely as effect always follows cause, it will result in misery, strife, dissension and despair. George Eliot, the great dissector of human hearts, has truly and tersely stated the situation: "Mirah's was not a nature that would bear dividing against itself; and even if love won her consent to marry a man who was not of her race and religion, she would never be happy in acting against that strong native bias which would still reign in her conscience as a remorse" (41). If reliance is to be placed in statistics, we must conclude that nature herself stamps her mark of disapproval upon intermarriage. A comparative table of the productiveness of one hundred marriages between the years 1875 and 1881, showed the following averages (42):

Where both parents were Protestants, 430 children.

Where both parents were Roman Catholics, 520 children.

Where both parents were Jews, 441 children.

Where one a Protestant and the other a Catholic, 325 children.

Where father was Christian and mother a Jewess, 165 children.

Where father a Jew and the mother Christian, 131 children.

Of course, I do not mean to depreciate, or even doubt the power and permanency of true love. But true love is something higher and deeper than mere infatuation. Infatuation is love run mad. True love is the perfect union of two souls on social, intellectual and spiritual bases. The love that accuates marriages in which this is lacking, as is most often the case in intermarriage, is perverted love—animalism.

To sum up: The Scriptures and science, history and human experience, Jewish teachings and traditions, conscience and common sense, all point against intermarriage. If the conclusions here set forth are correct, I feel, therefore, justified in stating, nay, compelled to say, that intermarriage is inadvisable, undesirable and unpermissible.

NOTES AND REFERENCES.

- (1) Vide; Joseph Jacobs' "Studies in Judaism."
- (2) Deut. vii:3.
- (3) Leviticus xxi:14 (4) Num. xxxvi:1-2;
- (5) Deut. xxv:5-10; (6) Lev. xxi:14.
- (7) Gen. xli:45; (8) Ex. II:21; (9) Ruth and Orpah; (10) Jud. xiv; (11) II. Sam. iv:13; (12) I. Kings iii:1; (13) II. Sam. xi:3; (14) I. Kings vi:14; (15) I. Kings xvi:31.
- (16) Jud. iii:5-6; (17) Deut. xxi:10.
- (18) Ex. xxxiv:16 and Deut. vii:3; (19) I. Kings xi:1 and 2; (20) Mal. ii:11. Ez. x:5 and 19, Nehem. x:31 and xiii:25.
- (21) Ez. ix:1, 2 and x:10, 11; (22) Nehem. x:31.
- (23) Gen. vv:34, 35.
- (24) Jud. xiv:3, (25) Num. xii, see Rashi and Eben Ezra a. l.
- (26) Jud. xxi:16, 17; (27) Kli Yokar, commentary on I. Kings xi; (28) Tal. tr. Yeb. 48b.
- (29) Regarding intermarriage with Karaites see I. L. Gordon in "Perochim Veshoshanim, Berdichev, 1892.
- (30) Tal. Bab. Tr. Kidushin, p. 86 b.
- (31) Yad Hachazokoh, Hil. Issure Blah xii:1; (32) Eben Ho-ezer xvii:1.
- (33) Sefer Mitzvoth Hagodol cxli.
- (34) Raccolta degli atti, dell'Assemblea degli Israeliti, dal Sig. Diogene Tama, Milan, 1807, pp. 154-156, and Livorno (N. D.) pp. 207-210. Comp. also F. D. Kirwin "Transactions of the Parisian Sanhedrin," London, 1807, pp. 154-156, and Graetz's "History of the Jews," Eng. Ed. Vol. V, p. 491.
- (35) Philipson "Israelitische Religion-slehren" 1865, Vol. III, 350.
- (36) Grieger's Zeitschrift, Vol. VIII, No. 88, p. 80.
- (37) Einhorn in "Jewish Times," 1870;
- (38) Lazarus "Ethics of Judaism," Vol. I.
- (39) Atlantic Monthly, April, 1908, pp. 438, 439.
- (40) Sale on "Intermarriages in Modern View," Vol. 1, No. 2, September, 1901.
- (41) Daniel Deronda, Vol. I. Bk. IV., Chap. xxxii.
- (42) Joseph Jacobs' "Studies in Judaism."

Dr. Birnbaum and the American Jews.

Dr. Nathan Birnbaum, the noted Jewish leader who recently visited America, has written a letter to the Warheit to contradict some of the statements in regard to the Jews of America which had been attributed to him and on the ground of which he had been attacked by the Yiddish press of New York. Dr. Birnbaum is now at Chernovitz, Galicia. His letter, which is in direct answer to an article written on his views by Dr. Vornberg, is, in part, as follows: "It is not true that I have at my later meetings 'continued to praise everything American.' The truth is that I have openly expressed my opinion in regard to the danger in which the Jewish people find themselves in America. It is also true that I have not spared any criticism or irony or bitterness in my speeches. I have especially deplored the vulgarization and estrangement of the Jewish children in America, and I have at all meetings spoken concerning this in the same tone. These words which now aggravate you have been particularly applauded at meetings in New York. I have witness to prove this. "There is, therefore, no 'direct and in-flagrant contradiction' between the views which I have expressed in Europe and the 'songs of praise,' as you call them, which I have given utterance to in America, and it seems superfluous to

prove as to whether I have acted in good faith or not. I am not such a pessimist in regard to the views of American Judaism. I did not say that the American Jews were standing on the brink of destruction. I have, on the contrary, expressed my admiration for the inherent strength of the Jewish people which, though standing on the brink of the abyss, is still capable of building

The Jews of Prussia.

The Royal Prussian Bureau of Statistics has issued a bulletin, giving the proportions, according to religious beliefs of the people of the Kingdom. Thus, in 1905, Prussia contained 409,501, 1.1 per cent., Jews; 23,341,502, 62.6 per cent. Protestants; 13,352,444, 35.9 per cent., Catholics. Since 1880 the Jewish population has increased from 363,790 to 409,501, but the percentage of Jews has sunk from 1.33 per cent. to 1.1 per cent. And of the Jews residing in Prussia in 1905, there were 370,657 who were subjects of the King of the land. The others, unnaturalized and foreigners, belonged to the following countries: Austria, Hungary, Russia, the United States of America and Holland.

up such a tremendous national cultural life. And in regard to this abyss itself I have never believed that American Judaism must fall into it. I have never lost the hope that the Jewish people in America will continue to live; this hope I have expressed not only in America, but in all places in Europe wherever I have spoken in regard to American conditions. I have also given my reasons why the discouraging symptoms do not rob me of my hope."

After defending his ardent advocacy of the Yiddish language and ridiculing the advice that in order to do this he must himself know well how to talk Yiddish, Dr. Birnbaum goes on: "You seem to infer that I sold the American Jews out of revenge, for the reason that I have made no 'success' in your country. I believe, however, that the truth is just opposite of what you say, and if I have made no 'success' it is because I have told you at your own home exactly what I thought of you, because I did not understand how to flatter you and your leaders, because I did not sing the 'songs of praise' of which you speak. I have made no 'success,' but that is only true in the sense in which you use the word, but as I understand it I have been successful; I have brought a certain influence to bear and I am satisfied that I have accomplished something in your country."

Candy Hungry?

Remember that your Family in the country are in all likelihood Candy Hungry by the middle of each week. That means that when you leave the city to spend your Week End with them, you must go well provided with a supply of

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TO LET—Furnished room, with or without board, in Jewish family. Select neighborhood. Address COMFORT, Hebrew Standard.

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WANTED—A cantor of experience desires a position either permanent or for the coming holidays; capable of delivering sermons in English or German, and able to lead a choir, etc., etc.; can furnish best of references. Address J. D. SAPIR, 615 Fifth avenue, Brooklyn.

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CHANCE OF A LIFETIME.—Family liquor store for sale, on account of other business, in a town of 7,000 population. Only one in town, and only three retail licenses. Address "CHANCE," Hebrew Standard, 87 Nassau street.

WANTED—An experienced teacher for a Hebrew school, to teach Hebrew and religion in the English language. Permanent position and right salary. Apply to H. SALZBERG, 206 Market street, Paterson, N. J.

WANTED—An experienced cantor, able to officiate with organ and choir for Ninth Street Temple, South Brooklyn. Apply in person to president, Mr. I. BROOK, 212 Seventeenth, Brooklyn.

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SUMMERINGS.

Mr. A. L. Kass and family are at Hunter, N. Y., for the summer.

Mr. and Mrs. L. M. Rothman have left Sharon Springs and will finish the summer at the Fairmont Hotel, Tannersville, N. Y.

Mr. J. Benjamin of Jersey City, N. J., is a guest at the Kiamesha Inn, Kiamesha, N. Y.

Mr. and Mrs. S. Rosenhaupt and family of No. 155 West 119th street, are enjoying the breezes of Far Rockaway at the Clinton Cottage, Atlantic avenue.

SOCIAL.

Mr. Samuel M. Kaplan, accompanied by his sister, Miss Goldie, left on the Deutschland yesterday to visit their sister, Mrs. Dr. Joseph Weinstein, who is residing, until next spring, at Berlin, Germany.

BAR MITZVAH.

BLACK.—Mrs. B. Black announces the bar mitzvah of her sons, Isadore and Irving E. Saturday July 25, Temple Ez Chaim, 92d street. At home Sunday, July 26, 152 East 94th street.

ENGAGEMENTS

BANDLER—FRIEDMAN.—Mr. and Mrs. Friedman announce the engagement of their daughter Isabel to Max Bandler.

BERKOWITZ—LIEBERMAN.—Mrs. Fanny Lieberman, of New York, takes pleasure to announce the engagement of her daughter Annie to Harry Berkowitz, of Brooklyn, N. Y.

FRANKENBERG—KAHN.—Mr. and Mrs. Hanan, of 338 East 87th street, announce the engagement of their daughter, Alma Kahn, to Mr. William Frankenberg.

GOLDEN—HARRIS.—Miss Rebecca Harris, of 73 East Ninety-second street, betrothed to Mr. S. Herbert Golden.

GOLDSMITH—TWERSKY.—Mr. and Mrs. I. Twersky, of Nashville, Tenn., announce the engagement of their daughter Fan to Joseph Goldsmith, of New York, July 26, 1098.

HOLZMAN—SIMONS.—Mr. and Mrs. Reuben S. Simons, of Brooklyn, N. Y., announce the engagement of their daughter Rose to Mr. Marquis Holzman, of Brooklyn, N. Y. Reception announced later.

LEVY—SCHWARTZ.—Mr. and Mrs. Adolph D. Levy announce the engagement of their daughter Stella to Mr. Edward W. Schwartz.

MARX—STRASSBURGER.—Mr. and Mrs. Louis Strassburger announce the engagement of their daughter Irene to Mr. Sidney Marx. At home Sunday, July 26, 3 to 6, 108 West 138th street.

NATHAN—NAMM.—Mr. and Mrs. A. I. Namm, of 22 West 72d street, New York city, announce the engagement of their daughters Rose to Mr. Eli Nathan and Estelle to Mr. Claude Nathana.

PFEIFFER—COHN.—Mr. and Mrs. Sigmund Cohn announce the engagement of their daughter Alvina to Sol Pfeiffer, July 26, at their residence, 54 East 122d street, 2 to 6.

ROME—KRELLENSTEIN.—Mr. and Mrs. B. Krellenstein announce the engagement of their daughter Jeannette to Abraham S. Rome, of Baltimore, Md.

SILVERSTEIN—SCHILLER.—Mrs. G. Silverstein, of 14 East 125th street, announces the engagement of her daughter Mabel to Mr. Louis Schiller, of Port Chester, N. Y.

SLOBODKIN—FISCHER.—Mr. and Mrs. M. N. Fischer, of 16 West 119th street, beg to announce the engagement of their daughter Beatrice to Mr. Hyman E. Slobodkin, of Boston, Mass.

With reference to the recent announcement that the King had appointed two more Jews as Senators of the Kingdom, it is interesting to not that the proportion they bear to the population of Italy does not entitle our co-religionists to a single seat in the Upper House of Parliament. Nevertheless no less than eight Jews are now members of the Senate. They hold their seats for life,

MARRIAGES

Rosalsky—Binion.

The marriage of Miss Pauline L. Binion to Mr. Alexander S. Rosalsky, took place on Tuesday morning, July 14, at the country home of Dr. S. William Schapira, Mr. Rosalsky's brother-in-law. The wedding was attended by the immediate members of both families. The bride was given away by her uncle, Dr. Samuel A. Binion. The bridesmaids were the Misses Dorothy and Maude Rosalsky, Miss Hannah Lubell and Miss Dora Freed. Among the noted guests were Judge and Mrs. Otto A. Rosalsky, Dr. and Mrs. S. William Schapira, Mrs. Sarah Freed and Miss Freed, Mr. and Mrs. Edward Cahn, Dr. and Mrs. Harry Rosalsky, Mr. and Mrs. Simon Zevle, Mr. Joseph S. Rosalsky and Miss Helen McDowell.

The groomsmen were Mr. Benjamin Shapiro, Mr. Joseph Boorstein and Mr. Herman Levy, of Washington, D. C.

Covers were laid for forty persons. After breakfast, Mr. and Mrs. Alexander S. Rosalsky left for an extended tour of the United States.

Hebrew Technical Institute.

The Hebrew Technical Institute began a new year Monday, July 13.

Although the school is in session during the summer months, only from nine until twelve, it is necessary that all students should attend the summer term, as important work is taken up in all departments.

Boys of good character who have completed the 7-B grade in the Public school may, by passing the required examinations, be admitted to the Institute.

Upon completing the full course of three years, the student has a good training in drawing, electricity and machine shop work which will enable him to enter upon a good trade.

Application for admission may be made at the Principal's office, 36 Stuyvesant street.

Long Branch, N. J.

Rev. Alexander Lyons, of Brooklyn, will fill the pulpit of the Congregation Beth Miriam this Sabbath. A large and most interested attendance listened to a very eloquent sermon by the Rev. Dr. David Phillipson, of Cincinnati, Ohio, last Sabbath.

The annual meeting of the congregation was held on the 12th inst., at the Temple, at which time the following gentlemen were elected to fill office: President, Siegmund T. Meyer; vice-president, George Cowen; treasurer, Moses Kahn. Trustees: Siegmund T. Meyer, George Cowen, Moses Kahn, Charles A. Wimpfeimer, Jacob Rothschild, Dr. Edwin Sternberger, Norman S. Goldberger, Jacob Korn and A. U. Zinke.

Easton, Pa.

The funeral of the late Samuel Bachenhelmer (son of Mr. Jacob Bachenhelmer, for many years on the staff of the Hebrew Standard), took place at 4 o'clock Thursday afternoon from his home, 456 Ferry street, and was largely attended. Rev. B. Sadler, rabbi of the Covenant of Peace Synagogue, officiated, and paid a fitting tribute to the deceased. The pallbearers were Leo Meyer, Philip Moses, Lee Socks and Isaac Kahn. There were numerous floral tributes from his friends and former employees, showing the esteem in which he was held. The interment took place in the Easton cemetery.

The annual State convention of the Western Star Association will be held on August 15, at Peoria, Ill. About 200 delegates will be in attendance.

Sanitarium for Hebrew Children

Boat Excursion up the Hudson and down the Bay for 1000 sick children of the East Side.

On Wednesday last, 22d inst., the directors of "The Sanitarium for Hebrew Children" took one thousand mothers with sick children for an excursion, at the expense of a charitably inclined lady, who desires her name withheld from the public, and who gives one such excursion every summer.

The cost of such an outing is \$250, and may be given under any name by the donor. Wednesday's excursion was called "The In Memoriam R. F. Excursion." The sanitarium desires to give at least six more such excursions during the rest of the summer, and the directors hope that six equally generous persons will come forward to help. Contributions for the required sum, with instructions for naming excursions, may be sent to the treasurer, Heskiah Kohn, 350 Second avenue, city,

BORDEN'S BULLETIN

A Weekly Presentation of Facts Relating to

PURE LACTEAL PRODUCTS

NUMBER TWENTY-SEVEN

TUBERCULOSIS IN MILK.

Probably the most important disease of cows from the standpoint of public health is tuberculosis, and it is also the most prevalent. When Koch first discovered the cause of the disease and combined the announcement of his discovery with the statement that he considered the infection identical in both men and cattle, it was accepted by scientists as well as by the general public. As a result of his investigations which were based upon incomplete and unsatisfactory evidence, several government commissions were appointed in different countries, and many private and public scientists immediately took it upon themselves to solve the question raised by that investigator.

The results of these experiments were so strikingly similar that it is now the generally accepted opinion among scientists that people, especially children, may become infected with tuberculosis from cattle.

It is not known to what extent such infections occur, nor is it possible to obtain any definite percentage by the method formerly adopted of looking for the primary lesion in the intestinal canal. Although much statistical evidence is recorded showing that even by these figures primary intestinal tuberculosis of children has been observed as high as 45.5 per cent. of the tuberculosis cases examined.

The cows from which BORDEN'S lacteal products are drawn undergo daily physical examination so that by this method all danger of tuberculosis in milk is prevented. Parents anxious for the preservation of the health of their children use BORDEN'S MILK only, and in every case it is SAFE and PURE.

(To be continued.)

BORDEN'S CONDENSED MILK CO.

"LEADERS OF QUALITY"

EST. 1857.

Borough of Richmond.

The bar mitzvah of Joseph Smith, son of Mrs. Jennie Smith, sister and brother-in-law, respectively, of Mr. and Mrs. Phillip Steinmann, took place at the Synagogue, at Tompkinsville, last Sabbath. The young man acquitted himself splendidly, delivering a fine speech. In the afternoon a reception was tendered in the house of Mr. and Mrs. Steinmann, and in the evening a fine banquet was served which was thoroughly enjoyed by the host of friends present.

There was joy in the home of Mr. and Mrs. H. Ensler in Hamilton Park, New Brighton, the occasion being the birth of their son Aron. Rev. Dr. Jackes officiated. A fine breakfast was served after the ceremony. Among those present were: P. Steinmann, A. Sass, Leo Sander, Phillip Schwartz, A. Easler, Eugene P. Schwartz, Gustave Straus, Lyman R. Schwartz, H. Cohen, Dr. P. Schwartz, Joseph Goldstone, Julius Schwartz.

The pupils of the Hebrew school of Temple Emanu-El had an outing to Happyland last Tuesday. Rev. A. Goldfarb managed the affair splendidly. The members and ladies of the Temple chaperoned the youngsters, who had a fine time. Another outing will be given to them in August.

Atlantic City.

Mr. and Mrs. J. J. Hirschfield, of 3531 North Nineteenth street, Philadelphia, Pa., in celebration of the thirty-fifth anniversary of their marriage, gave a dinner on Sunday, July 19, 1908, at the Hotel Pierpont, Atlantic City, N. J. A large galaxy of relatives and friends, some gathered from distant points, were present. The festivities were thoroughly enjoyable, and Mr. and Mrs. Hirschfield were the recipients of many substantial tokens of esteem. Among those present were Mr. and Mrs. D. J. Simon, of Philadelphia, Pa.; Mrs. Max Holzmark and son, of Kansas City, Kan.; Mrs. William A. Hirschfield and daughter, of Richmond, Va.; Mr. and Mrs. George Gildner, of Philadelphia, Pa.; Mr. Jack A. Myer, of San Antonio, Tex., and Miss Annie Egan, of Atlantic City, N. J.

A Conference of Rabbis.

A conference of the rabbis of the Province of Petrikoff was recently held in the city of Petrikoff, twenty-two rabbis from various cities of the State being present. The conference was held behind closed doors and continued for several days. The resolutions which were formulated by a committee and passed were as follows:

"In order to improve the religious education of the children and the customs of our people the conference finds it to be necessary that the rabbis be given supervision over the following matters: (a) The religious training and the religious education in the chedolim and the schools; (b) the preparation of

kosher meat, the slaughterers and the butchers who sell the meat; (c) the merchants who sell mezuzoth, tiffim and over the publishers of religious books, and they should have the right to prosecute anyone for anything which they found to be injurious in these books."

The conference further declared itself against any laws of the government which interfere with Jewish observances and it recommends the creation of a commission of five rabbis in each State to represent Jewish interests. In order to improve the material condition of the rabbis a recommendation was made to establish a chartered organization of rabbis of a strictly professional character.

The Congregation of Temple Israel, New Rochelle, N. Y., has purchased a church on Bank street, and will convert it into a synagogue.

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G. Glauber,

"The Old Reliable," of twenty years' experience on Grand St., has now opened at the corner of Fifth Ave. and 114th St., with a larger and complete stock of BRIC-A-BRAC, CUT GLASS and FANCY CHINA, and he will be pleased to serve his many friends and patrons in the future as in the past.

MARRIAGE

Invitations, Announcements, At Home, Calling and Reception Cards and Menus. MAIL ORDERS RECEIVE PROMPT ATTENTION.

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 J. P. SOLOMON, Editor.
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 N. Y., FRIDAY, JULY 24th 1908. TAMUZ, 25th, 5668.
 מִטּוֹת מַעֲמֵי

Liberty for Americans.
 THE American people are at last awakening to the fact, that this is a country in which personal liberty is legally assured to every law abiding human being, within its boundaries. Personal liberty is something that has never yet existed, except in the Constitution of the United States. All the hectoring laws that have been enacted from time to time, are as unconstitutional as the slave traffic, which cost millions in blood and treasure to suppress.

The Word of Honor.
 אמור העט ועשה הרבה
 "If a man make a vow unto the Lord, or if he swore an oath to bind his soul with obligations; he shall not profane his word; according to all that proceedeth out of his mouth shall he do."—Numbers xxx. 3.

Without mentioning any of the particular points of attack against Personal Liberty, to which the newly formed Personal Liberty League, is directing its attention, we hail with delight this awakening of the American people. Others than Jews are beginning to feel the cruelty and oppression of the bigots, who have employed bias, bigotry, intolerance, fanaticism and prejudice to force their own doxies down the unwilling throat of everyone whose orthodoxy is not identical with theirs.

NOTHING is more admirable in man than honesty, in act and word, and one who is not honest in word is not honest in act. "He who lies steals," is a true saying, for lying words are only needed to cover up some wrong. One not ashamed of his conduct, will not utter a falsehood. In this advanced age of culture the word of honor characterizes a man's principle. One upon whose word we cannot implicitly rely is but a counterfeit of a man. "An honest man," said Pope, "is the noblest work of God," and that is true. What a satisfaction it is, when dealing with a man we know that we can trust him, that we can rely on him, that we can take his word as if it were a bond. In primitive days, when man was in immature state of human virtue, it took vows and swearing oaths to keep a promise, and then it was not so certain that the vow, that the oath would be a binding obligation; we can then well understand when Moses makes it incumbent upon his constituents:

The fight against the secularisation of the Public Schools, the stupid Sunday Laws, the Liquor Laws and many others, have been brought into public condemnation by the bold stand taken by the true friends of Liberty, and the Jews in America have not been backward in the fight.

"If a man make a vow unto the Lord, or if he swore an oath, to bind his soul to an obligation, he shall not profane his word, according to all that proceedeth out of his mouth, shall he do."

We recommend our readers to enroll themselves as members of the Personal Liberty League. The Headquarters are at 220 Broadway, New York City. Col. Franklin Bartlett is President and Frank W. Thorp, Secretary, and, "When you enroll, start right in and make others enroll. But don't enroll unless you have the interests of personal liberty at heart, and have made up your mind to fight for your principles to a finish."

It does not say here what we shall or what we shall not do, but when the word has been given (in olden days it was all for the Lord), then we shall consider ourselves in honor bound to fulfill what we promise. It behooves us, therefore, to weigh our word carefully before we utter it, to consider well before we promise, so that we may not find it hard or impossible to fulfill. אמור העט ועשה הרבה. "Promise less and do more," were the words of Shamai; which is indeed far better than promising much and then doing little or nothing. It is the most execrable deed that one can do to build up hope and expectation in some anxious heart and then to disappoint it.

The Zionist Convention.
 AS has been stated the Zionists of this country were in convention last week. Their discussions manifested the internal change that has taken place both in Zionist policy and in Zionist methods and propaganda, but not, fortunately, in Zionist hopes. The European leaders—David Wolffsohn, Max Nordau, and the others—expressed the wish that the Jews of the United States would work actively with a realizing sense of the importance and necessity of the goal the Zionists have set themselves. The American Jews are not only faithful sons of Jerusalem, but active builders of it. Dr. Harry Friedenwald, president of the Zionists, made this remark the keynote of his address for he said, "Amid Christian surroundings the fountain of Judaism either becomes stagnant or runs dry."

While our text speaks of a vow unto the Lord, it generalizes it when it says, "according to all that proceedeth out of his mouth, shall he do." In other words, be the vow, be the promise, whether it be for God and religion, or for any person or purpose, if you have given your word of honor, though you may find yourself a loser by it, keep that word sacred, as Shakespeare says:

Stress, of course, was laid upon the practical work now being carried on in Palestine. Too much credit for this, it seems, cannot be given to Professor O. Warburg, of Berlin, who has done wonders in systematizing the efforts made to render fertile and smiling the sterile hills and dales of Eretz Yisrael. Dr. Magnes, too, caught the spirit of the new Zionism, for he said: "Zionism is not only a movement for the rehabilitation of Palestine, but a philosophy of Jewish life here and elsewhere." And much, too, was promised for the new Independent Order Sons of Zion, which is to be like the B'nai B'rith, but we hope much more active. It now controls twenty lodges.

*Life every man holds dear;
 But the dear man holds honor
 Far more precious dear than life.*

IN Syracuse there lives an honest blacksmith, L. Meadvin by name, who plies his trade on five days of the week but not on Saturday, for he is a Jew. On the first day of the week commonly called Sunday this smith labors with hammer and anvil, obeying thereby the behest of the fourth commandment. He follows the word as it is written: On six days of the week shalt thou labor and do all thy work.

If we are to review the pages of our life's register, how many vows, obligations and promises that we make, do we neglect to fulfill? How many? If we see others guilty we are quick to condemn them, but we are careless and thoughtless in our conduct. Even in our vows to the Lord, how many of us, both men and women, have made vows in our early youth when we were guided and guarded by living parents, good and noble Jews and Jewesses, which in latter years we have flagrantly disregarded. Oh, how many boys stand before the ark of God, performing bar mitzvoh functions, muttering words that bring glistening tears to the eyes of fond parents and sweet inspiration to the listening audience, promising to keep and perform God's ordinances! How many sweet girls that appear like pure immaculate angels on their day of confirmation before God's altar, vowing to live Jewish lives, which later is forgotten, and the beautiful phrases they pronounce on the next day turned into platitudes, into parrot language. The promises made that they would endeavor to perpetuate our ancestral faith, died in the lap of indifference. Ah, if all would give this serious reflection, and treat it as a matter deserving deep contemplation! There are some who pursue religious functions mechanically, who pray meaninglessly and perform ceremonies without doing actually any other good; but as a general rule, religious persons have weighty regard to the words they utter, vowing or promising anything, be it to persons, institutions, or causes that need their help. They will not promise what they will not do, but they do many things they did not promise. "Promise less and do more," will be their rule in life, and their word will be a word of honor—a word we can trust, that we can build on. They will look back to the words of God, given to Israel by Moses, and heed them as they resound:

"Under the Spreading Chestnut Tree."
 Mr. Meadvin's neighbors—who may be Jews, for aught we know—object to his performances upon the anvil of a Sunday. We, of course far removed from the scene of his noises, do not share their views as to our mind it is proper for an observant Jew to labor on Sunday, provided he conscientiously abstains from labor on Saturday, his own Sabbath, and properly observes that day.

"If a man make a vow unto the Lord, or if he swore an oath to bind his soul with obligation; he shall not profane his word; according to all that proceedeth from his mouth shall he do."

In conclusion we give Mr. Meadvin's own words to our readers as an example worthy to be followed:

THE JEWISH CHAUTAUQUA Society was in session last week and a portion of the present one at Buffalo. To be accurate, its deliberations extended over a period of six days. The Chautauqua has been much criticized on the score of its eclecticism and superficiality, but we do not think criticism in the case of so excellent a discussion upon immigration problems as that in which Congressman William S. Bennet and Mr. Edward Lauterbach participated, would be fair and proper. If the Chautauqua will but confine its activity to such topics, and in such channels it can develop into a very useful and worthy society.

"I am a Jew, and I observe our holiday on Saturday instead of Sunday, so I work Sundays. But I try to be as quiet about it as possible. I do not want to hurt any one, but I have got to earn my living and I can't do it by losing business on both Saturday and Sunday. Ten hours a day is enough for me to work, and I don't go to work until 7 o'clock and I stop at 6, unless it is to finish a job of horse-shoeing. Sundays I open the shop at 8 o'clock. They don't really kick on Sunday work, but on the shop. They don't want it here. But I am going to continue work until I am stopped. If I am arrested, I will go to court and tell the judge just how it is. If he decides against me then I suppose I will have to stop. The Superintendent of Buildings gave a permit for a blacksmith shop, and I am not going to move it away."

WITH VIRGIL one can say "Now every field and every tree is in full bloom; the woods are in full leaf and the year is in its highest beauty." Happy is the man who can lift himself above the sordid desires of business and enjoy the God-given beauties of Nature.

Is there a Jewish Community?
 I.
 What Constitutes a Community.

A STRANGER upon his arrival in New York, usually asks his American Jewish friends, "Is there a Jewish community here?"

Abroad he has been used to living among a body of Jews in a complete state of organization. There there are leaders who have been chosen by reason of their fitness, intelligence and the readiness they evince to serve their people. They are responsible to their constituents and the outside world grants them recognition, because of the representative character of their position.

The intelligent stranger, moreover, knows that the communities abroad stand for certain ideals, ideas and aspirations, in harmony with Jewish thought and feeling and that, with only a few exceptions, the leaders are eager to foster and promote the peculiar ideals of a Jewish community. However well organized the communal machinery may be, it is never permitted to become mechanical, or so soulless as to preclude the possibility of the highest hopes, whether it be in the case of those who work for honor only, or those who receive remuneration for their services.

Above all, it is the pride of a Jewish community abroad that it should be intensely and unswervingly Jewish. Claude Montefiore, has very properly said, "It does not follow if you say to a man: Do you believe in the divinity of Christ and in the Trinity, and he says, No, that therefore his conception of God and His relation to man is the full Jewish conception. It does not follow that, apart from practice or ceremonial, you have merely to subtract from Christianity in order to reach Judaism."

What is a Jewish community? It is a number of Jews living in one place, believing in Judaism, living a Jewish life, safe guarding Jewish rights and liberties and so shaping its communal policies to serve the best interests of its members and by their example, transmitting, implanting in the hearts of their children, a true Jewish consciousness, and so perpetuating their ancestral faith. And, what is of greatest importance, maintaining the honor of the Jewish name.

Judged by this standard, an intelligent stranger will be sadly disappointed here; for unfortunately, New York Jewry lacks the fundamental principles of a Jewish community.

THE FIRST DAY OF AB falls on Wednesday next. The fast of Ab will be celebrated on Thursday, August 6th.

THE CONNECTICUT JEW who died recently and in his will left fifty dollars each to his daughters only if they married Jews was only following a custom that is as old as the exile, but which we imagine will not be very efficacious as a weapon against intermarriage.

THE SANITARIUM for Hebrew Children at Rockaway Park opens its doors to every deserving case, to the fullest extent of its capacity. It is an excellent charity and we personally are aware of some of its activities for which Dr. Kohn, the able president, has our thanks.

We again suggest to our readers that a visit of the Sanitarium will be well repaid and a donation will be most worthily bestowed.

THE NATIONAL PLATFORMS of both the Republican and Democratic parties refer to the protection that should be accorded to citizen's carrying an American passport with this difference however—the Republican Administration has done nothing during the past four years to protect its citizens who are not admitted to the Russian Empire simply because they are Jews. According to the Republican theory an American Citizen if a Jew has no rights which a despotic Christian government is bound to respect.

THE SERMONS preached at the annual sessions of the Jewish Chautauqua have usually been of a very high order of merit. This year's offering—by the Rev. Dr. Samuel Sale, of St. Louis, on "The Study of Jewish History and Literature"—was no exception. We say this because Dr. Sale is one of the true scholars among the reformers, not because he had anything very new on the subject to present. Dr. Sale enjoyed the advantages of a training at the Hochschule in Berlin, which is a real institution of higher Jewish learning.

Behind the Curtain.

HALITVAK whoever the gentleman of that nom de plume may be caricatures in his Impressions in the *Reform Advocate* the orthodox bridal couple married by a chazan or rabbi, I do not know which, it was (who undoubtedly also was an orthodox) an account of his use of the vernacular during the ceremony. To mimic an old man because he cannot pronounce the English is an unkind act. Yet there is no crime committed in spite of the offense such mispronunciation may give to the finely accostumed ear to hear the English as she is spoke. It is more offensive to hear a rabbi(?) who holds a printed *Semicha* which has on one-half of the page the Hebrew formula and on the other half a translation—read from the *Torah* instead of וְיִשְׁמְרוּ אֶת־הַמִּצְוֹת וְהַבְּרִיּוֹת אֲשֶׁר צִוִּיתִי אֶת־יִשְׂרָאֵל לֵאמֹר לֵאמֹר אֲנִי ה' אֱלֹהֵי יִשְׂרָאֵל. And when approached about the matter and told that his reading can not be harmonized with the context, he had the boldness to translate the sentence "It was too foggy so they could not go up the mountain"—just think of the ingenuity of אֲנִי ה' אֱלֹהֵי יִשְׂרָאֵל!

Another piece of hebraic interpretation was exemplified when another of the same school who never saw another prayer-book except the one of union made fame, was asked to translate the two words—אֲדָרָתוֹ מִמֶּנִּי and unhesitatingly exclaimed—Dark Skins.

When the Minhag America was still used in the reform congregations a senior student who was sent to officiate in a congregation was so familiar with that ritual that on the eve of Rosh Hashono he began his service with שְׂמֵרָתוֹ וְהַבְּרִיּוֹת and the President of that congregation who, by the way was no Am Ha-aretz sat on his high and exalted chair and chuckled inwardly; he kept it all to himself for the rest of the congregants did not know any different. Later on the president remarked to a friend of his: that it was a good thing that these rabbis did not believe in observing the day commemorating the destruction of the Temple and the fall of Jerusalem, for they would be liable to recite the *Kinnoth* on the *Best Yom Tov*.

Solomon's wisdom is praised and scripture lauds him as having been the wisest in all the East, even the talmud does not stop and many agadic passages are devoted to the elucidations of his proverbs, or rather of those ascribed to him. Some aspirants for academic honors even went so far as to write dissertations on this subject which a European university recognized meritorious enough to grant the degree of Ph.-D. for such a thesis. It is indeed remarkable that after so many centuries the wisdom of one man is sufficient for thousands to draw inspiration from. There is no use denying the fact and try to underrate that monarch's sagacity; he was a great preacher and could even outpreach many of our reform rabbis. We are

told distinctly in Kings I. 13 that he preached to a congregation of Dembowsky's—Zederbaums, Ochsen, Vogels and Fischbein's. This alone is proof enough that he anticipated what will be in the future. The only ones I miss in his congregations are the Kaminsky's. Were there none in Jerusalem? Are the Steinkopf's of so late an origin that they were not there yet.

A celebrated Jewish actor was playing Julius Caesar in Yiddish. He quaintly rendered "thrice upon the Lupercal did I offer him a Kingly Crown and thrice did he refuse it", as follows:

"Dray mole hob Ich ihm offerirt a Koenigliche Kroyn und dray mole hot er gesagt 'lo mit an aleph'".
MEACHOURAY HAPARGUD.

A few Reflections.

THE characters at a summer resort are frequently worthy of study. Nothing is more interesting than the study of human nature, and it seems that the more time one devotes to this performance, the more unsatisfactory is the result.

No two natures are exactly alike; so it is commonly said, and observation will go far to confirm this saying.

Frequently you believe that you have fathomed all the depths and discovered every trait in the character of a particular individual, and you know him or her thoroughly. There is nothing that has escaped your dissecting glance. You are lulled into the belief, if it be a woman, that you have found a veritable angel, a human being with divine attributes; if of the opposite sex, a man of perfection; possessing all the qualities that go to make up just such an individual as you would mould for yourself; you believe that you have made no mistake.

If this is at a summer resort, you are convinced that you are right in your judgment. But "*humanum est errare*," and your idol is often shattered. It but too frequently turns out that your "angel" is a vixen, and your perfect gentleman" would be only "purchased, as the auctioneers would say, "as are," at a sale of human chattels.

The life at the summer resorts will bring about just such estimates of character, and it is not surprising either. The whole "summer life" upon the piazza, more particularly upon those of the larger hotels, is a sort of comedy, a play. People prepare for it and play their part just the same as the real actors do upon the mimic stage. The piazza is a stage, only one removed from the other. Everyone is acting his part. The motives which actuate the players are as varied possibly as their number, but each has his or her own particular object in view, and each plays his part to obtain it.

Often while acting in one of the minor parts of this great play which is going on simultaneously through the whole area of summer territory at sea-side and at mountain, the true character of the player is in an unlucky moment unwittingly betrayed. And then you would say, "I wouldn't have thought it possible," and you get a Kodak-View, which helps to disenchant you.

Nevertheless, and notwithstanding all that I have said above, one does now and then, even if rarely, meet, even at summer resorts, some girls who do possess all the charms which help to deify human character; they are as refreshing as an oasis in the desert, and I was about ready to say as rare. In what I have said, or do say, I do not desire to be understood as reflecting in any way upon the fair sex, for if they are sensible they will admit that perfection is rarely attainable, and those who will claim it for themselves, well of them I say—I want none of them. Those who do really possess these attributes do not discover them themselves, and it is only others who make the find. And I will say to the Argonauts who will make a trip in search of them, that while there may be a goodly number, there are entirely too few to go around. Therefore they had better start early.

L'AIGLON

Prof. Brockwell on Zionism.

The Rev. C. A. Brodie Brockwell, professor of Semitic languages at the McGill University, recently read a striking paper on Zionism before the B'nai Zion Kadimah Society, of Montreal, and he summed up his paper by presenting the following five reasons which, in his opinion, a Jew might give for being a Zionist:

1. In the first place, as an Israelite I should be a Zionist in response to one of the most innate and "deeply rooted of human instincts—the instinct of patriotism, which has always been of the most fertile sources of virtue. If I chance to live in a rich home in a foreign land my patriotism does not necessitate my rushing off post-haste on the first opportunity that presents itself to the land of my fathers and leaving the fruits of my toil, which seldom can be carried with the immigrant; in fact many a time a man would serve his country more profusely in remaining in that State and region in which the Almighty has placed him. But whether he emigrates or tarries behind, patriotic he must be, unless he is suffering a diseased mind. "There is," says Homer, "nought sweeter than a man's own country, and his parents; even though he dwell far off in a rich home in a strange land away from them that begat this."

2. In the next place, I am a Zionist because every nation has an undefeasible right to possess in its exclusive claim some portion or other of this fair earth. Shall I then, who am one of a race which number nearly thrice the population of Canada, so stultify myself as to forego my divine right, either by denying it or by failing to work with heart and soul to encompass it.

3. Again, I am a Zionist because every right implies a corresponding obligation, and the law obliges me to till and subdue the earth which the Creator made for me. The full realization of its character is impossible in the fullest measure for that nation which does not live by the sweat of his brow, by the tilling of its soil. For the highest of all national culture starts with agriculture. I have the right to till my own soil as a member of a nation and to reap the benefits of my toil together with all the numerous physical and spiritual blessings which flow from such activity, such as the prophet Joel has depicted for me, and for men of all times. Truly said one of your own sages: "The sleep of the laboring man is sweet."

4. And again, I am a Zionist because I have the right to this "sweet sleep," if I labor for it. But how can I enjoy light slumbers, how can I fail to be oppressed with all appalling nightmares when I recollect that some five, or six millions of our people are liable to suffer the most heartrending and heathenish persecution, day and night. I am then a Zionist if only because Zionism seems to be the only possible solution of this appalling tragedy.

5. Again, the literary and historic spirit of man does not allow any genuine "effort" of the race, or any section of it to pass into oblivion. The rocks, the

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sand and soil of Judah and Palestine team with such eloquent "efforts," which will be stilled forever by the hand of time unless I can get control of the land of Zion and recover and preserve those archaeological heirlooms with that care and veneration which is habitual only among the legitimate heirs of a family treasure, and finally.

I am a Zionist because I believe the God of my Fathers has made me the great middleman in the commerce of the mighty nations of the West, in order that ultimately my nation may be fitted to become the "bridge" by which the glorious Western conquests of the human mind in medicine, science, education and citizenship may cross over and stir up to a new base of life and usefulness, the stagnant regions of the Semitic East.

Prof. Brockwell concluded his lecture as follows:

"The mighty pioneers of the nation of the West have proved their inability to succeed in this direction, with a few eminent exceptions, through their incapacity to appreciate and sympathize with Semitic ideals and sentiments. I am a Zionist because Zionism seems to open up for my nation and for humanity at large avenues and prospects of even greater usefulness than has hitherto been the privilege of my immemorial and glorious race.

In conclusion let me repeat the trite saying of one of our countrymen: "You and I belong to a race that can do everything but fail." You, sons and daughters of the East, I a son of the West, all of us Zionists in sympathy, can fully endorse the glorious sentiments attributed by Robert Bowing to Rabbi Ben Ezra:

Grow old along with me,
The best is yet to be,
The last of life for which the first was made,
Our times are in His hands,
Who said a whole I planned.
Youth shows but half; trust God,
See all, nor be afraid.

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Happenings in the Jewish World.

No Jewish students were admitted to the Kieff Polytechnic this year.

Twenty Jews have been exiled from Lodz to the province of Orenburg.

The Y. W. H. A. of Cleveland, Ohio, will occupy new quarters on July 26th.

Prince Teherbatoff has resigned his position as chairman of the Moscow Real Russians.

The Senate of Finland has again expelled three Jewish families from the Province.

Rabbi Joseph H. Stoltz, for the past two years in Altoona, Pa., has accepted a call to Helena, Ark.

A Jewish girl named Copel has been awarded an art scholarship at the St. Petersburg School of Arts.

The authorities have declined to sanction the opening of a Jewish private polytechnic at Moscow.

The Congregation Dorech Emunoh, of Arverne, has issued an appeal for funds. Three thousand dollars are needed.

The Ladies' Hebrew Aid Society of Bloomington, Ill., celebrated its 25th anniversary with a picnic last week.

Dr. Leon Harrison contributed an article, "The Jews of St. Louis," to the St. Louis Republic's Jubilee number.

The annual session of the Supreme Lodge of the order Knights of Joseph will be held in Buffalo Aug. 9, 10 and 11.

Many delegates to the recent Zionist convention at Atlantic City paid a visit to the Baron de Hirsch colony at Woodbine.

The Curator of Riga has instructed the authorities not to admit Jewish girls to any of the Government schools this year.

The full report of the Chelsea, Mass., fire committee will be submitted to the Federated Jewish Charities of Boston on Aug. 1.

The city of Philadelphia has taken title to a large lot of land, which will be used to make a wide approach to the Jewish Hospital.

The Baltimore Talmud Torah Society has purchased Philanthropy Hall on East Baltimore street and will convert it into a model school house.

Rapid progress is being made in rebuilding the Hebrew Institute on Charles street, Boston, Mass. It will probably be opened by Aug. 1.

The Warsaw Real Russians have requested the Curator to arrange such classes at the Foundations School, to which Jews should not be admitted.

M. Krushevan has appealed to his readers in the Drug to annihilate the Bessarabian Jews previous to the occupation of the province by Roumania.

A branch of the Union of Real Russians has already been formed at the Warsaw University, although the institution will not be opened till next autumn.

The new synagogue of the Adath Kodesh Congregation, Wilmington, Delaware, was informally opened last week. The dedication will take place at a later date.

There are forty-one inmates in the Sir Moses Montefiore Home for Aged and Infirm Israelites in Cleveland, Ohio. Last year's expenditures amounted to \$13,034.82.

Following are the officers of the Hebrew Ladies' Aid Society of Fall River, Mass., elected at the last meeting: President, Mrs. Ella Sharkansky; vice president, Mrs. Ida Silevitch; treasurer, Mrs. Bessie Yamins; recording secretary, Mrs. Love.

A Hebrew Free School has been opened at Birmingham, Ala.

Sir Moses Ezekiel has just finished work on a statue of Napoleon.

Having outgrown its present quarters, the Beth El Congregation of Norfolk, Va., (Rev. E. B. M. Browne rabbi) will shortly erect a new and more commodious edifice.

Madame Donalda was among those who took part in a concert at the Royal Albert Hall last week in aid of a number of charitable institutions in London.

Work is about to begin on the new buildings of the Hebrew Sheltering-Guardian Society, at Pleasantville, N. Y. The buildings, when completed, will cost about \$1,500,000.

Rabbi Michael Fried and Benjamin A. Tintner are occupying the pulpit of Rev. Rudolph I. Coffee of the Tree of Life Congregation, Pittsburg, Pa., while Rabbi Coffee is away on a vacation.

Last week an amateur opera company played on three nights at the Irish National Theatre, Dublin, Goldfaden's "Shulamith." The proceeds of the entertainment will be devoted to charity.

Policeman Burns of Cleveland, Ohio, is facing charges for having remarked that "Jews are anarchists and Socialists and cannot be believed." Mayor Tom Johnson will hear the charges.

On invitation of the Jewish residents, of Portland, Me., Secretary Straus, who is making an inspection of the Maine Coast, gave a talk on "The Social Welfare of the Hebrews in America."

It is rumored that Herr Alfred Ballin, managing director of the Hamburg-American Line, has resigned and that Mr. Emil Boas, the New York representative of the company, will succeed him.

The Jewish synagogue on Clinton street, Cincinnati, Ohio, was burglarized on two successive nights last week. The poor box was stolen in the first instance and some silver ornaments in the second.

According to the wishes of the late Mrs. Charles Newman of New Orleans, La., donations will be made to a large number of non-sectarian charities. The Touro Infirmary heads the list with \$1,000.

The Rev. Dr. Maurice H. Harris, of New York, delivered the address on the 11th inst., at the services in the East End which were held at the Council Schools in Commercial Street (close to Toynbee Hall), London, Eng.

Mr. J. Delbourgo has been appointed Consul at Kobe for the Argentine Republic. Mr. Delbourgo has hitherto resided at Shanghai, and had only recently accepted the post of President of the Zionist Association there.

The will of the late Julius Lesser, Vice President of the City Council, has been filed for probate in St. Louis, Mo. The testator left "considerably more than \$1,000,000" according to his attorney. The only charitable bequest is \$1,000 to the Jewish Hospital.

The provincial police are engaged in expelling Jews from the villages in the neighborhood of Mohileff. In many instances they have not even permitted our co-religionists to remain there for forty-eight hours, in order to settle their affairs.

A recent number of the Matin (Paris) printed the following telegram from Alcazar: An escort of 300 men, accompanying the new Basha of Tetuan from Wazzan, entered the town yesterday. Its arrival was the signal for the pillaging of the shops. Houses were destroyed, and the Jews were beaten, several of them being clubbed to death. The Europeans took the precaution of barricading themselves in their houses. Calm was restored after the departure of the escort.

Herr Arnold M. Arnstein, who died in Amsterdam on the 27th ult., has bequeathed legacies, to the total value of above 60,000 gulden, to a number of Jewish institutions in that city. The largest sum to any individual charity is 10,000 gulden to the Orphan Asylum for Boys.

The Novoe Vremya has invented another accusation against the Jews. In spite of the fact that only a limited number of our co-religionists are allowed to reside in Siberia, the organ of the anti-Semites pretends that our brethren monopolize the Russian dominions in Asia.

The ceremony of laying the foundation and corner-stones of the new wing for the Jewish Hospital at Manchester, Eng., took place on Monday. The Rev. Dr. Gaster officiated. The Lord Mayor of Manchester, accompanied by the Lady Mayoress, presided, and he was supported by the Mayor and Mayoress of Salford.

Count Ignatieff, whose death is reported this week, will take a permanent place in the gallery of notabilities who have helped to embitter the Jewish lot. In 1881 and 1882 his name can almost be said to have been on every Jewish lip; and he will go down to posterity as the author of the infamous May Laws, under which the Jews of Russia are still suffering.

The Woloziner Yeshibah (4 teachers and 125 pupils) was dispossessed at No. 9 Rutgers street, last week by its landlord the Libashover Chevra. A marshal threw all the possessions of the Yeshibah on the sidewalk where they remained during a driving rainstorm until suitable quarters were found at No. 201 Broome street.

Gov. Hughes has appointed the commission authorized by the last legislature to inquire into the conditions and industrial opportunities of aliens in this State. The commission serves without compensation, but members are allowed \$10,000.00 for expenses. The commission includes Louis Marshall, Marcus M. Marks and Miss Lillian D. Wald.

The Social Democrats have proposed in the Duma that Jews should be allowed to reside in Moscow on gaining admission to the new local Popular University. The Octobrists, however, defeated the motion, on the ground that they are opposed to the consideration of any measure favorable to the Jews, before the discussion of the entire problem in the Legislative Assembly.

The feeling of gratitude animating the Jews of Odessa for the immunity they at present enjoy in the streets, often goes much too far. Recently at the opening of a new house of prayer, after the usual prayer for the Tsar and the Royal Family, prayers were offered for the Prefect and also for Baron Kaulbars, who, being informed of the attention thus paid him, asked ironically why Neidhardt was forgotten.

On the occasion of the promotion of Dr. Ranz to the post of senior medical officer of the Kamzatsky regiment, the officers of the Ochotsky regiment presented their Jewish comrade with a silver album and their portraits. The Chaplain delivered a speech at the banquet arranged in honor of the departing officer, in which he styled Dr. Ranz "as an ideal man, doctor and friend."

The Hilfsverein der Deutschen Juden received the following telegram from Kieff: The members of the Union of Russian People have transferred the methods of their Odessa comrades to Kieff. In the centre of the city yesterday ten "Unionists," armed with bludgeons, stopped pedestrians with a view to discovering whether they were Jews. Several Jews were maltreated.

Dr. Georg Brandes has kept the promise he gave to a Jewish deputation during his stay at Helsingfors that he would call the attention of the Finns to the condition of the Jews in the country. In a long article on the impressions derived from his visit, he told them how sorry he felt to hear that the Jews were happier in Finland during the time of the oppression under Bobrikoff's rule than now. He also expressed his astonishment at the fact that a nation that sought its own liberty should refuse to emancipate another persecuted race.

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Jews have "Good Physique."

EXCEPTIONS TO PRESIDENT ELIOT'S COMMENTS ON RACIAL "DEFECTS."

An address of President Eliot not long ago before the club of Jewish Harvard students, in which he advised them, on account of their short stature and defective physique, to encourage among themselves the athletic and even the military spirit, brought forth a storm of protest from the Jewish pulpits. The discussion really turns upon the definition of "a good physique."

Does it mean the ability to perform certain feats of muscular and bodily effort with a certain degree of vigor or endurance, or does it mean the ability to fight the battle of life under modern conditions with success and unimpaired vitality?

The Jewish race, as a race, is shorter in stature, feebler in muscular development and less inclined toward the more energetic and adventuresome pursuits, such as railroading, lumbering, mining, range riding, and war, than the majority of the races which surround it. On the other hand, says Collier's Weekly, it has a higher birth rate, a lower death rate, a higher average longevity, and a smaller susceptibility to disease than any Gentile competitor.

The one great disease of the slum and of the Ghetto is now and has been for at least a thousand years tuberculosis. In the lower wards of New York the mortality among the Jewish residents from this disease is barely 150 to the 100,000 living; that of their Gentile neighbors in the same wards and even in the same tenements is from 450 to 550 to the 100,000 living.

A nearly similar preponderance in favor of the Jew will be found in the death rate of the infectious diseases. The only diseases to which he appears to have developed a greater degree of susceptibility than his Gentile neighbors are diabetes and two rare eye diseases.

Nor is the Jew in muscular and even martial prowess half so deficient as is usually supposed. In spite of their contempt for brute force, Jews have achieved distinction in almost every department of athletics, even in such an unlikely field as that of prize fighting; the celebrated Bendigo, for instance, and the present featherweight champion of the United States both being generally accounted Jews.

We have much to learn from our Jewish brethren, and they have much to learn from us. Neither race really worships money, except as money brings power. The wealthiest Jewish banker reverences the threadbare scholar and dreamer as genuinely as our millionaire in his heart respects the soldier, statesman, and the poet.

One of the most interesting facts in America to-day is the extraordinary improvement in stature, in muscular vigor, in physical beauty, and in courage and cheerfulness shown in the first and second generations of children born of Jewish parents upon American soil. Anthropologists generally are inclined to look forward with satisfaction to the breaking down of the religious and caste barriers between the two races, and to regard the mingling not merely of ideals but of bloods as likely to be of benefit. There is perhaps no more valuable "out-moss," as the breeders term it, for "The Blond Beast" of Nietzsche than the "Dreamer of the Ghetto."

Now in Harlem.

The people of Harlem may be considered fortunate indeed in having in their midst and "at their service," Dr. Samuel Lifshutz, whose elegant dental parlors are at No. 2 West 116th street, corner of Fifth avenue, an old established dentist. Dr. Lifshutz is a surgeon dentist of repute and was located on East Broadway, where he is well known, for the last five years. In every branch of the dental profession Dr. Lifshutz is recognized for the skill he employs when treating patients, and his exceptional ability must find its reward in a greatly increased patronage.

ROW OF RIVAL MISSIONARIES TO CHRISTIANIZE THE JEWS.

We append herewith an article which appeared in a recent issue of the Brooklyn Eagle, and which gives a pretty good insight into the "Mission Business." We commend it for perusal, especially by our Christian friends, who continue to pour their contributions into the coffers of these scamps:

BRIDGEPORT, Conn., July 4.—Joshua Cohn, the 17-year-old son of the Rev. Leopold Cohn, of 201 Van Buren street, Brooklyn, who operates two Christian missions to the Jews, one at 626 Broadway, Williamsburg, and the other at 250 Stone avenue, Brownsville, is held in ball of \$150 by the authorities of Easton, a little village ten miles north of this city, charged with assault with intent to kill upon D. A. M. Shapiro and Philippe Spievacque, who also operates a Christian mission for the Jews in Brooklyn at 176 Penn street.

The place of the alleged assault was the summer home of the Rev. Mr. Cohn, which he purchased five years ago and dedicated to mission work as an outdoor and fresh-air home for children of the Brooklyn Ghetto who attend his Sunday schools and sewing schools.

No evidence was introduced at the trial, counsel for the accused filing a formal demurrer, which the Justice overruled. Young Cohn was arrested and tried on Wednesday before Justice James Tyler, of Easton. The case would naturally have got to the Superior Court, in which no low ball would be admitted, but the Justice, who is not called upon to act more than once or twice a year, did not specify to what court it should go and counsel for the accused succeeded in effecting the release of the defendant on a bond of \$150, furnished by his father.

Shapiro and Spievacque represented themselves as a committee sent from among Jewish circles in Brooklyn to investigate the home conduct by Cohn. They arrived in Easton last Friday, and after an investigation returned to Brooklyn. They came back again, however, last Wednesday and revisited the premises. It was during this last visit that young Cohn is alleged to have confronted the twain in his father's barn with a pistol, demanding what their business was and declaring that they had no right to trespass upon the property. Spievacque made a hasty exit at the sight of the gun and ran for assistance. He returned shortly with a farmer, Edward S. Williams, who testified

that young Cohn was still brandishing the pistol when he arrived.

When seen by an Eagle representative last night at his home on Van Buren street Mr. Cohn made the following statement of the affair: "I have been engaged in Christian mission work among the Jews of Brooklyn for the past fourteen years." Last year we received and expended in the work the sum of \$36,058, as proved by this statement from the Audit Company of New York. I am a member of the Marcy Avenue Baptist Church and was converted fifteen years ago upon my arrival in New York, where I was about to accept a synagogue. I had not been here more than three weeks when I ran across a Hebrew New Testament, the first that I had ever seen. I read it through; it took me but fourteen hours to do it, and when I finished it I concluded that it contained the true religion of the Jews.

"I renounced my position in the synagogue, and as a result of my conversion I was sorely persecuted by my people. I was even threatened with death and was advised to flee the country. I went to Scotland, where I studied for a year in a theological college. I returned a year later and engaged in this mission work in Brooklyn. I have been eminently successful. In connection with our mission on Broadway, we operate a free dispensary and have established there a milk station of the Children's Aid Society. I have many prominent business men back of me and my work will stand the most rigid investigation.

"About five years ago Spievacque succeeded Shapiro in the conduct of a so-called Christian mission on Howes street. Shapiro did not seem to make it a go and gave the work over to Spievacque while he went into the publishing business. Spievacque also publishes a paper entitled Jewish Evangelist, patterned after my own, which I call The Chosen People. I understand that Spievacque's paper is now being investigated by the postal authorities.

"Spievacque is very jealous of my mission and of my success, and he has done everything he could to harass me and my children. That was his purpose in Easton last week. Neither he nor Shapiro represent any Jewish missions or any committee of Jews of this borough. Nor have they, or any one else not associated with my work, the right to investigate

my mission home at Easton. It was purchased by me five years ago, and both my wife, who has recently died, and myself thought it would be too selfish to keep it for ourselves, so we decided to give it over to the mission. I have not given any deed of it to any one else, and, as a consequence, the property is still mine. I am preparing to erect a dormitory on the property, in which I hope to accommodate forty children, receiving that number once every two weeks during the summer months.

"I invite the closest scrutiny of myself and my work. Spievacque's mission on Penn street is a mission in name only. He has no following and his work is not prospering, for which we should be duly thankful. Not long ago in one of his papers Spievacque charged that he had received an offer from a number of Jewish rabbis of Brooklyn, an offer of \$5,000 per year for a period of ten years, if he would give up his mission work among his people. This report he caused to be circulated among the various Christian mission boards, and only the other day I received a communication from the Presbyterian Mission Board of Toronto, Canada, in regard to the statement. Of course, I denied it. There is only one bona fide Christian mission to the Jews in Brooklyn, and it is mine.

Spievacque could not be located last night to give his version of the affair or to express his opinion of his rival Cohn; but, according to the January number of his paper, he held meetings every Friday night at the Harrison Avenue German Evangelical Church, 125 Harrison avenue; conducted an industrial plant, where during the year 1907 thirty-seven converts were given work; paid out \$10,000 in wages, and kept one-half the profits of the industrial plant for his own support.

According to the printed statement of the last year's work, 120 preaching services were held at the mission, 76 families were supported, 200 others were assisted and 1,500 Old and New Testament Scriptures in Hebrew, Yiddish, Polish, Russian, German, Roumanian and English were distributed. A project to erect a mission building so that no Jewish landlord can dispossess us when he pleases, and drive us from the neighborhood as has often been the case, is now said to be under way with a fund already subscribed of \$2,528.74.

A REMARKABLE STUDENT.

At the commencement exercises of the Scranton, Pa., High School recently held, there were ninety-five graduates. One of the graduates was Harry Wolfson, who won the honors in the classical course. The young man has been in this country but four and one-half years, yet he completed a four-year course in the high school in three years.

At the exercises Mr. Wolfson delivered an essay on "Zionism," which was received with enthusiasm. He spoke as follows:

"What once has been shall be no more! The groaning earth in travail and pain Brings forth its races, but does not restore, And the dead nations never rise again."

Longfellow, who expressed this sentiment, was a poet, not a historian. History does not record the death of the Jewish race. Like the burning bush of Moses, it burns and is not consumed. The progressive spirit and virility of the Jew is shown in the Zionist movement. The aim of Zionism is to solve the Jewish problem, by obtaining for the Jewish people a legally secured, publicly recognized home in Palestine.

The Jewish question presents two difficulties, persecution and decadence. Of the twelve million Jews, one-half live in the Russian empire, where they are restricted and harassed by exceptional laws. The opportunities offered to this people for education, for physical and moral development and material progress in life are limited by such laws, while from time to time they are exposed to systematic, brutal outrage and massacres. In Galicia nearly ninety per cent. of the million Jews are in constant misery and absolute want. In Roumania several hundred thousand Jews are denied the fundamental rights of citizenship.

What is the remedy? It would appear that migration from such countries is all that is necessary, and this indeed has been the means adopted by individual Jews for their own liberation. During the last twenty-five years, more

than a million Jews left Russia for this country. But migration will not solve the difficulty. It may relieve individual cases, but not the people as a whole. It will solve the first problem—persecutions, but it will never solve the second problem—decadence.

The Jews have been preserved during the many centuries of dispersion, because they were persecuted. Their enemies were indirectly their friends. They confined the Jews within the walls of the ghetto, they shut him up from the outer world, but this ghetto and seclusion guarded the Jew from being absorbed by the many mightier nations. In whose midst he lived. But with the liberal movements of the eighteenth century, the ghetto fell and the Jew began to form a part of the general life. While liberty strengthened and revived other nations, on the Jew, because of his unusual political conditions, it had a ruinous effect. The Jew stands now face to face with a menace or disintegration, more formidable than the inquisition and the legions of Titus. Without a rallying centre geographical or religious, without common interests social and political, without even ghetto walls built by his friend the enemy, it is impossible for the Jew longer to retain his identity. As a religion, Judaism has still magnificent possibilities. We can exist as a religious body in every country, but we do not want to remain a mere religious sect. We strive to become a nation, and as a nation we cannot exist under the present conditions. We are everywhere in the minority and can nowhere live according to our own ideals, cultivate our language, art and literature and bring out what we regard original in our nature.

Shall we, therefore, give up the struggle? Shall we write down the last word in our long history? Shall we be the last of the Mohicans of our race? Shall we commit national suicide because conditions for life and development are unfavorable? Emphatically, no! It is only the coward, the weakling and the moral degenerate who tries to terminate his troubles by ending his life. We hope to master the situation in a more hon-

orable way. Every race has the right to live, every race has the duty to work out their finest fruition, the gift, with which God has endowed them, and the Jews will not absolve themselves from such duty. We reason thus: "We are distinct people, we are doomed to death, but we desire to live. If we want to live we must either go back to the Ghetto or remove those conditions which will lead to our disintegration, and, not wishing to go back to the ghetto, we choose the better way and so we are Zionists.

Zionism is not a new idea. The Bible, both the Old and New Testaments, prophesy the restoration of the Jewish people. This has been the hope and dream of the Jews during the twenty centuries of life in dispersion. Napoleon Bonaparte, on his way to Egypt, issued a proclamation to the Eastern Jews to join his army and he would restore to them Palestine. George Eliot, long before the birth of modern Zionism, expressed the same idea in her "Daniel Deronda."

Zionists ask now from the world for a little consideration for this proposition. All the world is now at peace with us. Religious intolerance and blind prejudices do not exist in the most civilized countries. In life and in literature the Jew is regarded with sympathy; but it is not sympathy that we want. Sympathy is shown only to poor, helpless beings, and we do not want to be so considered. Lord Byron, who in his "Hebrew Melodies" could only shed sympathetic, but idle tears for wandering, homeless Israel, has fought for the restoration of the Greeks. We, however, do not demand that others should fight for our restoration, for we ourselves will not shed blood for it. The people of Isaiah and Micah have outgrown the folly of bloodshed. Our salvation will come by the tools and implements of peace, not by weapons of warfare. But what we demand is recognition. We want the world to recognize that we are a people whose past is most glorious, whose presence cannot be ignored as an important force in the civilized world, and whose future lies in our own hands to regain our former glory.

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ROSENTHAL, HENRY B.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, Notice is hereby given to all persons having claims against Henry B. Rosenthal, late of the County of New York, deceased, to present the same with vouchers therefor to the subscriber, at her place of transacting business, at the office of Henry V. Rothschild, No. 290 Broadway, Borough of Manhattan, in The City of New York, on or before the 1st day of February next. Dated New York, the 18th day of July, 1908. HENRY V. ROSENTHAL, Administrator. HENRY V. ROTHSCHILD, Attorney for Administrator, 290 Broadway, Borough of Manhattan, New York City.

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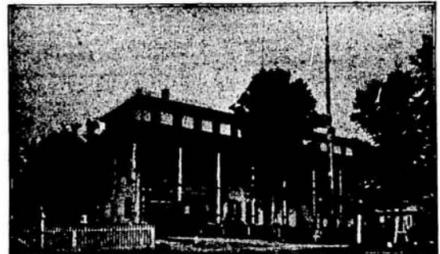
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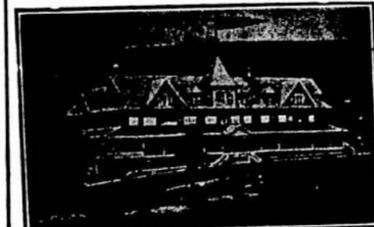
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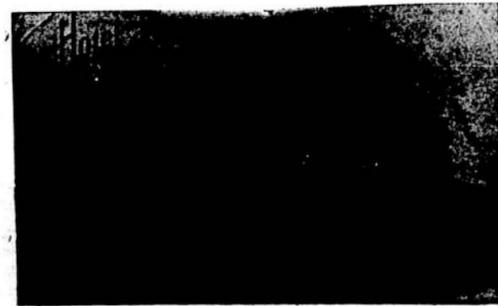
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MOTHERS OF SONS.

BY ANNIE B. COHENS.

Almost all great men have had exceptionally good mothers; perhaps it would be better to say all, without any qualification; women, that is, who were able to elevate and ennoble them—which is something more than merely instructing and repressing—and whose action was of a larger kind than simply to keep them innocent and give them domestic tastes and habits. Not to go so far back as classic days, and the Spartan mothers who preferred that their sons should die rather than be dishonored—to the mother of the Gracchi and her kind—we have instances in quite our own time, of which Goethe is the typical example, of how much the future fame and greatness of our first-class men depend upon the mother's education. We can easily understand this, knowing as we do how practically infinite is the influence of a mother over her son, and how illimitable his love for her. No after love comes near it in depth or extent, though in point of fact that after-love may prove the stronger if opposed to it; as we often see when wife and mother come into collision together, and the husband has to side with one or the other, when if he is worth his salt he stands by his wife, unless she is manifestly in the wrong; but it is not equal to what that influence was, as to its effect on the character and future life. The first tenderness which a youth feels for the weakness of a woman, and the first faint exercise of his manly power of protection, are both for his mother. How delightful it is to him when, still a lad, she begins to take his arm, and look to him for little offices of care and help! Nothing makes him feel more manly than this; and even to be first in the school sports is not such a feather in his cap as the fact that his mother trusts to him for manly care. And it is only his mother who can do this. His sisters are either girls of about his own age or "the children," who are practically babies to his young lordship, though they may be only three or four years his juniors. As the first they are too near, as the last too far off. He may play with the younger girls in a high condescending patronizing way, with just the aura of the paternal instinct surrounding his schoolboy roughness, and making him a trifle considerate and tender; and on occasions he may champion, but he more often snubs his elder sisters, whose girlish folly he knows too well by heart to either idealize or greatly respect; but the mother is the revered, the adored, set too far above him to be criticized or plumed—to her he carries the first fruits of his heart, and it is she who, for good or ill, becomes the standard of measurement for all future womankind. She is his saint for whose sake all women are in a manner sacred, because all are seen through the aureole that glorifies her; or she is quite the opposite of his saint, in whose vice, or folly, or meanness he traces the lineaments of the whole sex, which because of her he despises as something illimitably unworthy. Hence the action of women with their sons is of even more importance than with their daughters. Girls, though very much, are not so entirely influenced by their mother as are boys. The future husband comes in to modify the yet plastic lines of the character, and to improve or deteriorate according as it may chance; but a man's opinion of woman in the abstract, or his character in the main, is seldom touched by his wife, though unalterably moulded by his mother. If he marries a woman of a low moral type, and his mother has been as noble as this wife is debased, he looks back on the grander nature as something that was as true as is this ignobler one, and through her can recognize the beauty and loveliness of womankind. But if the wife and mother are both bad, can we wonder if he refuses to believe in the worth of the sex at all, and that he holds his own sad experiences as the truest, whatever other men may say? We venture to say that no man who had a noble mother was ever found to thoroughly debase the sex, whatever his after experience may have been; as that almost all men who speak ill of women, speak from the platform of their filial recollections. Mothers seldom think how vitally important is the effect of their influence over their sons, and how it will color once and forever the tone of their mind towards all women in the future, and make a man chivalrous or a boor, respectful or con-

temptuous, for the whole of his after life.

Women should be as careful to be as beautiful to their sons as to their husbands. If the slovenly carelessness of home is a mistake towards the one, so it is towards the other; and the unkempt disorder, the want of personal niceness in a mother causes as much shame and disgust to the son as to his father. Following on the same line, and by an analogous course of reasoning, we see how infinitely mischievous is all that familiarity and disrespect of manner fashionable in the present day—how productive of real evil the boy's habit of speaking of his mother as "the old lady," his habit of lounging and talking slang in her presence, and his habit of rudeness and want of conventional courtesy generally. If women could—and a few can—make themselves the companions of their sons, yet preserve their respect, well and good; but for the most part the extreme familiarity of bearing of which we are speaking leads to ultimate disrespect. For when the artificial barriers are thrown down it is hard to keep the loveliness of the flowers untouched, or the wealth of the vines unspoiled. Again, speaking of the respect which men ought to have for women, and the folly of destroying the basis of it in the family, how many women, naturally perhaps, but very ruinously, indulge and pet their sons at the expense of their daughters? The best of everything goes to the boys; the most expensive education, which is also the most thorough; the largest share of pleasure; the first consideration; their convenience is studied in the family before that of any one else; their hours, their amusements, their pursuits respected, and the following of them out erected into a paramount necessity; while the girls must give up their time, their interests, their pleasures, the very worth and wealth of their lives, for their brothers' advancement or convenience—be contented with an education which is practically no education at all—made the humble handmaids at home, and taught to consider themselves the inferior, and sufficiently honored, because fulfilling the law of their nature, if they can but minister to the wants of the nobler creatures. And the worst of it is, that when all is done and the poor girls have been made uncomfortable and their lives have been dwarfed because of their brothers, those brothers themselves are ruined by the process. They are spoiled and pampered, and indulged, and taught to be more masterful and selfish than even the natural instinct of manhood makes them; but they are not made lofty or noble-minded. They are suffered to tyrannize over their sisters for their own home pleasure, but they are effeminized themselves, unless indeed they are brutalized; but they are pretty sure to be one or the other as the result of their training. Many a man owes his total ruin to the foolish pampering of his mother. The story of the young thief who, on the place of execution, asked leave to whisper to his mother, and who bit off her ear in punishment for the injudicious indulgence which had landed him at the gallows, may be taken as the example—extreme, if we will—of the mischief of spoiling one's sons by over-indulgence. We see some mothers made into simply the victims of scampish sons, who prey on them and waste their substance in riotous living, but who, by virtue of a pleasant manner and a great show of affection combined with ingenuity in making up false stories, contrive to appear as angels of light, or, more soberly, as hard-working and meritorious citizens. These are the men who are in perpetual disasters not of their own making nor by their own fault, but because they are so confiding, dear fellows, they are being continually taken in by the designing; or because they are doomed by some mysterious law to misfortunes undeserved, and so fall in all they undertake. Hence they are always losing money, and must be kept afloat by the family purse, for love's sake and the family honor; or else they are full of brilliant schemes of a quite glorious and safe character—things that must succeed if they could command sufficient capital to work them thoroughly. So the mother's dowry and the girl's portions go into the crucible, all to make the fortunes of the house and the undying fame of their elder boy. But the supply is never quite enough, and the end of it all is, with no fault on his part, a mass of burnt-out clay instead of a lump of gold, and universal ruin in the place of a jubilee of good luck. It is all like that wonderful pot of gold which lies under the rainbow, if only you could succeed in getting up to the rainbow! Yet nothing can open the mother's eyes, and she would not thank her best friend for coaching her blindness, if even her best friend could coach it. This is one kind of mother—this kind which believes so pathetically and implicitly in her boy, and thinks him faultless, holding him to be as pure

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and unsullied in all things as when he was a baby. Other women she thinks may have had sons, but hers is an exception, and she is proud of him accordingly, and never believes in appearances, however much they may be against him.

Another kind of mother is she who cannot understand the difficulties of her son's life, who does not see the strength of the temptations besetting him, and consequently cannot provide an antidote—who teaches him nothing of the world, and cannot help him when he is near to fall—who can guide him nohow, but who, if she finds him out in faults that she might have foreseen, and perhaps could have prevented if she had had wisdom and courage, is hard or heart-broken according to individual temperament. This is because so few women are able to look at life as it is, or to understand the world as it exists. They all call their ignorance innocence, and prefer their darkness to any light that could be let in on them; so there is nothing to be done for them, and they must be left to their own self-delusions. Another thing which you cannot get women to remember is, that their children are not their sole property, but that they are citizens of the State as well as sons, and that they should be educated for their own future well being and for the good of the State, and not only according to the crazes and follies of the maternal fancy.

In fine, we cannot speak too strongly of the importance of a mother's influence over her son, nor the need there is of a nobler, a larger and less personal ideal of the duty that exists. She should be his first and enduring object of reverence; in her he should learn to respect all other women; through her teaching he should recognize the main value of such good as he possesses, and without running into sentimentality, he should think of her justice and sweetness, her blameless honor, her uprightness and truth and stainless life, when tempted to degrade himself below the level of his education, and for her sake to refrain from the evil which a lower model would have rendered only too easy. Women ask for work and power; they have both ready to their hands; to educate a noble race of men, a generation which will honor their training by their own nobility of life—men who will raise the whole platform of society through the power bestowed by a mother's teaching.

Wilton Lackaye, the well known actor, in talking over his plans for next season said: "William A. Brady, my manager, and I are in firm agreement with Augustus Thomas, who recently said that the time is arrived when the public will accept a real play dealing with the American Jew on his social, personal, political and domestic side, as distinct from his business side. And Mr. Brady will lose no time in producing such a play for me if it is to be had. I am certain that a character corresponding in the American social scheme to that of Reb Shemuel in Zangwill's 'Children of the Ghetto' would make a strong appeal just now to our theatregoers."

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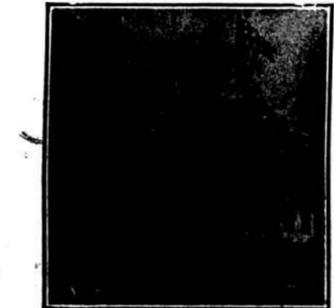
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Dr. Everett Hale to the Zionist Convention.

A belated message to the Zionist convention came from the Rev. Dr. Edward Everett Hale, Chaplain of the United States Senate, and noted author and divine, who wrote from his summer home at Matunuck, R. I. The author of "The Man Without a Country" had, on a number of occasions, already expressed himself to be in full sympathy with the Zionist movement, and the letter which he now sent to a member of the Publication Committee of the Federation of American Zionists is as follows:

"My Dear Sir:—
"The distance from Odessa to Bayrout is very little. The distance from Russia to America is very large.

"For my own part, while I welcome cordially the Jewish immigrants to America from Europe, it is always with the thought that if I were one of the seven angels to whom the care of this world might be assigned, I should move the persecuted Jews in Russia to Palestine, and that I should not compel them to take the tedious and expensive voyage across the Atlantic.

"Truly yours,
"EDWARD EVERETT HALE."

The actual planning of Zionist work did not cease with the last session of the convention on Tuesday, but was continued by various delegates in their private capacities, while they were preparing to leave and leaving Atlantic City. Thus on one train bearing a number of delegates from Atlantic City on Wednesday morning, a scheme was formulated of 100 Zionist business men making a tour to Palestine next year on a co-operative basis. Of course, the plan is only tentative, but the projectors of the scheme are very serious about it, and already in this conference held on a railroad car, a number of delegates signed their readiness to join in the co-operative tour to Palestine which, if carried out, will be a trip combining both pleasure and business, as it is intended by the visitors to invest in Palestine property and import some Palestine products to this country. The projectors of the plan have constituted a preliminary committee, which will communicate with Jewish merchants in different cities of the country. All those interested with the plan are asked to correspond with Mr. H. Newstad, Stamford, Conn.

THE JEW IN THE SOUTH.

In a study of business conditions in the South, especially mercantile enterprises, the great influence of Jewish interests and the success with which Jewish merchants have obtained not only in the larger but in the smaller communities, are facts that stand out conspicuously, says Mr. D. A. Willey, writing in the Boston Transcript. It is doubtful if in any other section of the country they have taken such advantage of opportunity afforded to engage in various lines of trade as in the Southern States, and it must be said, have been remarkably successful. The visitor to the South is perhaps surprised to notice the large number of Jewish merchants engaged in the dry goods business, for example, both retailing and jobbing. They are by no means confined to a few of the larger cities, but are prominent in every centre of population from Baltimore to Galveston. In the former city the larger portion of capital invested in the retail dry goods business, as well as the department stores, comes from this class.

Jewish firms are credited with having 80 per cent. of the capital invested in the dry goods and clothing business in Richmond, while the proportion in New Orleans is believed to range between 70 per cent. and 80 per cent. But as already stated, their enterprises have not been confined to the larger cities, and it may be said that every portion of the Southern States is included in their field of activity.

Under these circumstances the questions naturally arise why they have become so very numerous in the South and why so successful? If they were not "getting along" in their business, to use a popular phrase, they would undoubtedly go elsewhere, and the movement southward, which has been in progress since the war, would be diverted in another direction. That they are successful is shown by the manner in which they have increased their business. In the cities of Baltimore and Richmond, for example, a number of the Jewish firms who began mercantile life in small one and two-story shops ten years ago are now occupying modern business structures five and six stories high. Where one or two clerks were employed, to-day the same firms are paying wages to two and three hundred people. It is not an uncommon sight to see in the larger cities of the South, buildings costing from \$150,000 to \$500,000 occupied by a single dry goods firm or department store. Some of these firms enlarge their business establishments by degrees as their trade increases. For example, starting out with a store containing two floors they will add two more stories, then secure the adjoining building and utilize that in its original form, and finally, when it is smaller than the other, will increase its height, forming of the two one establishment.

It may be needless to say that they have had no particular advantage in the way of legislation or in other ways. This fact is worthy of consideration, for their success is another proof of the opportunity which the South not only presents the farmer and the manufacturer, but the tradesman—if he utilizes up-to-date business methods. But much depends upon the way of carrying on business. The influence of the Jewish people in commercial lines in the South dates back only a few years. Probably

the majority of those who are engaged in trade to-day in the Southern States came from other sections of the country, where they had been educated to the advantages of advertising, arranging their stocks attractively, and in other methods, which have been brought into vogue by the keen competition which exists in the larger cities of New England and the West. The liberal use of printer's ink, the show-window display and other means of attracting attention were utilized, and have undoubtedly been causes by which they have secured such a foothold in the Southern States, and have been so successful.

Other reasons which have contributed to securing business have been economy and frugality. So many Jewish merchants have started, so to speak, at the bottom of the ladder, that they have learned to appreciate the value of reducing the cost of "running a business" to a minimum. The policy of making the business develop itself, as already noted, has been very largely followed, consequently many an establishment has been enlarged entirely from the profits which have accrued from it. In this respect the progress of not a few of the dry goods and department stores in the South have been similar to that of cotton mills, which have been expanded in the same manner. In every important community in the Southern States can probably be seen examples of this mercantile development. It is especially notable in Baltimore, where within the last few years some of the most pretentious department and other stores in the United States have been erected almost entirely with funds accruing from the business which they have been completed to accommodate.

There is no question but the investment of Jewish capital merely in mercantile enterprises in the Southern States has been a great benefit to this section, and in more than one way. While it has given employment to a large number of people of other faiths in the various establishments, the effect in modernizing the methods of trade has been of great importance. It must be admitted that in their way of doing business the Southern merchants as a rule have not kept pace with their brethren in other parts of the country. It was but natural that the easy-going methods which prevailed to such an extent before the war should have continued after it. There has been too much of a tendency to allow the business to run itself, letting trade come to the store rather than seeking after it. When the Hebrew tradesmen patronized the newspapers with their generous advertisements, displayed their wares attractively, and introduced other devices to catch the eye of the public, they taught their competitors an object lesson which many were quick to learn. It can be asserted without contradiction that they have really revolutionized the methods of trade in the Southern States. As a result not only the smaller shops for the display of dry goods, clothing and other necessary wares, but the large wholesale establishments have been transformed in appearance and in methods of doing business. Many a native merchant will admit that he has succeeded in reviving his business, so to speak, stimulated by the competition of the newcomer of Jewish persuasion.

President Roosevelt and the Y. M. H. A. Boys.

The Y. M. H. A. Vacation Camp at Centreport, Long Island, is so comfortably near Oyster Bay that every year once or twice a party of campers may be found climbing Sagamore Hill to greet the President and bring young America in spirit at least in touch with America's most prominent citizen. Some years only a glimpse of the President may be had, but this year the campers were fortunate enough to be cordially greeted by him and in his inimitable way be sent away with words of cheer and with a feeling of exultation in each young heart at the cordiality and bonhomie of the greeting.

The forty Jewish boys who were lucky enough to come so close to the President as to feel the charm of his personality will have something to talk about for years to come. The Y. M. H. A. Vacation Camp never lets slip an opportunity to have the campers take some part in Oyster Bay proceedings. One year the entire camp viewed the arrival of the Russian and Japanese peace envoys and their meeting with the President. This was an historic occasion in which comparatively few people were lucky enough to be eye witnesses. Last year the campers saw the magnificent naval parade at Oyster Bay and this year it witnessed Peary's ship sail for the Polar regions. The campers took delight in cheering his stanch vessel as it steamed slowly out of the bay, particularly as their cheers were answered by six toots from the vessel. Many diversions are weekly planned for the campers, but doubtless none of them will leave such lasting impressions on their minds as the historic doings at Oyster Bay and the cordial manner of the illustrious occupant of Sagamore Hill.

Union of Orthodox Rabbis.

The Union of Orthodox Rabbis of the United States and Canada will hold its sixth annual convention at Paterson, N. J., beginning on July 27. The sessions promise to be of great importance, as the subjects to be discussed will affect the future of Judaism in America. Among the problems to be considered are the Jewish graded schools, the Yeshiba, Rabbi Isaac Elchanon, adjustment of marriage and divorce in accordance with Talmudic regulations, and the details of Kashrus.

The union includes about 100 members distributed over the United States and Canada. Their constituency is very large, and is being increased by the influx of European Jews. They are seeking to solve the problem of Orthodox Judaism in this country, and will endeavor to give special attention to the Hebrew schools, as they are anxious to organize schools where Jewish children can learn the principles of Judaism.

The officers of the organization are: Rabbi B. L. Levintal, of Philadelphia, president; Rabbi M. Zivitz, of Pittsburg, and Rabbi A. Rosen, of New Haven, vice-presidents; Rabbi P. Israelit, Chelsea, Mass., secretary; Rabbi S. Wine, of New York, treasurer.

"Jehoash" in New York.

A distinguished visitor of the Jewry of New York and of the East Side generally is Sol. Blumengarten, of Denver, Colo., who, under the pen name of "Jehoash," is known to Jewish readers in all parts of the world as one of the foremost Jewish poets of the time. "Jehoash" appeared on the East Side of New York several days ago quite unexpectedly, and the Yiddish writers and

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other communal leaders gave him a most hearty reception. Within two hours of his arrival on the East Side an impromptu banquet was arranged for the poet in one of the East Side cafes which is a gathering place of all Jewish writers and journalists. Mr. Blumengarten came here in company with Jacob Marinoff, who is also a well-known writer and who is the field secretary of the Sanitarium for Jewish Consumptives of Denver, Colo.

The circumstances under which Mr. Blumengarten came East, the part of the country which is forbidden to him, are so striking that when the fact became known it made a profound impression on the community. Mr. Blumengarten has been living in Colorado for his health for the last nine years, and physicians have forbidden him to ever leave that State. The Sanitarium for Jewish Consumptives in Denver has had some heavy demands made upon it recently, and there being a great and urgent need for additional funds Mr. Blumengarten has determined to come East to make an effort to collect money for the Denver institution. Knowing of his popularity in the large Jewish centres, especially since the publication recently of the volume of his collected poems, he felt that if he appeared on the platform as the reader of his own writings large audiences could be attracted. Friends warned him against the danger of coming East, but he would not be persuaded to do otherwise than to come, and so arrangements were made for Mr. Blumengarten and Mr. Marinoff to visit the leading summer resorts in the mountains having Jewish communities, and meetings and readings will be held, at which the recitations of "Jehoash" will be the chief attraction. After visiting the summer resorts, at which memberships and donations will be collected for the Denver sanitarium, Mr. Blumengarten will come back to New York for a few days and then start on his return to Colorado.

Mr. Blumengarten is one of the directors of the institution at Denver, and he is also chairman of the Committee on Press and Propaganda. He and Mr. Marinoff are now staying at Hunter, N. Y., and after that they will go to Tannersville, Mountandale and other places.

Anti-Semitism in the Chamber of Deputies.

M. Joseph Reinach, who is in favor of the abolition of capital punishment, took part in the debate on the subject which was held in the Chamber of Deputies last Friday. In the course of his speech, he was interrupted by M. Lasies, a Nationalist, who asked him why he did not speak of Jesus Christ. M. Reinach replied: "I thank M. Lasies for bringing to bear an argument which I would not dare to have invoked in support of my opinion against irreparable punishment." At a further stage, while M. Reinach was speaking of "alcoholism as destructive of the race," M. Barres ejaculated: "Don't speak of the race." M. Reinach retorted: "I am of the race to which belonged the great victim of judicial error of whom M. Lasies just spoke, and the difference between you and me, M. Barres, is that, contemptuous of passing unpopularity, I defend the interests of the French race." M. Barres interrupted: "I am not astonished for a single moment that M. Reinach defends the interests of his race."

At this moment, M. Brisson, the President of the Chamber, intervened, and amid the repeated applause of the great majority of the Chamber, he said: "Here, M. Barres; we know nothing of races. In this assembly there are only representatives of the French nation, and I will not permit you or anyone else to make distinctions in this respect between our colleagues."

BROOKLYN NOTES.

Bar Mitzvah.

On Saturday, July 18, Philip A., eldest son of Mr. and Mrs. Aaron Denonn, was bar mitzvah at the Wyona Street Temple, Brooklyn. A reception was held in the afternoon at 135 Jamaica avenue, and a large circle of friends called to offer congratulations. On Sunday a family party assembled, at which about thirty persons were present. A feature of the occasion was the passing of a silver loving cup, presented to Master Philip at his birth by his grandparents, the late Bernhard and Mrs. Midas, which, filled with wine, circulated among all present at the table. They sipped at it and many responded with fitting toasts. Mr. Ignatz Luft, uncle of the confirmant, made a lengthy address replete with good advice. After the banquet general sociability prevailed and music and song enlivened the occasion. Miss Helen Bender recited and showed her skill in both humorous and pathetic vein. Master Philip Denonn and Alfred Stappert gave some minstrel jokes and dialogues. In the evening there was a moving picture show for the younger generation in the barn, and the merriment attracted even the older and more sedate guests. The party lasted until a late hour. Master Denonn received many valuable and useful presents.

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Jews and Education.

WE Jews have no reason to be ashamed of the fact that our youth in so extraordinary a number thirst for culture; we can, on the contrary, be proud of the fact that the aspiration for education of our people is more than three times as great as that of all the other peoples in Austria put together. It has been shown that the Jew, this much despised Hebrew, who our enemies assert has no feeling for anything but gold and getting money, that this very Jew esteems nothing higher than knowledge and information, and that the Jewish father, whether rich or poor, knows of nothing better to give his child on the road of life than education, that it is his highest aspiration to open for it the gates of European culture.—Speech by Dr. Mahler in the Austrian Reichsrat.

Daudet's Son.

WHILE Zola's remains were recently being finally interred in the Pantheon at Paris, Leon Daudet, the weak son of the great Alphonse, was engaged in infecting the mass of spectators with anti-Jewish and anti-Zola sentiments. Leon Daudet not only looks like a Jew, but a professor at Montpellier has now discovered that Alphonse Daudet was in fact of Jewish descent. His ancestors—Jews—came to Provence in the eighteenth century. The name Daudet indicates the Jewish origin of the family, Daud is David while the suffix et makes the name equivalent to little David. 'Tis an excellent commentary on the activity of Leon Daudet.

The Five National Misfortunes.

The Mishna (*Ta'anit*, iv. 4) speaks of five national misfortunes that occurred on the Ninth of Ab, the first one being that night "when the Israelites were doomed to stay in the wilderness for forty years (Numbers xiv. 1) the second and third the destruction of Jerusalem under Nebuchadnezzar Titus the fourth the fall of Bethar, and the fifth misfortune was the drawing of the plough over the Holy City and the Temple a year later in order July 31 to turn the place into a Roman colony. Henceforth the Ninth of Ab was like the Day of Atonement, the national fast day, beginning the evening before, no enjoyment whatever, whether in the way of eating or drinking, or of bathing and exercising, being permitted from morning to evening. Even the study of the law was to be confined to matters of a sad character (*Ta'anit*, 30a) nor should any work (unless absolutely necessary) be done on that day.

WHAT GIVES LIFE ITS VALUE

It isn't gold that gives a man's life its value, nor political success, nor social standing, nor culture nor learning. It is none of these valuable as they may be in their places. It is nothing less than that which the very poorest and most ignorant and most despised may possess, be his soul in tune with the music of heaven. It is the character that sits at the feet of Deity and learns of him. There are untrodden paths ahead of you, but you need not be afraid of them. Look not lingeringly upon the gate that opens up the way to them lest at last you hear the click of its lock as it shuts fast on you forever.—Rev. Dr. George Thomas Dowling, Episcopalian, Brooklyn.

THE EXILES' LAMENT.

Ps. cxvii. על נהרות בבל.

By the rivers of Babylon sadly we wept
At the thought of returning to Zion no more;
And the harps of our gladness all silently slept
On the boughs of the willows that wept on the shore.

For heartless they came, who had borne us afar,
And their mandate was, "Mirth and melodious lays!"
And they who had spoiled us with revenge and war,
Cried: "Sing us a Song in Jerusalem's praise!"

But how shall we sing in the alien's land.
The songs that Jehovah once hearkened to hear?
O, Zion, let perish my ready right hand,
If fades from my bosom thine image so dear!

Thou home of my heart, if I cherish not thee,
Let my tongue sink in silence, my gladness be o'er.
If high o'er all treasures, possessed or to be,
I place not Jerusalem, best evermore!

On Edom and Babylon terrors shall fall,
Who mocked when Jerusalem's woes followed fast;
Forever the same that they measured withal
Shall be the return the Lord gives them at last!

—ADAPTED.

FROM OTHER WELL.

הוה מקבל את האמת ממי שאומר

"Accept the truth from whomsoever tells it."

It is because we have always considered ourselves weak creatures that we have nearly lost sight of divinity in humanity.—Rev. J. H. Taylor, Independent, Cleveland, O.

IDEAL IN CITIES.

The ideal city where God dwells is a city where boys and girls play in the streets in safety and where the aged shall walk in safety, for there is none to harm them.—Rev. C. F. Stevens, Christian Church, Spokane, Wash.

DIVINE ENDOWMENT.

All of us need constantly to be reminded that our bodies are given us by a wise Providence, who expects us to value them as a divine endowment and to use them for the highest ends.—Rev. Dr. Bowser, Unitarian, Atlanta, Ga.

GLIMPSE OF THE SOUL.

It is beyond the possibility that as a further proof of the truth of God's word we may someday be admitted into a dark room and there, with the searching power of a yet undiscovered ray of light, be shown that wonderful life which dwells within us, the soul.—Rev. W. A. Birdlett, Congregationalist, Chicago.

EFFECT OF HABIT.

When the habit is a good one it helps us and tends to virtue, but when it is bad it makes it easier to do wrong again, until at length the habit hardens into vice, whose current ever after tends to sweep the soul downward to lower plains of living, from which the return to the heights of noble character will be very difficult if not impossible.—Rev. Dr. Bowser, Unitarian, Atlanta, Ga.

For some time past serious disputes have arisen between the Sephardim and the Yemenites in Jerusalem, which went to such lengths that repeatedly the public authorities were obliged to interfere. On both his visits to the Holy City Dr. Paul Nathan exerted himself to put an end to these conflicts, and his efforts have at length been successful, for, according to a letter received within the last few days by the Hilfsverein der Deutschen Juden in Berlin, all cause for misunderstanding has been removed and the Yemenites have pledged themselves to enter into and maintain cordial relations with the Sephardim.

A new cemetery was appropriately dedicated last Sunday by the Springfield, Mass., Hebrews.

A man is not saved by knowledge, but by the little of it he applies to life.—Rev. Frank Crane, Congregationalist, Worcester, Mass.

A REAL MAN.

Keep under the heart, the affections and the temper. The heart feeds the engines of the soul and is the nursing fire that moves it to deeds. A real man will be master of his thoughts, feelings and desires. That the world does not see them does not concern him. He sees them, and he will not tolerate that which is not clean, just and noble.—Rev. J. B. Remensnyder, Lutheran, New York.

QUEENS OF THE HOME.

It's a pity that women are crowding into the occupations of men. The husband finds himself unable to get work because the wife has a place that might be for him. The young man finds his sweetheart earning a salary in a position that he might hold. The young man and sweetheart together can earn only a salary enough to live on. The young man should have the combined amount for a salary that he might marry the young woman. I believe that the less we have in this country of woman working the better for us. I believe the American woman should be made a queen. Let us get the woman out of the factories, workshops and stores, out of these unnatural surroundings, and make them queens of the home. That would help solve this problem of the unemployed. It would establish more beautifully domesticity, make happy married lives and bright homes.—Rev. Dr. P. S. Henson, Baptist, Boston.

A few days ago a deputation from the newly-formed Jewish innkeepers' organization in Galicia waited on the Governor-General and presented him with a memorandum, in which several points were formulated for the better carrying out of the trade by all engaged in it. Only one point concerned the Jews as such, and that was the hardship they would endure under compulsory Sunday closing. The Governor-General assured the deputation that in this respect also he would do all that lay in his power within the limits of the Licensing Law to meet the wishes of the body which they represented.

The Milwaukee Hebrew Institute was incorporated on the 7th inst., to conduct and manage a free school for the education of Jewish children.

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The Ica in Palestine.
In its annual report which was presented at a meeting in Paris last week, the Jewish Colonization Association made the following reference to the conditions of the Jewish colonies in Palestine.
"In the Palestine colonies, the moral and material progress shown last year has been increased. For two or three years the harvest has been good, the economic situation of the colonists has improved, and they hope for that success which depends in a large measure upon their own initiative and efforts. They use outside labor to a much smaller extent than formerly, for personal labor increases their income. They are working actively forward. The prosperity of several of our colonies has been affirmed by persons who have visited them."
The annual reports of the Austria-Hungarian Baroness Clara de Hirsch Emperor's Jubilee Foundation and the Baron de Hirsch Foundation have been issued. The first has a capital of 4,695,100 kronen, and its objects are to provide clothing and midday meals for poor Jewish children, and to place the young of both sexes in the way of earning their living by means of technical schools and bursaries. Both foundations operate chiefly in Galicia and Bukowina. The expenditure last year amounted to 470,626 kronen.

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Children's Page.

(For The Hebrew Standard.)

THY DREAMS, DEAR CHILD.

BY W. LIVINGSTON LARNED.

The stars are watching Dearie, in the stillness of the Night;
And the two twin eyes of thee must close and rest their weary sight,
The 'morrow brings a new, glad theme of sunshine and of bliss,
So, Hush, My baby darling one, and grant thy lily kiss.
The dreams—the dreams, what will they show, the while thy little head
Is pillowed on the breast of Dawn that makes thy mystic bed.

The dreams—the dreams, and flowered realms are waiting for thy feet,
A garden steeped in rose-pure thoughts that have an incense sweet,
The dreams of fairy figures in a fairy land of noel,
Watched by the angels of the ways of innocence, and God.
Dear, tiny feet to tread alone, Sleeps endless starry flights
That know a world of wonder-folk amid the moon-lit nights.

The dreams—the dreams; of Childhood's day, are fashioned on a loom
That spins the threads of golden song and honey-sweet perfume.
And through the garland walks I see a little white-gowned lass
Just as we put her in her crib; along the shadows pass.
May guiding angels take thy hand and lead thee back once more
Until I see thy golden curls and red-lips at my door.

A Momentous Decision.

"I TELL thee, I hate it. I cannot sit down to study all day." The speaker was a curly-headed boy of twelve years of age, and in his earnestness he caught his companion by the sleeve. The latter was slightly thinner in stature, but otherwise might have been taken for the double of the eager-eyed, flushed boy, who said so emphatically that he "hated it." They were not dressed alike, but both had the same straight features, the same waving brown hair, both had bright brown eyes—those of one lad, a close observer might say, were brighter. The boys were cousins, one the son, the other the nephew of Reb Moses, who lived in the House of the Red Shield, the tall narrow building in the Judenstrasse of Frankfort-on-Main.

"But, Maier, thy parents wish thee to become a Rabbi, so thou must study. Thou will get to like it in time. I would I were in thy place." The second boy was speaking now, and he sighed wistfully.

"Yes," answered Maier hotly, "thou wast meant for a Rabbi with thy gentle ways, and thy love of poring over books. Thou wilt never be fit for business, though thy mother and thy father strive to make thee a trader. How many times have I begged of my father to let me become a business man, but he will not listen, as thou knowest. I would gladly let thee have thy wish to take my place at the 'learning' when I see thy wistful face looking in at the door. Now, I must hasten home and look up my portion for the big meeting of Scholars which takes place to night at our house. I tried to beg off this morning, for Abraham Goldschmidt has invited me to come to-night to look at some of his old coins, but my father

insists that I recite at the 'Shir.' I don't know a word. Thou could'st do it easily. Wait"—a sudden thought seemed to strike him. "Listen," and again clutching the sleeves of his cousin's coat, the boy whispered, growing hot and earnest as he went on.

At the first words Beer pulled a long face, then a longing look came into his eyes. He uttered a hesitating "No, no," and at length laughingly said "Maier, it is a mad idea of thine, but promise thou to explain afterwards to thy father, and I will do it. I could not bear to anger my uncle, who has given me shelter since my father's death."

"Yes, yes, I will make all good," was the jubilant answer of Maier Amschel Rothschild, as they reached their home.

That evening in the house of Abraham Goldschmidt's father, two boys bent eagerly over a box of coins.

At Moses Rothschild's "Shir," every one was enthusiastic over the splendid rendering of the text, by the son of the host. Clearly and decisively the boy explained the most puzzling passages. Reb Moses was almost beside himself with delight. Ha, he had been right in wanting to make his son a Rabbi, despite the boy's opposition, for see, here he was expounding better than many of the grown-up men present. "The unwonted praise has made him shy," the proud father thought, as he looked at the boy, who, now his task was over, sat with downcast eyes.

When the meeting had dispersed Reb Moses took his son affectionately under the arm and led him to the sitting-room to recount his triumph to the mother and to his sister-in-law, Beer's mother, who lived with them. He had just commenced "Ach, splendid, splendid!" when the door flew open, and in rushed an excited figure which shouted, "Beer, Beer, Abraham Goldschmidt has exchanged his four Roman coins for my two Turkish ones, I've been longing for those Romans!"

The boy stopped breathless, then, catching sight of the astounded faces around him, an anxious look crept for a moment across his features, only to be followed by a merry burst of laughter.

"Oh, I forgot! Don't look so serious, Beer, my cousin. Father, mother, forgive my deception." And Maier—for it was he—advanced, taking his trembling cousin's hand.

"I could not go to the 'Shir' to-night and disgrace you. Beer took my place. I knew nothing of the subject, and my cousin loves it all so well. We are so much alike that I knew you would not know the difference in the crowded meeting. Father, let him become a Rabbi. His heart hangs on it, as mine does on coin-collecting. Mother mine, help me to persuade the father."

Well, Reb Moses stormed for an hour very bitterly; then, as his eye fell on Beer, sitting white and sorrowful, he muttered, "Wonderful, a wonderful head for Gemara," and at length, before the family in the house of the Red Shield retired that night, it was decided the delighted Beer should study as a Rabbi, while Maier Amschel Rothschild, no less delighted than his cousin, heard that he should be a "Geschäftsmann"—a decision which founded the greatest and most successful business-house the world has known—that of the Rothschilds.

Two little girls were saying their prayers prior to being tucked in for the night. When both had finished, the younger of the two climbed on her mother's knee, and said, in a confidential but triumphant whisper, "Mother, Clara only asked for her 'daily bread'. I asked for 'bread and jam'!"

A Brooklyn boy wrote a composition on the subject of the Quakers, whom he described as a sect who never quarrelled, never got into a fight, never clawed each other, and never jawed back. The production contained a postscript in these words: "Pa's a quaker, but ma isn't."

A Daily Prayer.

Cause us within Thy law, O Lord
To walk from day to day,
To Thy commandments let us cleave
Along Life's toilsome way.

O lead us not within the power
Of scorn or wrong or sin,
Nor let temptation's evil force
Have strength our hearts to win.

Guard Thou our good deeds and our thoughts,
Humble our souls to Thee;

Grant us Thy mercy and Thy grace,
That we may better be!

—FLORENCE WEISBERG.

"Mamma, where do the cows get milk?" asked Willie, looking up from the foaming pan of milk which he had been intently regarding.

"Where do you get your tears?" was the answer.

After a thoughtful silence, he broke out, "Mamma, do the cows have to be spanked?"

My father during the Crimean War had the forefinger shot off. One day, having a friend to tea, he was telling us how it happened.

My little three-year-old sister, sitting on his knee, looked up after he had finished, with a face full of pity, and breathlessly said:

"Dada, and did you have all the hair shot off the top of your head too?"

Aunt Emily. "How many commandments are there, Myer?"

Myer (glibly). "Ten."

Aunt Emily. "And now, suppose you were to break one of them?"

Myer (tentatively). "Then there'd be nine."

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Conundrums.

By what female name would an egg awfully stale one this is—object to be called? **Addle-laid.**

Why is a man whose "walk in life" is selling eggs certain to be successful? Because he shows a good egg-sample from egg-sell-ent motives!

What is most like a hen stealing? Why, a cock-robin, to be sure!

What is that thing, and the name of a bird, which if we had not we should die? A swallow.

The little daughter of a leading physician in a country town presented the following as her first school essay:

"There was a little girl, and she was very sick;
They sent for my papa, and she died very quick."

Gems of Thought

The life of a pious minister is visible rhetoric.—*Hooker.*

Mercy to him that shows it, is the rule.—*Cowper.*

Metaphysics is the anatomy of the soul.—*De Boufflers.*

Algebra is the metaphysics of arithmetic.—*Sterne.*

Method and dispatch govern the world.—*Talleyrand.*

Methods are the masters of masters.—*Talleyrand.*

Mind unemployed is mind unemployed.—*Bovee.*

Strength of mind is exercise, not rest.—*Pope.*

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מדרש. ואת חקת התורה, אמר
ה"ק"ב"ה חקת המסורה, גוריה גוריה,
ואי אתה רשאי לעבור על גוריה.

"This is the Statute of the Torah (the Law). The Holy one blessed be He said I have laid down a statute and I have established a Judgement which you must not trespass and from which there is no appeal.

The above is elucidated by the Dubno Magid as follows. There lived in a town a very wealthy Yehuda of questionable character. Having but one marriageable daughter he determined to bestow a rich dowry upon her in order to secure for her a noble young man of aristocratic birth etc. His choice fell on the Rabbis' only son. He resorted to a *Shadchan* (Matrimonial agent) to accomplish the alliance between his daughter and the Rabbis' son. At first the Rabbi turned a deaf ear to the *Shadchen's* proposition. But after a great deal of persuasion he changed his mind and consented.

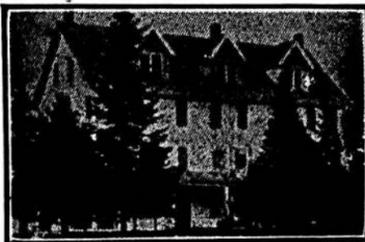
After a few months had departed, the father the bride noticed that the Rabbi kept aloof from him, seldom conversing with him. And his demeanor to him was very distant and cold. Having expressed his grievance to the Rabbi through the medium of the *Shadchan* the Rabbi indignantly remarked "that man is quite mistaken in the idea that the union of marriage between our children has also unified their parents and attached them to one another. "The alliance of our children has not changed the spiritual condition of my son's father-in-law." "He was then ignorant and is yet very illiterate, I can therefore not hold a lengthy conversation with him"! And as to the question why I consented to a family alliance with such an ignoramus? I must confess, that I am unable myself to solve satisfactorily this question, because it is the work of providence which we can not fathom. So did the Almighty enter upon an alliance with the people of Israel and gave them the Torah. Now if an Israelite should wonder why God did not reveal to us the inner meaning of the whole Torah and not leave some of its precepts shrouded in mystery and remain unsolved, the proper answer to this question is, that we are mistaken in the opinion that God's alliance with Israel entitles us to be initiated into all the mysteries of the Torah. Scripture therefore says: ואת חקת התורה, "This is the statute of the Torah," I, said God, have laid down statutes and established judgements—the reason of which can never be discovered but you must not trespass against them. Another of those, statutes is איילין לא יאכלו Eating swine's flesh. The only reason for its prohibition is—it is the law, the ALMIGHTY has forbidden it.

Jewish Immigration at the Port of New York, June, 1908.
Men, 1,396; women, 1,143; children, 945; total, 3,484. Russians, 2,586; Austrians, 474; Hungarians, 215; Roumanians, 120; English, 45; German, 4; Turkish, 38; French, 2; total, 3,484. Destined to New York, 2,490; destined to outside points, 994; total, 3,484. Eleven thousand eight hundred and seven Jewish immigrants arrived in June, 1907.

Temple Beth Shalom was dedicated on Sunday last, at Bensonhurst, L. I. Rabbi Sidney E. Goldstein is the minister in charge, and he is also actively connected with the Free Synagogue in New York. Rabbi Alexander Lyon and Stephen S. Wise made addresses.

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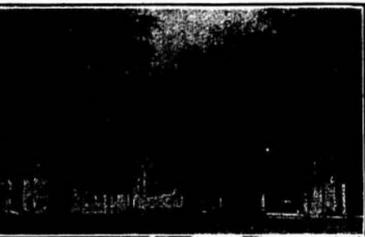
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The Duma Education Committee has decided to recommend to the National Assembly that Jewish teachers employed in government schools should receive pensions on the same lines as their Russian colleagues.

The Daughters of Zion tendered a reception to Prof. H. Kallen, ex-president of the Boston Zionist Council, on his return from Europe last week.

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CORRESPONDENCE.

A Refutation.

Editor HEBREW STANDARD:

Dear Sir.—"And I will then remember my covenant with Jacob and also my covenant with Isaac and also my covenant with Abraham will I remember; and the land will I remember." (Leviticus xxvi., 42.)

Omitting the last clause, which reflects upon the land and its remembrance, the HEBREW STANDARD in a recent edition questions naively the propriety of the captioned passage among rebukes, admonitions and imprecations.

Pursuing, the Psalmist, who declares that "though in the evening cometh weeping to stay for a night, in the morning there is joyful song." (Psalms xxx., 6), and following the prophet, who proclaims that after a day of trials and uncertainties "there shall be light at evening time," (Zachariah xiv., 7), one peruses the wise advice of "remain not at evil things" (Ecclesiastes viii., 3), which has been prudently defined by Abadiah Bartanurah to the effect of having deplorable beginnings terminate with delightful ends. (Apocalypse Moed-Kotton iii., 9).

Now, heaping upon the Israelites severe punishments and vigorous afflictions Moses, at the end, as a finishing touch, promises them redress and relief for the patriarchic sake, as well as for the sake of the land.

At the mention of the latter Moses, however, had to retreat for awhile from his accepted course, granting the land its deserved tribute, though at the expense of the inhabitants (Leviticus xxvi., 43).

This done, Moses again resumes his balsamic cure for his grievous brethren (Ibid. 44 and 45).

As for the lucubrations of the celebrated Maggid of Doubno, the genuineness of which is unsurpassed and the acuteness unequalled, one, however, is inclined to accord them a homiletic tint and a casuistical flavor, the brimming trimming of the parabolic relish notwithstanding. As a matter of interest the Pentateuch has been studied and perused thousands of years before the advent of the Ingenious Jacob.

NACHMAN HELLER.

Harrisburg, Pa., Tamuz 8, 5668.

Run Jewish Institutions in a Jewish Way.

Editor HEBREW STANDARD:

I heartily applaud the action of the Rev. Dr. H. Perelra Mendes, of the Spanish and Portuguese congregation, in protesting openly and publicly in a letter to the president of the Mount Sinai Hospital against the neglect of orthodoxy in the methods of preparing food for its orthodox patients.

With the contention of the hospital authorities that the question of the diet for its patients is wholly a medical one I have no sympathy, for in what other connection are the laws of health and diet put to so great a test as in that of Kashruth?

The great difficulty is that with a Jewish institution the Jewish religious laws should be intimately bound up. In the institution Dr. Mendes finds that one "does not follow the Jewish law as it is followed in Jewish hospitals abroad or in the Jewish wards of Christian hospitals." An orthodox patient, if this be true, does not have that mental repose so essential to a complete restoration to health.

I sincerely hope that the authorities of the Mount Sinai Hospital will take steps to immediately remove the causes of Dr. Mendes' complaint. At Richmond this spring Mr. Louis Marshall denounced in ringing terms the lack of true Jewish feeling which is unfortunately too often exhibited in the conduct of our charitable and eleemosynary institutions. And the great Western apostle whom his bitterest enemies would not accuse of loving the dietary laws made some very liberal and sensible remarks the other day in discussing the future management of the new Jewish hospital in Chicago. No doubt the readers of the HEBREW STANDARD will recall his observations reprinted in these columns lately. I respectfully commend their perusal to Mr. Isaac Stern, the president of the Mount Sinai Hospital.

JUSTICE.

Editor HEBREW STANDARD:

Sir:—If the subject were not so serious one it would be amusing to read Dr. Phillipson's presidential address on the status of Reform Judaism. In it he exclaims "Let us have no fear!" and he follows it with the prediction that "American Judaism will not be ghettoized" nor "Russianized, but our Russian brethren under the spell of the spirit of our free institutions will be Americanized, and if not this first generation, then their children and their children's children

will stand with the descendants of the earlier comers to this land as the representatives of that union of progressive modernity and sane conservatism which this conference symbolizes." Dr. Phillipson must regard himself as blessed with the gift of inspiration; for in these days intelligent men are chary of prophecy, knowing that the best laid schemes of mice and men gang aft agley. They judge the future by the past, knowing that like causes will produce like effect; but even then they do not stake their reputation on such foresight, remembering that any unforeseeable occurrence might vitiate their conclusions. The school of reform, however, does not seem to learn even by its own experience. For it is not so long since it was congratulating itself on the harmony in American Jewry, albeit it was the harmony of a prostrate Orthodox crouching at the feet of Reform; not to speak of the apathy of a generation whose parents had "unlearned how to pray," to quote Dr. Kohler, now president of the reform college. Impelled by the spell of this victory, it even endeavored on "economic" grounds to bar the landing of "assisted" Jewish emigrants, lest their observance of the Sabbath of the Lord might impede their financial success, and thus throw them on the charity of Hebrew philanthropic societies. But the Russian persecution would not down, and we have, since, not only learnt the Russian word pogrom, but have become so familiar with it as to render obsolete its equivalent in our mother tongue, if indeed there be one. The consequence has been not only the misery of the congestions in all our large cities instead of the advantages of dispersion to places where workmen were wanted, but also the echoes of immigration laws resounding in other countries. On the other hand, while the malign insistence on Sabbath desecration has not yet been overcome, we now have institutions in which the poor may practice Jewish rites without let or hindrance; Passover Seder service is more in vogue than it was ten years ago; Zionism has rather displaced the Messiahship of Washington; and, according to Dr. Phillipson, "The optimistic note of the leaders of the nineteenth century has changed in many quarters to a pessimistic wall." Dr. Phillipson, however, reassures his audience in the following words: "In spite of many untoward signs, I firmly believe that there is no cause for despair, dismay and disheartenment. Ghettoism and reactionism are merely passing phases in the Americanization of our most recently-arrived brethren." Now, admitting that "even our so-called conservative brethren are caught, in that whirl," what is there of comfort in it? The very first incident in the history of man teaches us how easy it is to succumb to temptation. Jeroboam found among his subjects no opponent to the golden calves which he made to take the place of the God of Israel, nor to the feast which he falsely devised. Indeed, all the kings of Israel were more influential than Elijah or any other of the prophets. And why talk of "Judaism becoming, in all truth, the light of the world through the devoted service of the people, Israel, God's servant," when those who believe that actions speak louder than words, know that while Orthodoxy demands much self-sacrifice, Reform has been aggressively destructive of every distinctively Jewish precept, substituting, in the interest of assimilation, the easy wages of the country in which it happens to find itself?

The moral to be drawn from our own experience, as well as from "Jewish history is, that do what we will, there will always be a righteous remnant holding on to the law and the testimony." The grass withereth and the flower fadeth, but the word of the Lord our God will stand firm forever." (Is. xl., 8). Yet our part is to hasten the time when the earth shall be full of the knowledge of the Lord. And forewarned that the Reformers are bent on perpetuating the reform brand of Judaism; knowing, also, as we do to our cost, that with ignorance of Judaism and the denial of the Mosaic law, agnosticism has followed in the wake of Reform, it behooves the Orthodox to be up and doing, in order to save their children for the service of the Lord by obedience to His word. Eternal vigilance is its price. Yours respectfully, ISRAELITE.

New York, July 10, 1908.

SAREL SASSE.—In pursuance of an order of Hon. Charles H. Beckett, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Sassa Sarel, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, No. 132 Nassau Street, in the City of New York, on or before the 15th day of January next.

Dated New York, the 10th day of July, 1908. THEODOR SAREL, Administrator.

I. B. LAMBERT, Attorney for Administrator, 132 Nassau Street, New York City.

FRIEDMAN, ISAAC.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Isaac Friedman, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, at the office of Herman Hest, Jr., at St. Paul Bld., No. 220 Broadway, in the Borough of Manhattan, City of New York, on or before the 22d day of January, next.

Dated New York, the 14th day of July, 1908. ABRAHAM SCHNITZLER, Executor.

HERMAN HEST, JR., Attorney for Executor, St. Paul Bld., 220 Broadway, Borough of Manhattan, New York City.

EIDT, JACOB, JR.—In pursuance of an order of Hon. Charles H. Beckett, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Jacob Eidt, Jr., late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, No. 120 Broadway, in the City of New York, on or before the 20th day of January next.

Dated New York, the 14th day of July, 1908. JOHN C. EIDT, MARGARET EIDT, JAMES A. SINSABAUGH, Executors.

HIERONYMUS BREUNICH, Attorney for Executors, 120 Broadway, Borough of Manhattan, New York City.

PUTZEL, GIBSON.—In pursuance of an order of Hon. Charles H. Beckett, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Gibson Putzel, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, at the office of Benj. G. Paskus, Esq., No. 128 Broadway, in the City of New York, on or before the 1st day of December next.

Dated New York, the 16th day of April, 1908. BENJ. G. PASKUS, Attorney for Executor, 128 Broadway, Borough of Manhattan, New York City.

JACOB WEINSTEIN.—In pursuance of an order of Hon. Charles H. Beckett, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Jacob Weinstein, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber at her place of transacting business, at the office of Kantrowitz & Esberg, No. 320 Broadway, New York City, Borough of Manhattan, on or before the 26th day of September next.

Dated New York, the 27th day of February, 1908. RACHEL WEINSTEIN, Administratrix.

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

SOLOMON, JOSEPH S.—In pursuance of an order of Hon. Charles H. Beckett, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Joseph S. Solomon, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business at the office of Meyer Greenberg, No. 99 Nassau Street, in the Borough of Manhattan, City of New York, on or before the 1st day of September next.

Dated New York, the 14th day of February, 1908. RACHEL SOLOMON, Administratrix.

ABRAMS, MICHAEL.—In pursuance of an order of Hon. Charles H. Beckett, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Michael Abrams, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber, at her place of transacting business, at the office of her attorney, Henry F. Miller, No. 4 Pine Street, Borough of Manhattan, City of New York, on or before the 23d day of December next.

Dated New York, the 12th day of June, 1908. BETSY ABRAMS, Executrix.

Henry F. Miller, Attorney for Executrix, 4 Pine Street, Borough of Manhattan, City of New York.

FRANK, ADOLPH R.—In pursuance of an order of Hon. Charles H. Beckett, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Adolph R. Frank, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business at the office of Walter P. Frank, No. 15 William Street, Borough of Manhattan, in the City of New York, on or before the 15th day of December next.

Dated New York, the 3d day of June, 1908. LEO E. FRANK, Executor.

WALTER P. FRANK, Attorney for Executor, 15 William Street, Borough of Manhattan, New York City.

FINKENSTEIN, FLORA.—In pursuance of an order of Hon. Charles H. Beckett, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Flora Finkenstein, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business at the office of Ernest H. Hotelling & Klenke, No. 59 Wall Street, Borough of Manhattan, in the City of New York, on or before the 7th day of November next.

Dated New York, the 29th day of April, 1908. OSCAR RECHERT, Executor.

FORSTER, HOTELLING & KLENKE, Attorneys for Executor, 59 Wall Street, Borough of Manhattan, City of New York.

BUSSELL, MARY E.—In pursuance of an order of Hon. Charles H. Beckett, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Mary E. Buswell, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, No. 297 Broadway, Room 1208, in the City of New York, on or before the 15th day of September next.

Dated New York, the 10th day of March, 1908. FRED H. NORTON, Administrator.

DANIEL S. DECKER, Attorney for Administrator, 297 Broadway, Borough of Manhattan New York City.

KAUFMAN, HENRY W.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Henry W. Kaufman, late of the County of New York, deceased, to present the same vouchers thereof to the subscriber, at his place of transacting business, at the office of Henry Levy, No. 167 East 121st Street, Borough of Manhattan, in the City of New York, on or before the 23d day of November, 1908.

Dated New York, the 12th day of May, 1908. HENRY LEVY, Attorney for Administrator, 167 East 121st Street, New York City.

KUHNE, ELLEN JOSEPHINE.—In pursuance of an order of Hon. Charles H. Beckett, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Ellen Josephine Kuhne, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, at the office of their attorneys, Bergen & Prendergast, No. 25 Broad Street, in the City of New York, on or before the 7th day of January next.

Dated New York, the 27th day of June, 1908. PERCIVAL KUHNE, FREDERIC T. HUME, Executors.

BERGEN & PRENDERGAST, Attorneys for Executors, 25 Broad Street, Borough of Manhattan, New York City.

MARR, ANNIE E.—In pursuance of an order of Hon. Charles H. Beckett, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Annie E. Marr, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber at his place of transacting business, at the office of K. Van Beuren, No. 25 Pine Street, in the City of New York, Borough of Manhattan, on or before the second day of January, 1909.

Dated New York, the 12th day of June, 1908. GEORGE WASHINGTON, Executor.

E. K. Van Beuren, Attorney for Executor, 25 Pine Street, Borough of Manhattan, City of New York.

GOLDBERG, MOSES.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Moses Goldberg, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, at the office of Jacob M. Guedalia, No. 132 Nassau Street, in the City of New York, on or before the 9th day of January next.

Dated New York, the 24th day of July, 1908. LOUIS GOLDBERG, Executor.

JACOB M. GUEDALIA, Attorney for Executor, 132 Nassau Street, Manhattan, N. Y. City.

STICH, CHARLES.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Charles Stich, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, at the office of William H. Cohen, No. 32 William Street, Borough of Manhattan, in the City of New York, on or before the 15th day of January next.

Dated New York, the 6th day of July, 1908. EVA STICH, Executrix.

WEED, HENRY & MYERS, Attorneys for Executrix, 62 William Street, Borough of Manhattan, City of New York.

COHEN, DAVID B.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against David B. Cohen, late of the County of New York, deceased, to present the same, with vouchers thereof to the subscribers at their place of transacting business, at the office of John Marcua, No. 43 Cedar Street, in the City of New York, on or before the 28th day of September next.

Dated New York, the 12th day of March, 1908. EMANUEL MOSER, SIDNEY K. JOSEPH, THAL, Executors.

JOHN MARCUS, Attorney for Executors, No. 43 Cedar Street, Borough of Manhattan, New York City.

LICHTENBERG, BENJAMIN G. W.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Benjamin G. W. Lichtenberg, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber at the place of transacting business, at the office of Henry B. Singer, 299 Broadway, Borough of Manhattan, in the City of New York, on or before the 10th day of October next.

Dated New York, the 1st day of April, 1908. MOSIS LICHTENBERG, LEON NEWTON LEO, SAMUEL E. A. STERN, Executors.

HENRY B. SINGER, Attorney for Executors, 299 Broadway, New York City.

KALMUS, MINNIE.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Minnie Kalmus, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business at the office of Kantrowitz & Esberg, No. 320 Broadway, Borough of Manhattan, in the City of New York, on or before the 14th day of August next.

Dated New York, the 27th day of January, 1908. PHILIP KALMUS, AUGUST KALMUS, JOSEPH S. AUERBACH, Administrators.

KANTROWITZ & ESBERG, Attorney for Administrators, 320 Broadway, Borough of Manhattan, City of New York.

ECKSTEIN, EMILIE.—In pursuance of an order of Hon. Charles H. Beckett, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Emilie Eckstein, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, No. 150 Nassau Street, Borough of Manhattan, in the City of New York, on or before the 15th day of August next.

Dated New York, the 5th day of February, 1908. SAMUEL ECKSTEIN, Sole Surviving Executor.

MAX D. JOSEPHSON, Attorney for Executor, 150 Nassau Street, Manhattan Borough, New York City.

ALTMAN, SAMUEL.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Samuel Altman, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business at the office of Leopold Moschowitz, 271 Broadway, Borough of Manhattan, New York City.

Dated New York, the 9th day of March, 1908. MAX ALTMAN, Administrator.

LEOPOLD MOSCHOWITZ, Attorney for Administrator, 271 Broadway, Borough of Manhattan, New York City.

POLTMANN, RICHARD.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Richard Poltmann, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, at the office of Horwitz & Wiener, No. 846 Broadway, Borough of Manhattan, in the City of New York, on or before the 15th day of October next.

Dated New York, the 4th day of April, 1908. FERMAN POLTMANN, Administrator.

HORWITZ & WIENER, Attorneys for Administrator, 846 Broadway, Borough of Manhattan New York City.

SILVERMAN, MAX.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Max Silverman, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business at the office of Harry M. Goldberg, Esq., No. 309 Broadway, Borough of Manhattan, in the City of New York, on or before the 1st day of October next.

Dated New York, the 16th day of March, 1908. LOUIS SILVERMAN, ISIDORE SILVERMAN and HANNA SILVERMAN, Executors.

HARRY M. GOLDBERG, Attorney for Executors, No. 309 Broadway, Borough of Manhattan, New York City.

KEMPNER, RACHEL.—In pursuance of an order of Hon. Charles H. Beckett, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Rachel Kempner, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, at the office of Meyer, No. 302 Broadway, Borough of Manhattan, in the City of New York, on or before the 24th day of August next.

Dated New York, the 10th day of February, 1908. MAX KEMPNER, Administrator.

HENRY MEYER, Attorney for Administrator, No. 302 Broadway, Borough of Manhattan, New York City.

METZGER, FRANK.—In pursuance of an order of Hon. Charles H. Beckett, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Frank Metzger, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business at the office of Burton C. Meighan, No. 88 Park Row, in the City of New York, on or before the 8th day of November next.

Dated New York, the 26th day of April, 1908. IDA MAY METZGER, Administratrix with the will annexed.

BURTON C. MEIGHAN, Attorney for Administratrix, 88 Park Row, Borough of Manhattan, New York City.

EISENSTEIN, TOBY.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Toby Eisenstein, otherwise known as Toba Eisenstein, deceased, late of the County of New York, to present the same with vouchers thereof to the subscriber, at his place of transacting business, at the office of Adolph Cohen, No. 220 Broadway, Borough of Manhattan, in the City of New York, on or before the 18th day of December next.

Dated New York, the 8th day of June, 1908. BENDER JARMULOWSKY, Executor.

ADOLPH COHEN, Attorney for Executor, No. 220 Broadway, New York City, Manhattan.

ISAAC MOSKOWITZ.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Isaac Moskovitz, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber at his place of transacting business, at the office of Hyman I. Barnett, No. 115 Nassau Street, Borough of Manhattan, City of New York, on or before the 18th day of November next.

Dated, New York, the 6th day of May, 1908. HYMAN I. BARNETT, Administrator.

Attorney for Administrator, 115 Nassau Street, Borough of Manhattan, City of New York.

WESTHEIMER, NATHAN.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Nathan Westheimer, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, at the office of William Bondy, No. 149 Broadway, in the Borough of Manhattan, in the City of New York, on or before the 16th day of August next.

Dated New York, the 1st day of February, 1908. GUSSE WESTHEIMER, CHARLES A. WIMPFHEIMER, Executors.

WILLIAM BONDY, Attorney for Executors, 149 Broadway, Borough of Manhattan, New York City.

FRANKENBERG, SOLOMON.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Solomon Frankenberg, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business at the office of Mervyn Wolf, No. 299 Broadway, in the City of New York, on or before the 8th day of December next.

Dated New York, the 26th day of May, 1908. ALFRED FRANKENBERG, Administrator.

MERVYN WOLFF, Attorney for Administrator, 299 Broadway, New York.

PLATKY, ADOLPH.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Adolph Platky, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, No. 2 Rector Street, in the City of New York, on or before the 18th day of November next.

Dated New York, the 11th day of May, 1908. LEONTINE PLATKY, EDWARD LASKA PLATKY, WILLIAM PLATKY, Executors.

LEVY & ROSENTHAL, Attorneys for Executors, No. 2 Rector Street, Borough of Manhattan, New York City.

LESZYNSKI, MINNA.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Minna Leszynski, also known as Minna Leachinsky, also as Minna Silberstein, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber at his place of transacting business at the office of Gross & Suedaira, No. 309 Broadway, in the Borough of Manhattan, in the City of New York, on or before the 17th day of August next.

Dated New York, the 6th day of February, 1908. DANIEL SOMMER, Executor.

ROSS & SNEUDAIRA, Attorneys for Executor, No. 309 Broadway, New York City.

HOLZWASSER, JONAS.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Jonas Holzwasser, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, at the office of their attorney, Samuel Marcus, No. 299 Broadway, in the Borough of Manhattan, in the City of New York, on or before the 29th day of July next.

Dated New York, the 21st day of January, 1908. HARRIS GOLDSTEIN, HYMAN HARRIS and SAMUEL MARCUS, Attorneys for Executors, 299 Broadway, N. Y. City.

ROTHFELD, SIGMUND.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Sigmund Rothfeld, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers at their place of transacting business, viz., the office of Ferdinand Kurzman, No. 25 Broad Street, Borough of Manhattan, New York City, on or before the 1st day of September, 1908.

Dated New York, March 27, 1908. BETTIE ROTHFELD, HYMAN SONN, JOHN FRANKENHEIMER, Executors.

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

KLAUBER, DAVID.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against David Klauber, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business at the office of Levy & Rosenthal, their attorneys, at No. 2 Rector Street, Borough of Manhattan, in the City of New York, on or before the 26th day of September, 1908.

Dated New York, the 21st day of March, 1908. SAMUEL KLAUBER, ELIZA KLAUBER, ARTHUR KLAUBER, Executors.

LEVY & ROSENTHAL, Attorneys for Executors, 2 Rector Street, Borough of Manhattan, New York City.

SILBERSTEIN, DAVID.—In pursuance of an order of Hon. Charles H. Beckett, a Surrogate of the County of New York, notice is hereby given to all persons having claims against David Silberstein, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Joseph Rosenzweig, No. 99 Nassau Street, Borough of Manhattan, in the City of New York, on or before the 4th day of January next.

Dated New York, the 29th day of June, 1908. ISAAC J. SILBERSTEIN, ABRAHAM SILBERSTEIN, SOLOMON D. SILBERSTEIN, Executors.

JOSEPH ROSENZWEIG, Attorney for Executors, 99 Nassau Street, Manhattan, New York City.

SELIGMANN, MAURICE.—In pursuance of an order of Hon. Charles H. Beckett, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Maurice Seligmann, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers, at their place of transacting business, viz.: the office of Messrs. Kurzman & Frankenhimer, No. 25 Broad Street, Borough of Manhattan, New York City, on or before the 17th day of November, 1908.

Dated New York, May 15th, 1908. MATHILDE SELIGMANN, ELIAS ASIEL ALBERT BLUM, Executors.

KURZMAN & FRANKENHEIMER, Attorneys for Executors, 25 Broad Street, Borough of Manhattan, New York City.

WINDHOLZ, MINA.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Mina Windholz, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber at his place of transacting business, at the office of Samuel Marcus, No. 299 Broadway, in the City of New York, on or before the 28th day of July next.

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