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(For The Hebrew Standard.)

"THE RED COW AND THE SOLEMN VOW."

AN INTERESTING SKETCH.

BY RABBI S. ROSENBERG.

HAD Ephraim, the blacksmith, lived thirty centuries ago, at that period of history when the red cow was valued among the Jews almost as highly as gold or diamonds to-day, he would, perhaps, have been looked upon as the Rothschild, or the Vanderbilt of Jerusalem, for his red cow was, in the true sense of the term, a "Parah A'damah" (red heifer) with not one white or black hair on her skin. Such a cow was worth a fortune in those good, old days.

But Ephraim, the blacksmith, was not so fortunate, having been born three thousand years later, and not in Jerusalem, but in a little country town in Galicia, and though his was a genuine "Parah A'damah" (red heifer), no Jew would have been willing to pay even the small sum of ten florins for her had she not given six bucketfuls of milk regularly once in every twenty-four hours, and it was due to this abundant quantity of milk that she was estimated to be worth between seventy and eighty florins.

But for this red cow, Ephraim, the blacksmith, would, perhaps, have starved to death with his whole family. His trade, as blacksmith, had yielded very little income for him, in that little country town of his residence, where the shoeing of horses and hooping of wheels were considered dead luxuries, and as his shop was closed half of the time for want of work, Ephraim could not support his family on his trade alone.

Ephraim, the blacksmith, his wife, his two grown-up daughters and his four little ones, had many a day gone hungry, not having a morsel of bread in the house. But no one could have endured this heavy weight of extreme poverty with as much patience and courage as did Ephraim with his household. Such an inexhaustible amount of patience and courage to endure hardship can be found only among the real pious Jews, who firmly believe that sorrow and suffering come from God, who guides the destinies of men and provides for their necessities.

The only source of livelihood for this poor family was the red cow, which, as already stated, never failed to give six pailfuls of milk every day; a veritable treasure for a poor family like that of our friend Ephraim. One pail of milk was used in the household, and the other five pails were disposed of in some of the neighboring towns, realizing a daily income of between

seventy and eighty kreuzer, a sum sufficient to keep the wolf away from the door.

It stands to reason, then, that the cow had received her full measure of attention

on the part of the entire household. She was fed regularly twice or three times each day. Whether there was any food for the family or not made no difference to her.

Her stable was kept much cleaner and made more comfortable than were the rooms in which lived our friend Eph with his family. The least sign of illness which the cow betrayed was cause of anxiety for the entire household. In a word, the cow's health was of greater importance than that of any member of the family. In his daily prayers, in which he supplicated God's aid and protection for himself and family, his cow was never forgotten.

Besides being the breadwinner of a whole family the cow had other good traits which had gained for her an enviable name for many miles around. She never wandered astray, was regular in returning home from the field every evening, had never lifted a child on her horns, stood patiently while being milked, and never kicked over the bucket of milk.

No wonder, then, that Ephraim was the object of envy throughout the entire neighborhood, all on account of this good cow.

Coming home one day from the shop, where he had been working steadily for some few weeks past, Ephraim was suddenly taken seriously ill.

"Gittel," said he to his wife, "I feel dangerously sick."

This was the beginning of a series of many sad days for this extremely poor family. Eph was down with typhoid fever. The country feldsher (physician) attending him had given up every hope of saving the patient. The case was all the more aggravated from the lack of means necessary to fight the sickness. With sunken cheeks, skinny limbs and his eyes closed, Ephraim lay on his sick-bed, at the foot of which stood his wife Gittel, crying bitterly at the sight of her poor, sick husband.

"It's all over with him now," she murmured to herself. "Heretofore he would at least occasionally open his eyes and inquire about the cow, but now he is indifferent about everything."

"What are you crying for, Gittel?" said he to her. "You know full well that the Lord is merciful and gracious, showing His loving kindness to the widows and orphans?"

"Don't speak that way," she replied, sobbing more pitifully than before. "Your case is not half as serious as you imagine. You will not die. Something must be done to avert the evil decree."

"I do not understand you, Gittel, what do you mean?"



PHOTO BY PACH.

REAR ADMIRAL EDWARD D. TAUSSIG.

REAR ADMIRAL EDWARD D. TAUSSIG was born on November 20th, 1847. He graduated from the United States Naval Academy of Annapolis in 1867, when he was twenty years old, and on August 13th, 1868, he conducted himself so well during the earthquake at Arica, that he was commended to appointment by Commissioner Gillis with the result that he was appointed to the rank of ensign, four months later. Promotion in the navy is slow, especially in time of peace, and when the Spanish-American War broke out he had reached the rank

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(For The Hebrew Standard.)

SHLOIMEH KONINSKI.

BY RABBI L. WEISS.

CHAPTER IV.

OF Chayah we have but little to say. Poor woman! She, too, had made a mistake. The information that led her to her relatives was too vague. On reaching Breslau, she found that the relative she was looking for was supposed to live in Frankfort-on-the-Oder, and thither she directed her footsteps.

With the assistance of kind and benevolent people she succeeded in reaching that city also, only to find herself again disappointed. Her relative was not there, nor did she know anybody who could tell her anything of him. Now she had nowhere to go, and there was nothing to do but settle down and try to make a living for herself and Breindl. She resumed her former occupation of knitting and was soon known in the city as an energetic woman of good deportment and excellent habits, personally neat and handsome. A teacher named Lubin was not slow to appreciate her qualities and—to make the story short—he proposed; she accepted; marriage followed, and Chayah once more became the wife of a good and intelligent man. He supported her well and provided her with all her wants. Still from his income he could not lay

treasures aside. Chayah had still only Breindl, and Lubin took pride and pains in instructing and educating her as well as his skill and scholarship permitted. But, alas, he, too, was called away from the land of the living and poor Chayah once more was left a widow, with no more worldly goods than before. Again she had to resume her handiwork to support herself and—Bertha—as Briendl was now called.

Ten years had thus gone by, and though the wound in poor Koninski's heart was covered with religious perseverance, permanently it had not healed. He was still sighing and grieving for his lost children.

It was on a bright day, in January, 1826, that Zunz sat in his study apparently expecting some one, as he had no book before him nor any work he was accustomed to do. A gentle knock on the door announced a visitor, who at the word "herein" (come in) from the rabbi, stepped in and was greeted with a warm "Welcome, Herr Koninski! I am glad you are here!"

"Am I not a little too early?" asked the visitor, "and liable to rob you of some valuable time."

"No, indeed," replied the young

rabbi. "I am glad you came a little early as I wish to have a little understanding with you regarding the exercises we are going to have. The opening and systematizing of the school on its first day you will have to do."

So they exchanged views and adopted a rule for the work and management of the school.

It is meet to mention here that Dr. Zunz had been working to establish a congregational school in Berlin, and had finally succeeded, it being opened on January 3, 1826. This was the school mentioned above, and Koninski was one of its corps of teachers, having under his charge the higher grades of Hebrew and rabbinical literature. After the rules and regulations and plans for opening the school had been adopted. Dr. Zunz said:

"Herr Koninski, I am invited to be present at a dinner—a banquet perhaps would be a better name for it—to be given in honor of a young doctor, in fact the youngest physician in Berlin, who has a great future before him. He is not only a remarkable student but also a scholar in Hebrew and Talmud, and, strange to say, has no knowledge of his youthful days. He does not even know his parentage or birthplace."

"Was he left an orphan?"

"That is a mystery that none can solve. He came here a little over ten years ago, whence and how none knew then. He came on a Friday evening to the synagogue just as the service began, and as he reached the ante-room

he stopped for a second, then fell down in a faint on the threshold of the building. The doctors declared it was fatigue and hunger. A cab was quickly called and he was sent to the hospital, where the doctors were ordered not to question him if he became conscious. From a bundle he carried with him a little prayer-book was taken and this had on the inside cover the name 'Kohner—Solomon Kohner.'"

Koninski was listening with wrapt attention and at the first syllable of the name he bent forward, his heart leaping, but he sighed with disappointment when he heard the name Kohner and not Koninski.

"My poor little boy had a little book and a bundle when he left home," said Koninski, "and on the inside cover of the book was 'Shloimeh Koninski,' which I wrote in myself, but I ought to know better than to have believed that this doctor might be my son."

"This boy," continued Dr. Zunz, "never knew his name since he came to the hospital, owing to a mistake that an attendant waiting on him had made. Instead of giving him the prescribed stimulant, he unfortunately gave him the wrong medicine, which threw him into high fever, and it required the best medical skill to save his life. For two weeks he did not regain consciousness at all and when he came to he was oblivious of everything that pertained to his past. When his condition permitted him to answer questions he knew nothing of his past life nor



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of his parents—not even his own name. His fine knowledge of Hebrew and rabbinical classics tells us that he must have had a careful tuition. He fully recovered and gradually his mental faculties developed; still, his entire past is blotted from his memory, notwithstanding that he is one of the brightest in materia-medica and therapeutics. The way he became a doctor is remarkable. So soon as he had sufficiently recovered to be able to walk about he showed a willingness to be active and offered his feeble services to the hospital authorities as compensation for

"Penitence, prayer and charity can avert every evil decree, thus is written distinctly in my Machsor," was her prompt reply.

This remark provoked a sad smile on the lips of the patient.

"Penitence," he exclaimed, "what for? I have never committed robbery or murder. Prayer? Thank heavens, I never missed one morning, afternoon or evening prayer, be it at home or at the synagogue. But charity? Where shall it come from? Indeed, I would be the last person on earth to begrudge charity to the poor and needy, were I not pressed down under the heavy weight of this gnawing poverty resting on my shoulders."

"No, Ephraim, you must not speak that way. There are many others still poorer than we are. We have at least a cow from which we draw our living, others have not even that much."

"What do you wish me to do, then?" he impatiently inquired. "Shall I sell the cow and divide the proceeds among the poor?"

"Let the cow go as a kaporah (atonement) for your good health and precious soul."

This last remark had shocked the patient to such a degree that he was ready nearly to jump out of his sick-bed.

"Gittel, have you, God forbid, lost your senses?" he remonstrated. "To sell the cow—never! I would rather die."

"Calm yourself husband," said she, as she gazed at his eyes, which betrayed excitement. "I can see in this only the hand of providence. With God's will and grace, we may soon have another cow, for the great, good Lord has plenty of cows. Take my advice, Eph, and make a solemn vow that as soon as you recover from your present illness you will sell the cow and distribute the money among the poor."

A great struggle now manifested itself in his breast; the desire to live finally prevailed, and he forthwith vowed that upon his recovery he would sell the cow, and the money thus obtained to go to the poor.

And, strange to say, the patient successfully passed the crisis, the illness decreased, the fever was broken and his strength gradually came back, and in about three weeks' time Ephraim was able to be up and about. The rejoicing in the family can scarcely be described. "Well, Eph, what did I tell you?" his wife would say to him every now and then. "Charity is indeed the most efficient cure for all ailments. All the physicians and medicines in the world cannot begin to compare with it. You see, Eph, how good it is for a man to take his wife's advice!"

But Ephraim was not in the least overjoyed. The thought that he would have to sell his cow, devoting the money for charitable purposes, had haunted him like a demon, by day and by night. What shall he begin to do without a cow? Wherewith will he support his family?

Often the idea would strike him that a vow is, after all, of minor importance; that when the execution thereof meant the final ruination of an entire family, as it was the case with him, the violation of the same was not only permissible but even preferable.

Similar thoughts flashed through his mind, and he surely would have broken his vow had it not been for the urgent and frequent remonstrances of his wife, who kept on pleading with him to make his vow good. He had been thinking over the matter quite seriously, trying to find a way out of his dilemma, and finally a saving thought came to his mind.

"Gittel," said he one day to his wife, "to-morrow I am going to take the cow to

town to sell her. I am in duty bound to keep my vow. If the Lord dealt so mercifully with me in sparing my life, I, too, must bring some sacrifice in order to show my gratitude. To-morrow you will make the necessary arrangements; you will also bring me the white rooster along."

"What are you going to do with the white rooster?" she queried.

"I want to sell it, too, he crows too loudly in the morning, disturbing my rest."

It was one of the saddest days in Ephraim's household, when he seated himself the next day in his wagon, to which was attached his favorite cow. It assumed the appearance of a funeral procession accompanying the remains of a noted personage in the community.

Great excitement prevailed everywhere on the market. Hundreds of butchers and cattle dealers had congregated around Ephraim's wagon, admiring the beautiful cow. All were unanimous in their opinion that such a magnificent specimen of a cow had not been seen on the market in quite a long time! She was worth thirty florins if only for slaughter.

"Ha, Mister, are you going to sell this cow?" inquired one of the bystanders. "To be sure, I am going to sell this cow," was Eph's prompt reply.

"And how much do you ask for her?"

"Fifty Kreuzer, half a florin will buy her."

"Oh, you are only joking—trying to poke fun at me. Joke aside, how much for the cow?"

"I told you already fifty Kreuzer, half a florin will buy her."

"No doubt she is sickly," rejoined the prospective buyer, "but even so, her skin alone is worth at least five florins."

"I tell you she is sound and healthy," retorted Ephraim. "You may examine her and find out for yourself."

"All right then," I'll take you at your own joke. Here, you take the fifty Kreuzer, and I'll take the cow."

"You can have her, but under one condition. With the cow you must also buy this white rooster."

"Is that all? Very well, I buy the rooster too. How much for it? I suppose one or two Kreuzer, that is, judging by the price of the cow."

"You are very much mistaken, sir," quickly responded Ephraim. "For the rooster you must pay me eighty florins."

"Ha, ha, ha, eighty florins for a rooster, I don't want it."

"Then good-by, friend. Without the rooster you cannot get the cow either."

Our friend keeps on bargaining for an hour. Meanwhile the butchers and other connoisseurs whispered into his ears that the cow was worth eighty florins.

At last the bargain is closed. He pays to Ephraim eighty florins for the rooster and fifty Kreuzer for the cow, as per agreement.

Accepting the money, Ephraim turned to the bystanders and said:

"Friends, you are all witnesses that I sold the cow for fifty Kreuzer and the rooster for eighty florins."

"Yes, we are witnesses. Ha, ha, ha," they all answered and laughed.

An hour after Ephraim called at the house of the rabbi.

"Rabbi," said he, "I vowed to sell my cow and give the money to charity. I just sold her for half a florin. Pardon me, rabbi, take this amount and distribute it among the objects of charity of your acquaintance. Good-by, sir!"

Late that afternoon Ephraim was on his way homeward, and there was tied to his wagon a fine, fat cow, but a black one.

(For The Hebrew Standard.)

ISAIAH.

BY R. MONTGOMERY.

Terrific hand! and mighty; in thy strain
A torrent of inspiring passion sounds;
Whether for cities by the Almighty cursed,
Thy wail arose; or, on enormous crimes
That darken'd heav'n with supernal gloom,
Thy flash of indignation fell, alike
The feelings quiver when thy voice awakes!
Borne in the whirlwind of a dreadful song,
The spirit travels round the destined globe.
While shadows, cast from solemn years to come,
Fall round us, and we feel a God is nigh!

But when a gladness from thy music flows,
Creation brightens!—glory paints the sky,
The sun hath got an everlasting smile,
And earth is tempered from immortal spring;
The lion smoothes his ruffled mane, the lamb
And wolf together feed; and by the den
Of serpents, see! the rosy infants play—

There is a day, the darkness of whose scene,
In visitings of dread can oft subdue
The brightness of the passing world—to come,
When the huge fabric of a stately globe
Shall bow with terror in the storm of doom!
Then, in that hour of chaos, while the earth
And heaven shall fade like elemental dreams.

Alone, Isaiah!—standing on some rock
Tremendous, should thy daring voice be heard
In bursts of woe magnificently wild,—
The last that lingers round a dying world!

the treatment he was getting and soon showed an extraordinary skill in dressing wounds, highly prized by surgeons. He was consequently recommended and accepted as permanent attendant, in which capacity he had free access to the hospital library, and every hour he could spare he spent in reading. Thus he acquired an excellent knowledge of pharmacy and chemistry and medicines. Eventually he was permitted to serve in the dissecting room, where he soon surprised the physicians by the remarkable suggestions he made. Not less were the doctors amazed when he hinted at some ingredients for prescriptions which they found good. All in all he proved to be a wonder. He finally attended the medical college and never failed to assist at one or the other hospitals, combining theory with practice. Now he is recognized as one of the best informed physicians in the city of Berlin."

"I certainly should very much like to meet this remarkable young man."

"That is exactly what I would greatly desire, for you two can be of great service to the school. I will have him call here this after-

noon—after our banquet is over, if you please. I know you will like him, for everybody who knows him does, and he is an ardent friend of this school. He has manifested that on various occasions. Now, Herr Koninski, say that you will be here at four o'clock—a few minutes later will not ruin your reputation for punctuality, ha, ha, ha!" With this closing remark they rose and repaired to the school-room.

Poor Koninski's mind was now occupied with the biography of the wonderful young doctor, whom he tried to identify as his son. "But, pshaw!" he mumbled to himself, "Kohner is not Koninski." Then, again, he was thinking, "who knows how my poor Shloimeh may have met a similar fate somewhere, without being fortunate enough to fall into such good hands as this Dr. Kohner."

If it had not been for that name on the cover—if there had been no name at all—Koninski would have hastened to the doctor at once, but that name deterred him from doing so; still he had a strange presentiment. He was not a nervous man, but now such emotions as he had never experienced before crept over him. He could hardly control himself, both mentally and physically.

He almost regretted that he had expressed a desire to see Dr. Kohner, for he felt that it would affect him too much, thinking of his own child. His promise to Dr. Zunz that he would be there forced him accordingly at four o'clock to knock at Zunz's door. The doctor rose and opened the door, admitting Koninski with a hearty "willkommen." At the same time time Dr. Kohner arose to welcome the visitor. He was a young man about

twenty-five years old, tall, well built physically and handsome, with long black hair inclined to curl falling upon his shoulders, as was then the custom for scholars. A full black beard encircled his chin, over which rested a high forehead that denoted intelligence and culture, and his dark black eyes sparkled as if some brilliant luminary was hiding behind them. Ere Zunz had time to say a word of introduction the young doctor bounded forward, frantically crying:

"Father! father! Oh, my dear father!"

Zunz and Koninski were amazed, astonished, thinking that the young doctor had again lost his mind, but he clasped Koninski, calling, "Father, O father!" then adding, "how is my sister, Breindl?"

This last question was the sign of recognition. Koninski knew that this was no joke played on him, and he, too, embraced his son affectionately. Clasped in each others arms they stood for a moment, presenting a scene that brought tears to the eyes of Zunz; then they released each other and explanations followed.

"Let me withdraw," proposed Zunz, "and you gentlemen remain here undisturbed by yourselves."

"No, indeed!" echoed both in concert. "You shall not withdraw! We have nothing to say that you could not hear. You must stay here and witness this joyous meeting." Zunz, with unmistakable delight resting on his countenance, seated himself to see father and son so happily united in his house.

"Thank God! thank God! muttered Kohner, most devoutly, "that my mind has been opened. I feel it is perfectly clear. Oh, I see now my past! Everything in my life reappears in my memory!"

"Tell me, dear son," queried the father, "how came you to the name you bear? Why did you change the name I wrote in your prayer book?"

"Oh, a childish indiscretion," replied Kohner; and he related to his father and Dr. Zunz about his journey from Konin to Berlin, how annoyed he felt when being called a *Pollackshe*, and then how he erased his former name and substituted for it a Germanized one that was similar to the original.

"How strange!" muttered the father, "that a mind should become so obscured and blank as to be oblivious of one's own past life, as yours was, dear Shloimeh. Forgive me that I pronounce the name you had as a boy; it sounds so sweet to me!"

"Oh God!" said the son, "how often have I prayed that my mind be opened, that I might know who I was and whence I came, for I knew that I must have had some loving care sometime, some training somewhere, as my knowledge of Hebrew showed. I could not recollect a thing. The moment my eyes beheld you it flashed into my mind as if all had been put

there by magic power, and I not only recognized you, but the remembrance I so craved for came back to me instantly. But you have not told me yet of Breindl."

"Oh Breindl, Breindl!" repeated the father moaningly. "God knows where she is!" He told the son his experiences, all of which the reader knows. This affected the young doctor very much, but he sagely remarked:

"Let us thank God, dear father, that we are together, and some day He may bring us together with our darling Breindl also, meanwhile we both will do what we can to find her."

Once more plans were discussed, now by Zunz, Koninski and Kohner, to find Breindl, but after mature deliberations no feasible method could be found to go to work, so father and son expressed their trust in God's loving kindness, who would some day direct them to her, or her to them.

The afternoon was spent in pleasant conversation. When the sun set, father and son took leave of Dr. Zunz, going to their homes. It was not long ere Dr. Kohner provided quarters for his father, where they were domiciled together, the son seeing to it that his father had ease and all that his heart desired, making him even resign his position as tutor.

(To be continued.)

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HAPPENINGS IN THE JEWISH WORLD.

A Jewish Statistical Society has just been founded in Paris.

A synagogue will be erected for Congregation Beth-El, Lincoln, Ill.

A State charter has been granted to the Nashville, Tenn., Council of Jewish Women.

The Hebrew National Protective Association of Hartford, Conn., has been incorporated.

Joshua Zeitlin celebrated the 105th anniversary of his birth on July 4 at Brooklyn, N. Y.

Rev. Isaac L. Margulies has been elected Rabbi of the Adath Israel Congregation, Butte, Mont.

The Hebrew Sheltering Immigrant Aid Society, of this city, has organized a Newark, N. J., branch.

It is rumored that twenty thousand members of the United Hebrew Trades will shortly go on strike.

Baltimore City Lodge, Order Brith Abraham, celebrated its 150th anniversary with a banquet last week.

Preliminary steps have been taken for the organization of a Los Angeles, Cal., section National Council of Jewish Women.

Rev. Dr. Joseph Krauskopf, accompanied by Mrs. Krauskopf, will spend his vacation this summer touring Alaska.

Lemberg newspapers report risings in Bessarabia, Southwestern Russia. Mobs have attacked the landlords and Jews 100 of whom have been killed.

Workmen digging the foundation for the synagogue of Congregation Bnai Abraham, Philadelphia, Pa., recently unearthed fifty human skeletons.

Rabbi Sigmund Frey has resigned from his ministry in Troy, N. Y., and will assume charge of the Hebrew Orphanage of Southern California.

Architect's drawings have been completed for the building to be erected by the Wilmington, Del., Hebrew Charity Association for the Anti-Tuberculosis Society.

Jewish poor children and their mothers are to be cared for at a summer home to be established in Western Springs, Ill., by the Chicago Section, Council of Jewish Women.

The Warsaw Jews have petitioned the authorities requesting them to open new schools for our re-religionists and to permit the instruction of the Jewish religion in Yiddish.

Judicial Privy Councillor Oscar Cassel, of Berlin, has been appointed a member of a special committee instituted by the Minister of the Interior to draft a new franchise scheme.

The will of Harris Solomon, of this city, recently filed for probate, bequeathes large sums for the testator's daughter and sons providing they wed within the Jewish faith.

Mr. S. C. Krauss, president of the Philadelphia Jewish Sanitarium for Consumptives, is at present in Denver inspecting the sanitariums and acquainting himself fully with the workings of the institutions.

By a unanimous vote of the Chamber of Industry of Cologne, Herr Louis Goldberg has been elected a member of that body for the entire Cologne district. He is the first Jew to enter the chamber since its establishment.

The annual benefit given at Arverne, L. I., for the Hebrew Infant Asylum,

which will this year be held on the 18th inst., will enlist the services of some of the most noted members of the theatrical profession.

The Hebrew Sheltering and Immigrant Aid Society has protested against the recent order of Immigration Commissioner Williams demanding certain special qualifications for immigrants before admission.

Mme. K. Lipzin has leased the old London Theatre on the Bowery, this city, and in future the playhouse will be known as the Lipzin Theatre, and will be given over to the presentation of Yiddish plays.

The French Academy of Moral and Political Sciences has awarded prizes to two co-religionists, M. Camille Bloch, Inspector-General of National Libraries and Museums, for a work of great value on public relief of the poor in France before the Revolution, and M. Jules Delvalle, professor of philosophy, for a work on social life and education.

A better spirit has been demonstrated at Narvoly, in the province of Siedlece, during the celebration of the jubilee of the local regiment of the army. The Jews officially participated in the ceremonies and received the warm thanks of the officers for their presents. The marked improvement in the relations between the army and the Jews has created great satisfaction in the town.

Count Apponyi, the Hungarian Minister of Education, has decided only to recognize such Jewish communities as have a rabbi at their head. He has accordingly called upon several provincial communities, including Temesvar, in which the rabbinate is at present vacant, to fill the post within six months, failing which they will cease to be officially recognized.

The Czar has rejected the petition of the Jewish musicians, who requested His Majesty to permit them to reside in the Caucasus. This reply has disposed of a theory, which has been recently advanced on the strength of a declaration of the Assistant Minister of the Interior, that the Jews would always be far better advised to apply for clemency to the Czar than to approach his Government with petitions.

The Jewish Intellectuals of Ismail recently investigated the changes their community had undergone since the October pogroms and the commencement of the emigration movement. Of a thousand well-to-do Jewish families scarcely four hundred can now be found in the town, and of the remainder nearly one hundred and fifty families depend on the support of local charitable institutions. Over six hundred families have either perished in the massacres or emigrated.

During a sitting of the French Chamber of Deputies, M. Delahaye, an anti-Semitic member, made a violent attack on the Jews in France. He reproached the Government with reserving all its favors for Jews, whom he denounced as leading the country to ruin, and mentioned by name several of our co-religionists who hold responsible public posts. The Chamber treated the tirade with laughter and with the contempt it deserves, but almost one of them replied to the odious attack.

Artistic circles in Budapest have learned with great satisfaction that the large golden medal of the Munich International Exhibition has been awarded to Isaac Perlmutter, a native of the dual city. Like most Jewish artists, Perlmutter owes nothing to the encouragement of his fellow-countrymen, although he received his early artistic education in Budapest. He was compelled subsequently to go abroad, and studied in Paris under Lefebre and Robert Fleury. He afterward went to Holland, where he attained considerable distinction.

Herr Hermann Goldstein, Social-Democratic member of the Imperial Parlia-

ment and of the Saxon Diet, died in the hospital at Dresden on the 14th inst. after a long illness which prevented him from discharging his parliamentary duties. He was editor of the Sächsischen Volksblatt, and sat from 1891 to 1898, and from 1905 until his death, in the Saxon Diet, latterly as the only Social-Democratic member. Since 1903 he represented the constituency of Stolberg-Schneeberg (Saxony) in the Reichstag. Herr Goldstein was 57 years old.

Jewish Territorial Organization.

Essex Hall has now been fixed as the place of meeting of the conference of the International Council of the Ito, which will be held on July 15 and 16 in London, England.

The Jewish Emigration Department in Russia celebrated its recent legalization by holding a public meeting in the Medwedlew Theatre, Kieff, one of the few meetings permitted in the Pale, with the result that although admission was by purchase of ticket every seat was sold in advance and hundreds of people had to be turned away from the theatre. Dr. Mandelstamm read a paper on Mesopotamia and Cyrenaica as the lands for Jewish emigration. Contributions were also made by Dr. Jocheleimann and Engineer Lipetz.

A letter sent on behalf of the Russian Territorialists to the Leeds Demonstration ends as follows: "We Itoists are deeply convinced that when the hour strikes and the word goes round that a territory is ready for colonization the strongest, most capable and most loyal Jews of the Diaspora will follow the call of their leader with the greatest conviction and with boundless confidence." Similar letters and telegrams were received from Germany, Switzerland, France and Belgium.

The late Mr. N. S. Joseph, having been criticised in some of the obituary notices for narrowness, the Ito desires to testify that although Mr. Joseph was originally its stoutest opponent, yet his views underwent considerable softening and broadening before the end, thus exhibiting the marvelous flexibility which his mind preserved even in his seventy-fifth year. In a long letter to Mr. Zangwill, dated the 3d of June, only a week before his death, he wrote in handwriting of undiminished virility: "About the Mesopotamia scheme I have no prejudices for or against, but it must be approached solely from the practical side."

News from the United Kingdom.

Special Correspondence.

Among the concluding ceremonies in connection with the seventieth birthday of the Chief Rabbi was the presentation last Wednesday of an address by Dr. Joseph Mayer Asher on behalf of one hundred and fifty congregations in the United States. Representative of all American Jewry, the actual work in connection with this address has been performed by the Rev. H. P. Mendes, Dr. Asher and the late Mr. J. P. Solomon, editor of THE HEBREW STANDARD. An appendix to the address were mottoes from each congregation in the form of quotations taken from the Zohar and other sacred writings.

The Chief Rabbi, in expressing his delight with the address and the remarkably apt quotations appended to it, said it was a source of extreme gratification to him that this kindly recognition should have come from the United States. Although he knew full well that he had been able to do little for American congregations, his heart was directly appealed to by all English-speaking countries. Dr. Adler continued: "I have never looked upon the United States as a foreign country," and recognizing that the address represented also Canada and the West Indies, he declared it was an additional gratification to find it contained signatures, not only of orthodox, but of Reformed Congregations. Although Dr. Adler has always taken his stand on traditional Judaism, he has always recognized the good done by the Reformed congregations in America.

Charles Dreyfus, Ph. D., who is a well-known communal and public worker in Manchester, has delivered his first address in London as president of the English Zionist Federation. Dr. Dreyfus was

born at Rixheim, near Mulhouse, in Alsace, on October 7, 1848. He studied science at Mulhouse and graduated at the University of Strasbourg, coming to England in 1869. Making a successful start in business, he founded shortly afterward in Manchester the Clayton Aniline Company, Ltd., of which he remains a managing director. That city has recognized his worth by appointing him a Justice of the Peace, and he has long been the leader of the Manchester Zionists. As a politician he is a Conservative and president of the East Manchester Conservative Association, and his philanthropic efforts have made him founder and chairman of the Manchester Victoria Jewish Hospital.

"Palestine and Palestine only," was the keynote of the address of the new president, and he made a striking appeal to Itoists to return. He declared the Zionists would use all their efforts for the peaceful penetration of Palestine by Jews. They would assist in the strengthening of financial institutions for doing work in Palestine, and they would support all efforts having for their object the dissemination of the holy Hebrew language and literature. That was the Zionist programme, he said.

On the question of Zionism he had come to the conclusion that any Jew who was not a Zionist could not be a good Jew, and the meeting cheered his remarks. If it had not been for Dr. Herzl starting the Zionist movement the assimilation and dissolution of the Jewish race would have gone on more rapidly, and if by any accident Zionism should fall in maintaining itself, the future of the Jew as a race and also as an intellectual phase would be a very dark one.

Dr. Dreyfus referred to Mr. Zangwill's speech at Leeds, where he had said the Ito was an international body that existed to solve the Jewish problem. Dr. Dreyfus pointed out that Mr. Zangwill took great care not to mention that the Zionist organization, which had been in existence many years before the Ito, was founded for the same purpose, and that the Ito, of which he was the founder and president, was only the outcome of a revolt of a section who resented the action of the Zionists in refusing the offer of a territory made to them by the British Government. The Ito had been in existence for about four years, but Dr. Dreyfus had found that the only positive part of their work was the scheme for diverting the stream of emigrants from New York to Galveston.

Palestine, went on Dr. Dreyfus, had the advantage over Mesopotamia in that there were hardly any wild nomads, that it was the land of their fathers, the land of their traditions and of their glorious past history. Palestine appealed to the Jewish heart and Jewish sentiment in a very much higher degree than Mesopotamia.

Interviews with the members of the Russian Duma who are now on a visit to England indicate that Jewish prospects in the Czar's dominions are still of the darkest, and that there are no prospects just now of Jewish emancipation. Professor Milyukoff, who is perhaps the most distinguished member of the party, declares the Jews in Russia will be compelled to continue living in the Pale, and although the freedom of conscience bill should help the Jews, and was probably meant to by the Duma, there is the Upper House or Council of the Empire, who will probably refuse to sanction the measure.

Curiously enough, although Jewish religious life in America is supposed by many on this side to be "slack," the American community seems to do many things far better than they are done in this country. Some were referred to in our letter last week, and now it appears that there is a small movement

(For The Hebrew Standard.)

AT THE TWELFTH HOUR.

BY W. LIVINGSTON LARNED

*Over the Road of a Thousand ills
Laggard, and footsore, I made my way,
Weary my sight of the barren hills;
Longing, my soul for the sun and day.
Just as the darkness was crushing hope;
Just as the heart beat a bit in vain
Sweet rang a voice from the gloomy skies:—
Rise and plod on again."*

*Hungry my lips for the better things;
Hungered my soul for the fruit-rich soil,
Only to pluck from the tree that brings
Ruddy, the sweets that were born of God.
Just as I sank by the roadside, weak;
Calling aloud in my loneliness
Clear rang a voice: "Ye must go and seek,
Mortal, if all thy thirst be less."*

*Sometimes I sobbed for a red, red rose,
After the thorns had been strewn afar,
Longed for the balm of the bud that blows
Deep in the wood where the laurels bloom.
Just as it seemed that no rose should bloom
Into the World with its blush for me,
Fondly that voice gave me hopes anew:—
Wreaths there are waiting abroad for thee."*

*Cry of the soul, tore my hapless breast;
Ah, for the touch of a wee, small child;
Kiss of its lips at my hour of rest,
Laughter of children, so free and wild.
Just as the echoes had found me not,
Up sprang a voice from the Great Unknown:
Thine to be child-less, yet in thine heart
Love of the child that is not your own."*

*So ran my Road, to the lilac dawn,
Ever the voice, when it seemed my way
Reached into darkness:—my grief was gone
God gave me Hope in my lonely day.
Sweeter my paths and thrill with rose,
Fruits of the earth and a quiet bliss.
Then, at the close, like a mystic breeze
Fluttered the touch of a baby's kiss.*

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growing to copy the American custom of holding summer services at popular seaside resorts. The Anglican Church frequently holds these special services, often in hotel rooms, and it is suggested that the Jewish community here might experiment in the same direction.

At the last meeting of the Committee of Ministers reports upon the services held at the Great and Hambro' Synagogues on Sabbath afternoons during the winter months were read, and it was shown that at the Great Synagogue large audiences were attracted, while at the Hambro' Synagogue Children's Talks, twenty services were held, eight thousand children being present.

Final arrangements have been made for the publication of the new Children's Service Book for the New Year and Day of Atonement. The Rev. Dr. Gollancz and the Rev. Michael Adler have done valuable work in the compiling of this book which will be published at 36 cents per copy.

The Rev. S. Levy, who has for sixteen years been the president of the Jewish Historical Society here, has now given place to Dr. S. A. Hirsch. Born in Amsterdam in 1843, Dr. Hirsch was educated first in Holland and then entered the University of Berlin in 1863, studying philology, philosophy and history under Profs. Boeckh, Haupt, Trendelenburg, Mommsen, Droysen and Steinthal. At the same time he attended the Talmudical lectures of Rabbis F. Rosenstein and Michael Landsberger. In 1867 he was appointed a teacher at the "Realschule" of the "Israelitische Religionsgesellschaft" at Frankfurt-on-the-Main. He graduated as a doctor of philosophy at the University of Heidelberg in 1869, and in December, 1879, he became theological tutor at Jews' College.

Dr. Hirsch's literary activities have been on a large scale. In addition to numerous lectures and articles he edited the Jewish Standard, in which Mr. Zangwill as "Marshallik" displayed some of his early humors from 1889 to 1891, and Palestine and The Chovev Zion Quarterly from 1891 to 1899. "The Greek Grammar of Roger Bacon and a fragment of his Hebrew Grammar" was edited by Dr. Hirsch in conjunction with the Rev. Edmond Nolan in 1902, and his "Book of Essays" (on mediæval Hebrews, the Jewish Sibylline Oracle and the Jewish Philosophy of Religion, etc.) appeared in 1905. He translated "A Commentary on the Book of Job from a Hebrew Manuscript in the University Library, Cambridge," in 1905, and he contributed an elaborate article on "The Temple of Onias" to the Jews' College Jubilee Volume, published in 1906.

In a London evening paper this week has appeared an article glorifying Mesopotamia as a Garden of Eden. The writer declares that between the Tigris and Euphrates lies one of the most magnificent alluvial valleys in the world. The present desolation should give place to a wonderful production of millet, melons, quinces, almonds, pomegranates, citrons, figs, pears, oranges and lemons. The conditions are perfect, we are told, and no engineering is needed, for the

land is practically level, and as the Tigris is a little higher than the bed of the Euphrates, everything is favorable. The modern Hebrew vineyards now scattered about Palestine, we are told, show what can be done under right auspices by agricultural Jews, and those who are taking an interest in the prospects see no reason why one hundred thousand Hebrews should not very speedily settle on the great Mesopotamian plain when the contemplated irrigation plans are perfected. This is an interesting contribution by a gentleman who is not a Jew.

SOCIAL.

Mr. and Mrs. Herman Herst, Jr., are summering at Spring Lake, N. J.

Mr. and Mrs. Emil Lederer and son are spending the summer at the Hotel Majestic, Arverne, L. I.

Mrs. H. L. Munter, of 116 West 117th street, and son Sidney have gone to Arverne for the summer.

Mr. J. B. Munter, of 23 West 106th street, has returned from a visit to relatives in Tennessee.

Mr. and Mrs. Milton Cohn are summering at Belmar, N. J. Mr. Cohn is the popular manager of the Harlem Branch of the State Bank.

Miss Bianca Levison, of 22 West 89th street, is the guest of Misses Sophia and Ricka Lazarus, of Wilkesbarre, Pa.

Miss Henrietta Lazarus, of 16 West Ninety-fourth street, is spending the week with her cousin, Mrs. W. J. Einfield, of Philadelphia, at Atlantic City.

Mr. and Mrs. Mark D. Goodman and son Morton, formerly of New York city, but now of Chicago, are visiting friends in this city.

Rev. Dr. J. D. Spear, Rabbi of Temple Israel, New Rochelle, and Mrs. Spear will spend July and August at the Blythwood, Tannersville, N. Y., and then go to the Thousand Islands.

Mr. J. D. Eisenstein sailed for Europe on the 1st inst. by the steamship George Washington. Mr. Eisenstein's destination is Karlsbad, and he will return to this country about September 1.

Jewish Deputies to Visit London.

It is reported from London that the deputation to be sent by the Turkish government to England to officially notify His Majesty the King of the ascent of the new Sultan will include two of the Jewish members of the Turkish Parliament. They are the noted Nisim Effendi Magliach and J. Sasso, of Bagdad. The deputation will be royally entertained in London, and a special reception to the Jewish deputies is being prepared by the London Jewish communal leaders.

BIRTH.

GOODMAN.—On June 30 a son to Mr. and Mrs. A. Goodman (nee Victoria Muscat, of Rochester, N. Y.), of 794 East 158th street.

BAR MITZVAH.

HARRIS.—Mr. and Mrs. Sol Harris, of 12 East 103d street, announce the Bar Mitzvah of their son Milton, Saturday, July 10, 9.30 a. m., at the Congregation Agudath Jeshorim, 113-115 East Eighty-sixth street. Reception at home Sunday evening, July 11.

MEYER.—Mrs. H. Meyer, 327 East Seventy-ninth street, announces her son Morris' Bar Mitzvah at Synagogue Atereth Israel, 323 East Eighty-second street, Saturday, July 10. Reception Sunday, July 11, Victoria Hall, 8.30 p. m. Relatives, friends invited.

ENGAGEMENTS.

BAMBERGER—HAHN.—Mr. and Mrs. H. Rosenfeld beg to announce the engagement of their sister, Eva Hahn, to Mr. Sol Bamberger. At home Sunday, July 11, from 3 to 6, 531 West 124th street. No cards.

COHEN—KRASHES.—Mr. and Mrs. I. Krashes beg to announce the betrothal of their daughter Rebecca Ida to Dr. Nathan Cohen, Sunday, July 11. Home after 3, 176 Sevoard avenue.

JACOBS—OTTENBERG.—Mr. and Mrs. B. Ottenberg announce the engagement of their daughter Fannie to Mr. William Jacobs. At home Sunday, July 11, from 3 to 6, 1232 Fulton avenue, near 168th street.

POLK—SCHWARTZ.—Mr. and Mrs. Joseph Schwartz, of 9 Mitchell place, New York, announce the engagement of their daughter Lena to Mr. Maurice Polk, of this city. At home Sunday, July 11, 3 to 6 p. m.

MARRIAGES.

BIRNBAUM—VOXMAN.—Miss Jennie M. Birnbaum to William Voxman, at the Lexington, East 116th street, near Park avenue, on July 29, 1909, by Rev. Dr. Adolph Spiegel.

COLINSKI—SPIEGEL.—Miss Mary Colinski to Nathan Spiegel, at bride's residence, 152 West 129th street, on July 4, 1909. Rev. Dr. A. Spiegel officiated.

BLUESTONE—KAUVAR.—In the presence of a large number of relatives and friends, the Rev. Dr. C. E. Hillel Kauvar, of Denver, and Miss Belle G. Bluestone, of this city, were married on Friday, June 25, at the Pike street Synagogue. The ceremony was performed by the Rev. Dr. H. P. Mendes, assisted by the Rev. Dr. Herman Abramowitz, of Montreal, and the Rev. Elias L. Solomon, of the Bronx. The young couple sailed on the St. Louis on the 26th ult. for a tour of Europe and the Holy Land. After their return to New York early in the fall Dr. Kauvar and his wife will proceed to Denver, where they will make their home.

Jewish Student Enrollment in Columbia College.

A careful examination of the records of Columbia University recently made by the writer shows that the student enrollment in the University for the past year consists of 8.9 per cent. Jews and 81.9 per cent. gentiles. From authoritative sources we learn that there are in the College of the City of New York 90 per cent. Jewish students and 10 per cent. gentile students. This would certainly tend to show that the Jews are not slow in taking advantage of our free institutions. In the different departments of the university the Jews show up as follows: In Columbia College, 89 out of 639 students, or 13.9 per cent.; in law, 35 out of 946, or 3.6 per cent.; in medicine, 39 out of 300, or 13 per cent.; in applied science, 64 out of 671, or 9.5 per cent.; in fine arts, 12 out of 147, or 8.1 per cent.; in College of Pharmacy, 9 out of 283, or 3.1 per cent.; in Barnard College, 58 out of 467, or 12.4 per cent.; in Teachers' College, 51 out of 926 (31 females and 20 males) or 5.5 per cent.; in political science, philosophy and pure science, 42 out of 915, or 4.6 per cent. Making allowance for double registration, we find 399 Jews out of a total of 4,461 resident students, or 8.9 per cent.

Arranged according to classes, we find the following interesting figures: Columbia College—Fourth year, 18; third year, 20; second year, 21; first year, 27; non-matriculated, 3; total, 89.

Law—Third year, 9; second year, 11; first year, 9; non-matriculated, 6; total, 35.

Medicine—Fourth year, 9; third year, 10; second year, 8; first year, 12; total, 39. Applied Science—Fourth year, 17; third year, 13; second year, 21; first year, 2; non-matriculated, 2; total, 64. M. J. K.

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BROOKLYN NOTES.

Far Rockaway's New Synagogue.

The foundation stone of Temple Israel of Far Rockaway, L. I., was laid Sunday afternoon at 4 o'clock by Ferdinand Salomon in the presence of more than five hundred persons, many of whom went from New York to witness the ceremony. The services at the laying of the cornerstone included addresses by Ferdinand Salomon, Dr. Maurice H. Harris of Temple Israel of Harlem, Ferdinand Levy and Hubert Cillis. The opening prayer and the benediction were pronounced by the Rev. Dr. F. De Sola Mendes, president of the New York Board of Jewish Ministers. The Hebrew Orphan Asylum Band played selections, and a quartet and the children of the Sunday school sang. U. S. Attorney General Wickersham and the local Catholic priest also participated. The Board of Trustees of the congregation consists of Ferdinand Salomon, president; Joseph Friend, vice-president; Joseph Steiner, treasurer pro tem.; H. Frankfort, honorary secretary; Henry M. Toch, Max Katz, A. Adelberg, A. Louis Nebenzahl, E. S. Cahn, and G. Garson Freund. The Building Committee consists of Max Katz, chairman; Henry M. Toch, Joseph Steiner, J. L. Rubenstein and A. Adelberg.

Arverne, L. I.

Mrs. Philip Simon, whose cottage is situated at No. 6 South Vernam avenue, reports many bookings and a full house for the current season. On the 30th ult. Mrs. Simon served a luncheon to thirty-four ladies, and the affair was one of the most successful held in Arverne this season. The participants showered the hostess with compliments, and many expressed regrets at being unable to procure accommodations with Mrs. Simon this season.

Arverne Committee, Beth Israel Hospital.

The Arverne Committee of the Beth Israel Hospital have decided to engage the Arverne Casino for some Saturday night in August, and to hold a fair and dance for the benefit of the hospital. A committee was also appointed to have charge of the arrangements for Tag Day, to be held on the 18th and 19th of July, and to be known as Beth Israel Hospital Tag Day.

LEMON, EMANUEL J.—In pursuance of an order of Hon. Abner C. Thomas, a surrogate of the County of New York, notice is hereby given to all persons having claims against Emanuel J. Lemon, late of the Borough of Manhattan, City and 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 Meighan & Necarsulmer, No. 38 Park Row, Manhattan Borough, New York City, on or before the 10th day of January next.

Dated, New York, July 2, 1909.

JOSEPH E. LEMON, MARTHA LEMON, Executors.

MEIGHAN & NECARSULMER, Attorneys for Executors, 38 Park Row, Manhattan Borough, New York City.

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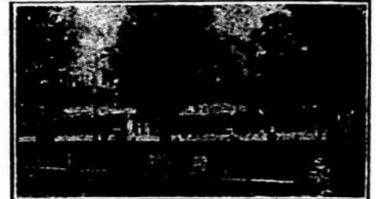
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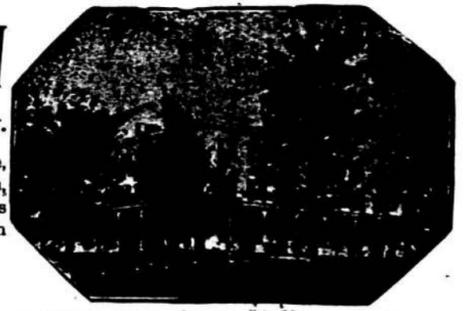
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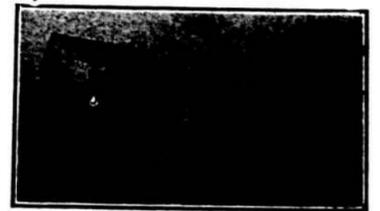
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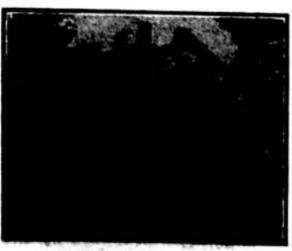


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 WILLIAM J. SOLOMON, PROPRIETOR.

Friday, July 24, 1909

PRICE

AGAIN THE Nation's natal day was to thousands a fatal day.

THE HIGHEST ambition of THE HEBREW STANDARD is to be as good as its name.

The number of those who are holding fast to the *Shabbos Osser H' Tarnomaz* fast is diminishing very fast.

IT IS SOME TIME since we heard of the doings of the *Kehillah*. Anything wrong with the typewriter?

NOW OUR inalienable right to "life, liberty and the pursuit of happiness" will not be interfered with until the coming of the next Fourth.

THE MORE we see of the noisy celebration of the Fourth the more deeply we are impressed with the quiet dignity and serene solemnity of the *Seder*.

IF YOU WOULD like to have the charm of ocean breezes enhanced by a breezy companionship, order THE HEBREW STANDARD sent to your summer address.

THE NEWS OF Herbert Samuel entering the English Cabinet was pleasing, but not startling to American Jewry, who had their own Oscar S. Straus in Roosevelt's cabinet for several years.

WHY DON'T THE faithful followers of Confucius send us some missionaries to convert the Chinatown missionaries? Probably because they have too much good sense to indulge in visionary schemes. Besides, it would be too dangerous to their own morals.

WHOSE DAUGHTER was Noah? This week's Sidrah tells of Zelophehad's daughters who were the first women to stand up for women's rights and to get them, too (Num. 27:1-11). One of Zelophehad's daughters was named Noah, though in Hebrew her name is נחש, while that of the builder of the ark is נח.

HON. SAMUEL S. KOENIG, Secretary of State, in his report for the first six months of his official term, shows that his office has been conducted by him in accordance with the soundest of business and administrative principles. This public servant is certainly giving the people of the Empire State efficient service in one of the most important of State offices and evidences thereby the value and the high ideal of efficiency which he has set before himself.

WE CANNOT UNDERSTAND why several daily newspapers of our city should have seen fit to make so much "copy" capital out of an ordinary Jewish wedding on the East Side. Is there a dearth of news? Or, do these papers believe they are serving their readers properly by setting before them a romantic "write-up" of an event which is of interest only to the parties to the marriage, their relatives and friends? Such items as these, making the rounds of innumerable newspapers throughout the country, really create a bad impression in the minds of non-Jewish readers, and the Jews themselves are entirely free from guilt in the matter. The dailies ought not to admit such "inspired stuff" to their columns!

CHIEF RABBI ADLER, of Great Britain, was deservedly and highly honored by all sections of his community on the recent seventieth anniversary of his birthday. But the honor which he will probably prize highest is that which came to him from the ancient seat of learning at Oxford. When the University conferred upon the Chief Rabbi her greatest distinction—the degree of D.C.L., *honoris causa*—she honored herself. More than this, however, the action of the University will go far throughout the world in impressing men with the idea that Anglo-Jewry is profoundly respected. The community has always been truly Jewish, which may be the reason why non-Jews think so well of its members.

THE women teachers of Public School No. 125 who object to the recently appointed principal solely on the ground that he is a Negro have set a very bad example of race-prejudice and should by no means be allowed to have their own way in this matter.

RACE PREJUDICE IN THE PUBLIC SCHOOLS.
 In this city such discrimination against the negro is absolutely a disregard of the eternal principles of right and justice, and is to be condemned as a wanton and malicious attempt to introduce the race question into our public schools.

The bigoted teachers referred to, should be brought to their senses. Public Schools are the bulwark of our civilization and must be kept free at all hazards from the poison of race-prejudice.

ALTHOUGH we cannot deny that Mr. Bingham had some good qualities, yet the only cause for regret at his downfall is that it came so late. He should have been ousted at the time he published his juggled and misleading figures about Jewish criminality in this city. The harm those articles of his have done cannot be exaggerated. True, he confessed later, in a half-hearted way, that his figures were based upon misinformation, blaming a secretary for compiling them, but the reading public generally takes little notice of retractions. The attack sticks in the public mind.

BINGHAM'S

DOWNFALL.

If, therefore, press and pulpit have been drawing conclusions concerning the Jewish race and character which are founded upon Mr. Bingham's supposed facts, he is guilty of the crime of bearing false witness against a whole race, and his unfitness for the position he occupied needed no other proof. It will be to the everlasting shame of New York Jewry that their timidity, or peanut-politics, or God knows what it was, allowed Mr. Bingham to continue in office for more than a year after committing such a terrible blunder, not to use a shorter but uglier word.

During the last year thousands upon thousands of Jewish peddlers and others who were unfortunate enough to come in contact with the police, have been made to feel the anti-Semitic spirit that hovered over 300 Mulberry Street. Arrests were made simply to bolster up the figures in Mr. Bingham's articles, and the treatment of Jewish prisoners by the "finest" was far from being of the finest.

Let us, however, give thanks that Mr. Bingham's downfall did come, though it came late; and let us hope that we have seen the last of the Bingham tribe at the head of the police of this good old town.

JEWIS will undoubtedly take considerable interest in the working-out of the new acts creating additional hours of daylight in the summer season which were recently passed in London, England, and Cincinnati, Ohio.

DAYLIGHT.

The intention of the framers of these measures was to benefit the plain people. If in summer the clock is advanced two hours by statute, the working-day which now ends, say at five, will end at three in the afternoon. Then the workers may enjoy a recreation in the rays of the afternoon sun.

Jews, as good and law-abiding citizens of the state, will cheerfully accept this measure, and strive their utmost to secure a wide currency for it. But for the orthodox Jews some hardship, or more mildly put, considerable inconvenience, will be engendered. We regulate the times of beginning and ending the Holy Sabbath by the sun and unfortunately not by statute, and while the beginning of the Sabbath will not be seriously interfered with, *Habdalah* will come very late at night or even quite early on Sunday morning under the new daylight saving acts.

Hence our rabbinical astronomers and mathematicians must devise ways and means to square orthodox Jewish practices with the new demands and requirements of the government.

THIS WEEK we miss something. It has been customary for the past few years for the Central Conference of American Rabbis to meet in "the good old summer time." The members found their tongues and arms wonderfully loosened by the warm weather. Cheer up! The meeting this year, like the Zionist Congress, is only postponed. It is to take place in November, and right in this city. But the question is pertinent: will our friends, the rabbis, be able to debate, to confer, to memorialize, to object, to make motions, as well in the cold as in the heat? *Qui viora verra!*

ועש משה כאשר צוה ה' אלהיו

—And Moses did according as the Lord hath commanded him. —N. HEBREW: XXVIII, 22.

ONCE more we discuss the admirable character of Moses, our great teacher. To do as we are commanded sounds rather arbitrary, and it is surprising that Moses, the lofty teacher, the noble leader, the head of the whole house of Israel, did as the Lord commanded him—commanding a man like him and that man not shirking the command even if it be not necessarily harsh and severe. A general must command his army, a manager must command his laborers and assistants, but the command may be gentle, kind, soft, as the Lord commanded Moses. Moses complied with the command, because it was his duty, because he wished to set an example. He had amply manifested that it was an honorable duty to follow God's behest. Not only that is it incumbent upon us to follow the example of משה רבינו Moses our teacher, but we must comply with the will and word of God, who gave us laws, statutes and ordinances for the guidance and government of humanity.

THE MAN

OF DUTY.

In this instance it is particularly noteworthy that Moses did as the Lord commanded him. What did he do? The Lord told him to ascend Mount Abarim, thence only to view the land that Israel was to inhabit. He had not the privilege to enter it. Any one else would have given up interest in the work he had carried on but Moses, sad as he must have felt, and sure as he was that God's word was irrevocable, directed his petition to God for a man to lead the people, that they should not become like sheep without a shepherd. The Lord told him to take Joshua and consecrate him solemnly as the next leader of the people, "and Moses did according as the Lord hath commanded him," showing the magnanimity and the greatness of Moses.

Moses, we know, had two sons, whom he no doubt educated as carefully as he possibly could, yet we find no mention of them as having taken part in any governmental work, or having held office. Moses had the welfare of the people at heart. He led them, taught them and guided them and put the fittest men over them. He passed his own sons over, thereby showing his utter unselfishness.

In the New Testament we find that the Nazarene (Jesus), when he knew that he had to die, prayed: "O my Father, if it be possible, let this cup pass from my lips!" He whom Christians believe died for them prayed that he might live. When Moses was told that he had to die, he prayed that God appoint a leader for the people, not that the cup pass from his lips, not that he be spared if possible. Nor did he ask God to appoint one of his sons to succeed him, but only one who would lead the people properly. God told him to take Joshua, upon whom he would bestow some of his glory, that all the congregation might hear it. Joshua should stand before the high-priest, before Israel and all the congregation; "and Moses did according as the Lord hath commanded him."

What a beautiful lesson is taught us by the man of duty, whose precepts and examples we should try to follow, if only in a feeble way. The world would be better, humanity happier, if we all did as the Lord commanded us to do.

OUR NEIGHBOR, *The New York Press*, owned and controlled by a Jew, we believe, in an article on the coming mayoralty campaign, uses the expression, "the Jew vote." Some time ago the Associated Press, largely through the instrumentality of the B'nai Brith, decided not to publish details of the religion professed by the persons who figure in its news reports, and the language of the *Press* does much to nullify the good work.

YET ANOTHER CRY for a Jewish leader! In his address to the absentees from the Zionist convention, published in a recent issue, Mr. Richards earnestly asks: "Which of our men of strength and of power will take up the work of attending to the business of the Jewish people?" Up to this writing no man of "strength and of power" has left his card at this office. Presumably because such men are afraid of losing all power the moment they attempt to attend to "the business of the Jewish people." A true leadership can develop only when the leader feels that it is his own business he is attending to; that is, when his sympathies are aroused to such a degree that he is ready to bring any sacrifice of time and money for the sake of satisfying his own deep longing for the welfare of his people. The trouble with most of our Jewish leaders is that, like the "leaders" in the stores, they are only put up to attract customers. This is the natural result of the competition between the various schemes for the solution of the Jewish question. Once we know what we want and want it badly, the true leader is sure to appear.

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Country Hotel Abuses.

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I would not, in this column, attempt to describe the complex combination of the human kind which dots the geographical lines of a hotel piazza, but suffice it to say that in many instances it is a grotesque assemblage worthy of being written up by a pen which can clearly outline the varied characters that, panorama-like, glide by.

There are several characters, however, which I will try to rescue from an oblivious disappearance. For instance, some young ladies who go to the country for fun and recreation, and who, by making everybody's business—except their own—their business, are constantly kept in a sea of mental agitation, making themselves and all their surroundings uncomfortable. There are some with whom the least trifle will upset their temper, and they feed on their anger with such a strong appetite that their regular meals present no food so acceptable as the viciousness which their contact with the cause of their troubles offer.

There are some women who believe they have a right to enter every circle that is formed in one of these hotels; that they have a right to be considered and consulted and entertained by every new comer, and that to do anything without their participation is rank treason to the code of laws which they have put in practice for what they would call the government of the hotel life in the country.

These people particularly are great nuisances; they forget that every one coming to the country hotel has some rights which those who are there should be bound to respect; that all people are not constituted alike; that there are

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ZIEGFELD'S FOLLIES OF 1909.
Cast of 125.
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likes and dislikes which demand consultation; that all nature cannot be made to assimilate; and, above all, that as everyone pays his price he has the right to choose who shall and who shall not receive his or her friendship, confidence and company; that this is so seems to be inexplicable to the female piazza fiend, who is as ready to condemn and crush one of her sex, who has some independence of character, as she is to respond to the call of the dinner bell.

L'AIQION.

How Successful Missionaries Are.

SOME time ago the Chicago News printed some interesting information that may be an eye-opener to some of those misguided folks who spend good money on missionary endeavors to save Jewish souls, hoping that ultimately the Jews will all rally around the banner of Christianity.

The News stated: "In Smalley's 'Cost of the Gospel' it is said, after an exhaustive comparison of the religious work done throughout the world by the various Christian sects, that the following table illustrated very closely the actual outlay required to bring into any of the reformed churches each one of the people named: 'An African, \$14; an Italian, \$42; a Spaniard, \$55; an East Indian, \$60; a Japanese, \$80; a Chinese, \$100; a Jew, \$2,800.'"

That is costly flesh indeed, for after all it is only flesh, the spirit is not good. A good Jew never becomes a Christian, just as a good Christian would not renounce his religion for any other, as a rule; and a bad Jew will not make a good Christian, so that the Jew becoming a Christian brings to the church only the flesh that his body consists of. He neither benefits Christianity nor harms Judaism. In other words, the Synagogue loses nothing and the church gains nothing.

If our Christian friends would only awake to the reality that they will never succeed in Christianizing the Jews. To-day there are between eleven and twelve millions of Jews in the world; if every year a hundred thousand would be converted—of which not one-tenth become so—then the natural increases would outgrow the losses.

It is only surprising that the missionaries themselves cannot see the real situation; are they so blind by zeal, or so fanatic, with bigotry, or—what?

There is a great difference between nationality and race. Nationality is the miracle of political independence. Race is the principle of physical analogy.—*Disraeli.*

The grass withereth, the flower fadeth, but the word of our God will stand forever.—*Isaiah.*

Correspondence.

Rebecca Gratz Loved the Sabbath.
Editor HEBREW STANDARD:
The accompanying letter was sent to the Jewish Exponent, of Philadelphia, and although directly referring to what appeared in its news and advertising columns, was refused publication. In the cause of our outraged Judaism, for which your paper always and undeviatingly stands, I ask the insertion of the letter in your next issue.

HENRY S. MORAIS.

Editor of the Jewish Exponent:
Your paper of last week publicly announces, alike in its advertising and in its news columns, that a "lawn fete and dance for the benefit of the Rebecca Gratz House" will be given on the Sabbath Day, for surely at this season of the year, 5 and 6 and 7 o'clock p. m. on Saturday are as much Sabbath as the earlier hours of the day (your paper tells us that Sabbath begins at Philadelphia at 7.35 p. m.).

But can there be any question as to whether Rebecca Gratz—that steady, firm, faithful, unswerving, devoted Jewess, who resisted every blandishment and remained true to Israel and to Israel's God—would have approved of such a selection? Would she have for an instant permitted her name to be so used? Why is it that you and other Jewish editors remain so silent when material considerations weigh against Jewishness? Why is that men who defy God's Sabbath and His Day of Atonement likewise but in their business relations pay homage to Christmas and Good Friday, who, while occupying posts of trustees of radical "reform" or of sham orthodox congregations, put Judaism and the Jewish name to the sneer and scoff of the thinking classes, not the rabble? Why is it that such men go on in their misdoing, uncriticized by what is called the Jewish press? I think I know, and so do you. I can picture the trepidation which shakes the editorial chair and unnerves the editorial pen when the alternative is presented between just criticism and mercenary considerations.

Even now, as I write these lines of protest and voice what her whole career tells me would have been the sentiments of the beloved Rebecca Gratz, the friend of Isaac Leeser, and of Sabato Morais; even now I wonder whether these lines, bearing my own signature and for which, of course, you will disclaim all responsibility, will see print in your next issue.

That is for you to say. But whether so or not, the gravity of the offense by un-Jewish Jews against Jewish self-respect will remain the same. Its flagrant continuance will go on lowering us more in the sight of intelligent and self-respecting gentiles.

HENRY S. MORAIS.

June 27, 1909.

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A RELIABLE SCHATCHEN offers his services to those in need of them. Possesses large acquaintance; can furnish best of references as to reliability, and all communications are received in strictest confidence. Address A. K., Box 67, Hebrew Standard.

WANTED—Rabbi wanted for a conservative congregation; must be good English scholar, capable to act as lecturer, cantor and teach Hebrew school; moderate salary; give age, former position and other full particulars; will pay expenses only to an accepted applicant. Address H. WOLFE, Secretary, 213 Whitehall street, Atlanta, Ga.

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WANTED—Congregation Ahawath Achim of Brooklyn wishes to engage a cantor who is capable of speaking in English and German, and also able to conduct a choir. Address A. LEOPOLD, Secretary, 524 Kosciusko st., Brooklyn.

LARGE FURNISHED ROOM to let in private boarding house. All conveniences. Apply 66 West 126th street.

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WANTED—Here is a very bright young fellow of eighteen who must have a job immediately; will do anything. Highest references and my personal recommendation. Address W. H. VERNON-EPSTEIN, 52 William street, New York.

WANTED—A cantor by Congregation Shaari Zedek of Harlem, 23-25 West 118th street; no expenses paid unless contract made; must have fine tenor voice. Apply to chairman of committee, H. PHILLIPS, No. 435 Broadway, who will make all arrangements.

WANTED—Young business man desires room (without board) on upper West Side in private family. W. J., care Hebrew Standard.

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WANTED—A cantor, conservatory graduate, possessing excellent baritone-tenor voice desires a permanent position or one for the coming holidays. Thirty-two years of age, of excellent appearance and can furnish best of references. Address REV. SAMUEL JESSELSON, 688 Broadway, Brooklyn, N. Y.

AN EXPERIENCED cantor, possessing rich, cultivated baritone voice, desires position for the coming holidays. Address C. D., care S. Druckerman (book store), 50 Canal st., New York city.

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Literary.

THE JEW IN ENGLISH LITERATURE, as Author and as Subject. By Rabbi Edward N. Calisch, B.L., M.A., Ph.D. Richmond, Virginia, The Bell Book and Stationery Co., publishers.

When a rabbi writes a book of considerable merit he ought to be warmly congratulated for it. Usually our rabbis are too busy or too lazy to write books. All the more reason have we then to say of Rabbi Calisch's work, he has done well to publish it.

The subject here considered is of very large proportions. It is, too, of marked interest. All the world knows that Shakespeare and Mar-

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PROVIDENCE, R. I.
CHARLES T. McCARTHY.

lowe—no others need be named—have used the Jew as a figure in their plays. These creations, and very many more, Rabbi Calisch discusses at length. He summarizes the history of the Jews in England, which was unnecessary, and has succinctly traced the figure of the Jew in English literature down to our own days.

While we are grateful to Rabbi Calisch for what he has thus undertaken for us, candor compels us to add that his work is marked by much vagueness of expression and characterization, that his style is slipshod, and that his bibliographical lists are extremely unscientific and replete with numerous errors. This is not the place, perhaps, to mention these mistakes in detail.

Still our praise of Rabbi Calisch's book must not be deemed qualified. It is sufficient as a slight beginning and we may hope that he will continue his researches along the interesting lines he has selected, and very soon present a second edition of his monograph to the world, that will be free from all minor inaccuracies, devoid of the slips and superficialities which abound now on every hand, and above all a thoroughly scholarly work.

Gems of the Talmud.

BY MORRIS ROBINSON.

Woe to the children who have been driven from their father's table.

The actions of a person should be acceptable to people as much as to God.

To him who bears a high head God says: "Thou and I cannot dwell in this world together."

Slight praise is permissible in one's presence, due laudation in one's absence only.

Inspire not undue fear among your household.

Let the number of callers at your home be limited.

He is the hero who can convert an enemy into a friend.

He is rich who enjoys his riches.

He is poor who is in want of common sense.

Serve the soil and plenty will be thy reward.

Much have I learned from my masters, more from my school mates, but most from my pupils.

Love without admonition is no love.

One's mouth reveals one's character.

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Newly renovated and remodeled, and now first-class in every respect. Cuisine strictly kosher. כשר This hotel has 100 newly furnished rooms facing the ocean, electric lights and sanitary plumbing; new dance hall; moderate rates.

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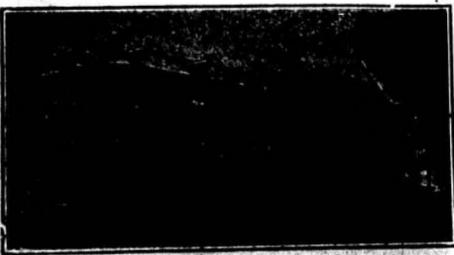
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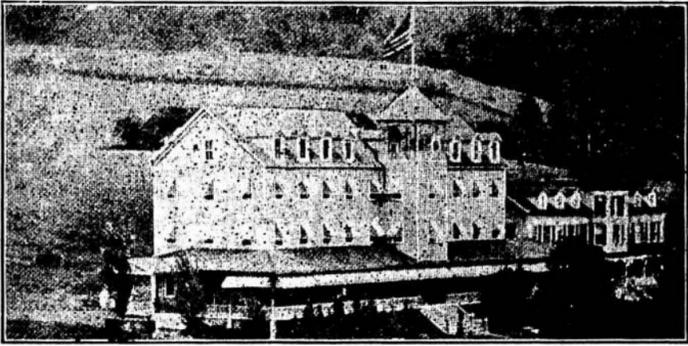
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MOUNTAINDALE, SULLIVAN COUNTY, N. Y.



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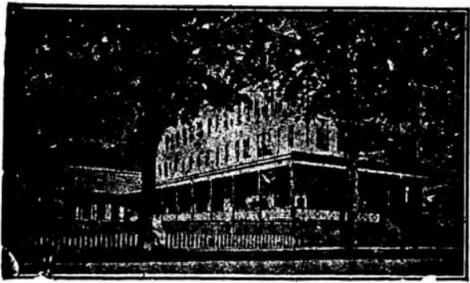
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Sharon Springs is the health resort for rheumatism and all kinds of diseases. With its famous Sulphur Magnesia Springs, it is the Baden Baden of America.



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I desire to call the attention of my patrons and guests to the fact that the Kitchen this year will be under the personal supervision of Mrs. Klein. I have also entirely renovated the Hotel and have installed Bell Boy service in conjunction with many other special features and improvements that will surpass my former successes and shall leave nothing undone for the comfort and pleasure of my patrons.



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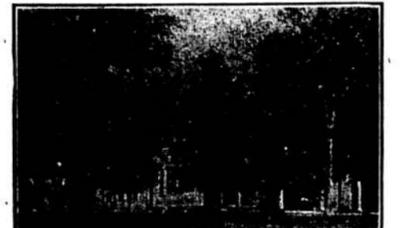
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Strictly Kosher.

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Elegant summer resort for boarders. Fishing, bathing and rowing. House situated on high ground, with beautiful surroundings. Large, airy rooms. Ten minutes' walk to Monticello village. Telephone in house. Terms liberal. Livery connected. F. AVENET, Prop.

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Under ownership management of HENRY MOSER.

and will be conducted in first class style. We have installed a new oven to bake all our bread and pastry on the premises.

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ALL ROOMS ALREADY ENGAGED FOR THE SEASON. ALL FORMER RECORDS FOR THIS HOUSE ECLIPSED. ADDRESS COMMUNICATIONS FOR JUNE AND SEPTEMBER BOOKING TO

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Newly built and newly furnished this season. Suites of rooms with baths. Sanitary plumbing. Outdoor bathing. Boating and fishing on the premises. Vienna cuisine.

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An Ideal Summer Resort in every particular.

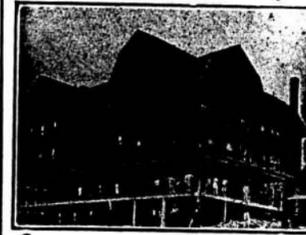
For further information and rates address MILBERT & GREENBAUM, Griffin Corners, N. Y.



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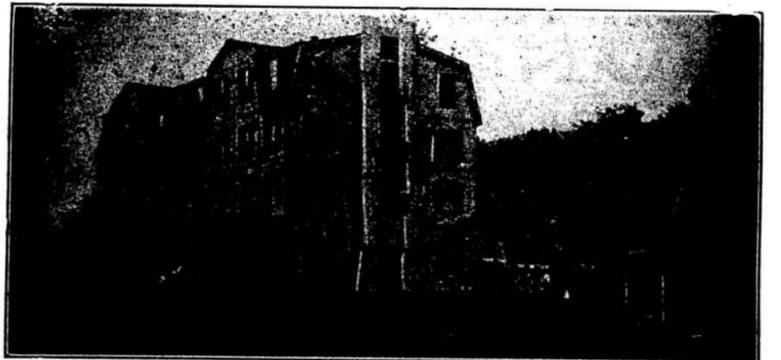
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STATION AT TANNERSVILLE, GREENE COUNTY, N. Y. OPENS FOR THE TWENTY-THIRD SEASON ON JUNE 15, 1909.

The Blythewood affords a delightful Summer home, accommodating about two hundred guests. It is an ideal place for rest and comfort. The house faces a beautiful lawn of eight hundred feet in width and is over three hundred feet from the road. There are fifteen acres of woods surrounding the premises, affording unlimited shade. Spacious Sun Parlors, Bowling Alleys, Western Union Telegraph office upon the premises; also Long Distance Telephone. Electric Lighting system installed. There is an unlimited supply of water from the town reservoir throughout the building. The excellent CUISINE is well known and has made this hotel deservedly popular. There is also a well-appointed livery. Express trains from New York in three and one-half hours. Special rates for months of June and September. Address applications to MRS. LENA FRANK, Blythewood Hotel, Tannersville, N. Y.

Mountain Summit House

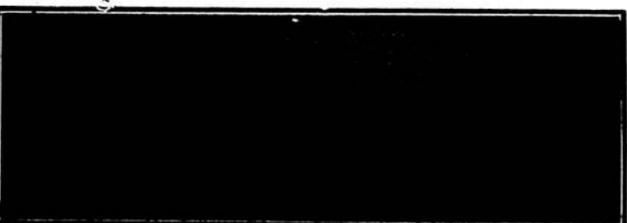
TANNERSVILLE, N. Y.

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

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After June 15th address THE FAIRMONT.

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Arverne, L. I.

The hotel is newly renovated, equipped with all the latest improvements to make it homelike. The cuisine and service this season will excel any former efforts and will be under the personal supervision of Mr. H. Prince as heretofore.

The Hotel is situated in the best part of Arverne and is only one block from the Board Walk and two minutes from the Station.

With the improved transit facilities from all parts of Manhattan it can be reached in one-half hour.

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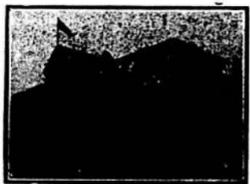
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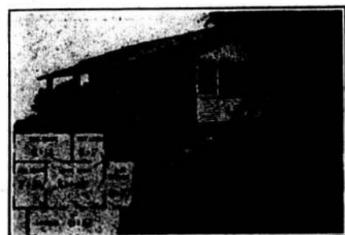
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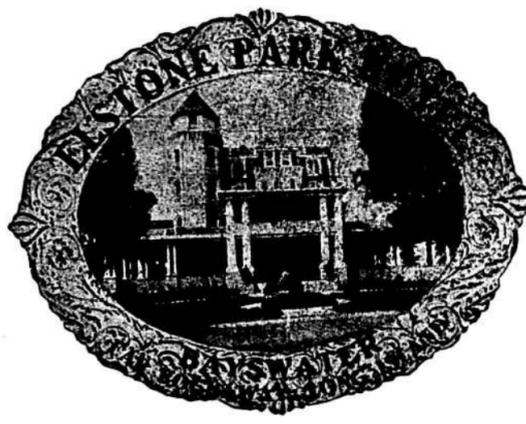
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Young Juden.

On the occasion of the recent Zionist convention over fifty leaders of junior circles spread throughout the country held an important conference to discuss the junior Zionist movement. The main result of this conference was the organization of the presently existing Zionist circles, amounting to one hundred, into a Junior Zionist League, to be known as "Young Judea." Though a sub-organization of the Federation of American Zionists, this new league as such will not devote itself to Zionist propaganda. The purpose of the League as set forth in the constitution is to spread Jewish national ideals among the Jewish youth. To attain this the following means will be adopted: 1. The study of Hebrew; 2. The study of the Bible and of Jewish history; 3. Readings from volumes of Jewish interest; 4. Lectures on the geography of Palestine; 5. The discussion of current Jewish topics; 6. The celebration of Jewish festivals; 7. The singing of Jewish melodies.

The officers of the League are: President, Prof. Israel Friedlander; vice-president, Dr. Julius H. Greenstone; treasurer, Mrs. Leon Kamalky; secretary, Mr. David Schneeburg; honorary vice-presidents, Mrs. S. Schechter, Miss Henrietta Szold, Dr. J. L. Magnes, Rabbi H. N. Kaplan and Mr. Samuel Strauss. The League will publish a monthly magazine called Our Jewish Youth, which will consist of a number of departments, all of Jewish interest. The magazine will endeavor to encourage Jewish studies and to inspire the Jewish youth with love for their people and its past and with hope for its future.

Young Men's Hebrew Association.

On Saturday evening, July 3, the Independence Day celebration, under the auspices of the Y. M. H. A. Military Corps, took place in the parlors of the association.

During the month of June the employment department secured positions for 125 young men.

The Fourth of July Vacation attracted an unusually large crowd at the Y. M. H. A. vacation camp, situated at Centreport, L. I.

The summer session of the Hebrew School opened on Tuesday morning, July 5, with an attendance of 280 children.

Herzl Memorial Meeting.

On Saturday evening, July 10, at 8.30 p. m. sharp, a memorial meeting commemorating the death of Dr. Theodore Herzl, the great Zionist leader, will be held at the synagogue, 274-6 South Thirty-second street, Brooklyn. The "Messengers of Zion," the newly formed Zionist society, which meets at the above synagogue, will have charge of the elaborate programme, including speeches by prominent city and religious officials, music and recitations. A pleasant and enjoyable evening is promised to all those present.

J. H. NEWMAN & J. J. HIGGINS

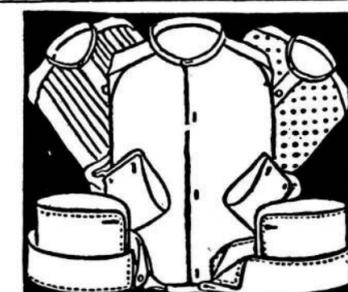
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With a record-breaking week to set the pace, for no such business has ever been known before at a seaside theatre, the Brighton Beach Music Hall comes to the fore with another programme that is quite as attractive as the bill of the week of the Fourth, enlisting the services of Bert Williams, the dusky hued comedian; Bert Leslie, in his comedy, "Hogan in Society"; another "Bert," Miss Bertie Herron, in "Behind the Scenes"; Heloise Titcomb, known as "The Singer on Horseback," and Vinie Daly, the dainty comedienne. There will be three or four more specialties on the bill, all of them bright and enjoyable, and the motion pictures shown by the kinetograph will be the latest importation from Europe.

The Return of Wagman.

WE were frightened out of our wits," said "Tashrak," "and it was terrible because we all make our living by our wits."

"Tashrak" is the humorist of the daily *Tageblatt*, and he was telling of a strange apparition which the day before had appeared before him and before his fellow scribes. Abraham Wagman, whom they all thought dead, had suddenly appeared in their office before them. Who was Abraham Wagman? Why he was the father of Yiddish journalism, of Yiddish journalism of America. But the age of his activities was long ago and far away. It had recently been stated it one of the Yiddish papers that Wagman was dead. Then Wagman after many years of absence walked into the *Tageblatt* office and stated that the announcement of his death was one of "Tashrak's" good humored jokes.

Wagman's coming to life again was like the awakening of a new Rip Van Winkle. He saw before a changed world, and hardly recognized his former surroundings. Where, oh, where, were the people and the scenes of twenty years ago, when Wagman's little weekly, *The Telegraph*, was the most popular Yiddish paper of the time and was read by everybody in the Jewish quarter. Even the site where his little paper was published, on East Broadway, had disappeared and in its place was Seward Park. Everything was changed. A dozen or more Yiddish publications have since sprung up, a number of them most powerful, and the little *Telegraph*, with its big headlines and the sensational "scoops" about things which happened only in its office, had become a faded memory. *The Telegraph*, which anticipated by many years some of the methods of our big American dailies, was only remembered by a few. The newer emigrants of this country had not even heard of it. Few would believe that this white-haired and shrivelled up little man at one time wielded a power in the Ghetto and spoke every week to 50,000 or more readers. His own humorous articles were the talk of the day.

Wagman had disappeared, no one knew where. Then it was reported in the Yiddish press that he had passed away, and but few words were spoken in memory of the "father of Yiddish Yellow Journalism." Then the other day he suddenly appeared on "newspaper row" of East Broadway. Those who recognized him could not believe their eyes.

"I am here, I am still alive," said the little man as he walked into the offices of the *Tageblatt*, "Shreckt sich nit, kinder. Ish been nuch nit geshturben" (Don't be afraid, children. I am not yet dead). That was a joke "Tashrak" perpetrated at my expense. Do not believe him. You see I am alive and I will yet survive that heartless and cruel jester. No, Chicago is not the place for me. For seven years I struggled there. Perhaps it was eight years, perhaps it was nine." "Did you say it was ten?"

"Well, maybe you are right, you folks know better. I felt a longing to get back to New York. New York drew me to it all the time."

The old man lighted a cigarette and looked out toward Seward Park. "What a change," he remarked, "its a different city. To think that they would put up a park where I used to publish my paper. You have a new bridge to Brooklyn and another one is being built. How the Yiddish papers have grown since my time, twenty years ago, and what a lot of new faces you have in your office. Do you know I am beginning to feel the lure of the pen. I would like to publish something again, something lively, fancy. You remember my *Telegraph*, don't you? Ah, that was a paper!"

And Wagman dilated long and feelingly on the big sensations, lively articles and scoops that were brought before the Yiddish readers by the *Telegraph*. He dwelt upon the days when his weekly feuilleton, written under the head of the *Mirror*, would be received by many enthusiastic readers every Friday. Groups of people would be standing around on Canal St., East Broadway and Division St., and listen to his articles, while some one who was prosperous enough to purchase a paper would read aloud.

In those great and far off days, when Wagman was at the zenith of his fame, he not only edited the paper and invented either a great catastrophe or an unheard of discovery every week, but wrote and adopted from other languages long serial novels with two thrills to every paragraph. He wrote "The Aristocratic Bride," "The Beautiful Turkish Woman," "The First Landlord," "The First Locomotive," "Happy Poverty" and many other stories.

"You want to know how old I am," said Wagman, continuing his conversation with the Yiddish scribes, who by this time had already recognized his claim to be alive, "you want to know how old I am? Sixty-two, not sixty-four. You don't want to believe me? Well, then make it a few years older. You can write that I am seventy, but no more, not another year." He made a threatening motion to "Tashrak," or Mr. Zevin. "Ya, kinder," he went on, "when I noticed in Chicago that you here in New York are issuing so many papers, and are bringing out new and humorous journals I was overtaken with a desire to come here and do something myself. Ah, my *Telegraph*, how I would like to revive my *Telegraph*. I must go to work and recover my lost laurels," he said fervently, "I must get to work again." But the excitement of seeing the scenes of long ago almost exhausted the old man. He felt his feebleness and his ardor subsided. And even the humorist of the Yiddish daily turned away with a sigh.

The Zionist movement and the increased emigration to Palestine have begun to attract the attention of the Russian press. Even the stanch anti-Semitic organ, the *Sviet*, has published an article deploring the fact that so many rich Jews are leaving the country.

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A hotel with all the modern improvements, large and airy rooms, situated on a high hill; has a large ground and commands a beautiful view on the neighboring mountains. Is entirely isolated, yet within a walking distance from the village and railroad station. It is needless for me to speak of my table and management; my long experience in the summer hotel business and my good and sincere treatment of my friends and patrons speaks for itself.

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For Yonkers, West Point, Newburgh, Poughkeepsie, Kingston Point, Catskill, Hudson and Albany.

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CHILDREN'S PAGE.

Be Careful! Oh, My Son!

You are going away from home, my son,
Be careful how you're led;
For we all must lie—so the adage says
As we have made our bed.

You carry away a boy's true heart,
And a strength through love attained,
Oh, bring us back in its place, my son,
A manhood all unstained.

You are going away from home and friends,
From a mother's loving care—
From a father's counsel wisely given,
From a hearth of praise and prayer.

Going away to the gay, bright scenes
That will fire your bounding heart,
That will tempt, perhaps, your untried feet
From the better way to part.

"Whatever we sow we shall reap," my son,
Be it grains or noxious weeds,
Be it laurel wreaths or cypress boughs,
Then scatter the goodly seeds.

THE LITTLE TRAVELER.

DEAR CHILDREN:

The Sedrah that we read this Sabbath is called Pinechas. You will find it in Numbers, chapters 25 to 30. Our beloved Dubner Maggid now very properly asks: "Why was it necessary for the Torah, which is really the Holy Book of God's Laws, to tell us, now and again, of different things that happened to certain people, and he answers it, as usual, with a very pretty story.

Once there was an old merchant who used to travel in distant countries to dispose of his wares. One day he decided that it was about time to train his young son in the business whilst he was able to direct him where he should go.

Now, that her darling son would travel, his mother made great preparations, in order to provide him with all the comforts that one needs when away from home.

She ordered for him several suits of clothing of various materials, some lighter, some heavier, that he may be able to change according to the change of weather, or the varying climates of the different countries through which he would have to pass. She also provided him with plenty of food, drink and delicious sweet-meats. In the midst of her preparations she reminded herself of a certain sickness that her son suffered from, occasionally, for which she used to give him a certain medicine. She ran quickly to the druggist and had that medicine prepared for him.

At length the day arrived when her beloved son was to set out on his travels. The fond mother called the Little Traveler to her side and said: "Dear son, see, in this part of the trunk have I packed away the food, in this part the sweetmeats, and the wine I have placed in this corner; do not be sparing of them; eat, drink and be strong and well." And whilst she was showing him where she placed the different things, she came across the bottle of medicine; sighing bitterly, she said: "My beloved child, remember, here I have put the medicine. I hope you will not feel sick and will have no occasion to use it, but, God forbid, if you should need it, here I have placed it."

Little travelers and big travelers—we are all travelers on the great sea of life!

The Holy One, blessed be He, has provided us with all that we need for our journey. He has given us plenty of food and various kinds of delicious sweet-meats. He has written in the Torah of the good fortune and prosperity of our Patriarchs, and the great honor that was bestowed upon Joseph in Egypt in order that we, too, might wish to emulate their good examples, so that we, also, may prosper in all our ways. He also prepared a medicine for us, so that, God forbid, if any of us should happen to get sick and wish to do as any of the bad people mentioned in the Torah have done, we should look and see how terribly they were punished for their wickedness. This is the medicine that will cure us of our evil desires.

See, my dear children, how we have both examples in this Sedrah.

There is Pinechas, who in the midst of the greatest danger, has performed an action which saved the entire Jewish race from instant destruction—for God's wrath was very great, and only on account of the act of Pinechas did He not consume the children of Israel in His indignation. Therefore did He give unto him His covenant of peace and an everlasting priesthood. On the other hand we see a man who brought disgrace to his parents, his tribe, and caused almost entire Israel to be destroyed; that was Zimri, who died a most shameful death.

The reward of Pinechas is the sweet-meats that this Sedrah has to offer you—the punishment of Zimri—the medicine which your loving grand-pa hopes you will never need.

It is worth such thoughts, my beloved children, that you should consider the various occurrences of which the Torah tells us.]

"THE ROIL BENGOL TAGGER."

One time there was a man which had a tagger, and the tagger it was a sho, and the man he tuk the money fur to git in. The man he had a big paper nailed onto the tagger's den, and the paper it said, the paper did: "The Roil Bengol Tagger, sometimes called the Monnerk of the Jungle. Hands off. No Technin the Tagger!" The monnerk of the jungle it was always a-layin' down with its nose between its poz, and the folks which had paid for to git in they was mad coz it wouldn't rock and rore like distant thunder. But the sho man he said: "That's ol rite when I get the new cage done, but this is the same cage which the old feller broke out in Oregon, time he et up them seventeen men and their families." Then the folks they wude ol stand back and tock in whispers, while the tagger slept. But one day a feller which was drunk he tuck to puncnen the tagger with the mast hed of his umbraller, which stampeded the odience wild, and wimmin folks they stud into chairs and hollered like it was a mouse, but the -Drunk chap he kep a jabbin the monnerk of the jungle crewl. Pretty sune the monnerk it bellered offie and riggled, but the feller kep a pokin like he was fireman to a steam engin. Bimeby the monnerk it jumped onto its hine feets and shucked itself out of its skin, and rolled up its sleefs, and spit onto its hend, and spoke up and said: "I behang if I can't jest wollip the pea-green stuffin out of the gum dasted galoot which has been a proddin this 'ere tagger!" And the odience they was astonished, fer the tagger he wan't no tagger at-all, but just a man wrapped up in a tagger's skin.—Punch.

CONUNDRUMS.

Why do teetotalers run such a slight risk of drowning? Because they are so accustomed to keep their noses above water.

Why is a short man struggling to kiss a tall woman like an Irishman going up to Vesuvius? Because, sure, he's trying to get at the mouth of the crater.

What is the greatest miracle ever worked in Ireland? Waking the dead.

Why is marriage with a deceased wife's sister like the wedding of two fish? Because it's a-finny-tie (affinity).

A man bought two fishes, but on taking them home found he had three; how was this? He had two—and one smelt!

On what side of a church does a yew-trew grow? The outside!

Self-command is the main elegance.—Emerson.

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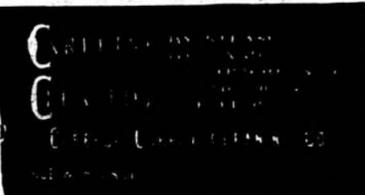
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