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# The Jewish Significance of the Comet.

BY SELIG BRODETSKY.

THERE has scarcely been a time when the world at large was so interested in astronomers and their abstruse calculations at the present time, when we are able to clearly view one of those rare celestial phenomena, a prominent comet. This year has already become distinguished by the appearance of the Great Comet of last January, and, and by the time this reaches the readers, the tail of Halley's Comet will have swept past our planet, and we shall, as we hope, see the wonderful wanderer that visits our part of the solar system at intervals of over three-quarters-of-a-century, and that has cast terror into the hearts of some and instilled hope into the breasts of others, during its past history of numerous returns to the sun's precincts when alone it can be seen by man. One does, in spite of scientific assurances, wonder whether the comet we are now observing is really the same as appeared to the Normans and Saxons in 1066, to Halley in 1682, to Clairaut and an expectant world in 1759, to the anxious astronomers of 1835. For, unlike most celestial objects, comets cannot be identified by means of their appearance, shape, or size, or color. Neither can we, even with the most powerful telescopes, follow the wanderings of any such body and so actually trace it round its path until it comes back to us once more after the appointed interval. But to the scientific mind such considerations do not impair the certainty of the identity of a comet. The mathematical eye sees without visual rays. A seemingly unintelligible mass of figures and symbols is more effective in tracing the motions of a heavenly body than any telescope. Halley's Comet can be seen for only a very short time in its cycle of seventy-six years, in fact, for only about one year in each such cycle, using the most powerful instruments available.

Halley's Comet is of great significance to us, and from several points of view. The influence that its re-appearance is exerting on the minds of the human race is, perhaps, one of the best indications available of the progress we have achieved in general popular education, and of the great progress we must yet make before we can justly call ourselves civilized. Halley's comet in the past must indeed have often had occasion to sneer at the ignorance of man and the pettiness of his outlook; when its appearance was hailed with a general

chorus of lamentations and woe, when a comet presaged destruction and devastation, when a Papal Bull was issued to counteract the baneful effect of such a celestial visitor. But can we yet congratulate ourselves and say that at last the comet will not be justified in forming a low estimate of the human race?

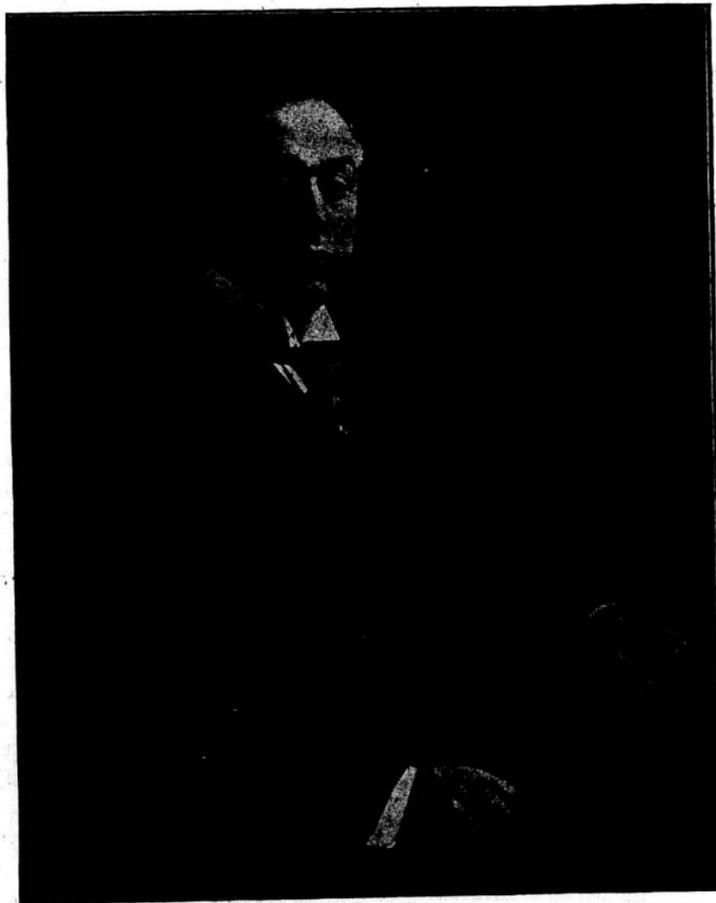
It is true that most educated people

now regard a cometary apparition with no fears of some sudden universal dissolution. But many are they who still cannot contemplate such a phenomenon with that scientific equanimity which should characterize an intellectual age. Astronomers are still overwhelmed with inquiries from all quarters as to the probable effect of such a visitation. Moujiks still believe

that the comet is responsible for a great burglary in one of their churches. And many a silent man or woman is nevertheless harboring the fear that a collision, even only with the tail of a comet, must do some great harm to our defenseless earth. When they are told that a comet could probably be "packed in a trunk," or that the collision of the earth with a comet would harm us to the same extent as a cannon ball is harmed "if it collides at full speed with a spider's web," nay, when they are told that the earth actually passed through a comet's tail two generations back with no obvious effect on the earth or its inhabitants, they, of course, "believe," for they are thoroughly convinced that to argue with a scientist is mere waste of breath. But they shake their heads and look solemn and wonder how people can be so blind to the obvious. Indeed, Halley's Comet by its present apparition has taught us how backward we still are in the fundamental scientific requisite—equanimity in the face of the most wonderful natural phenomena.

The periodic re-appearance of a celestial body like the comet we are now considering has for us another and, perhaps, more fundamentally interesting significance. Generations come and go; man walks his little span on earth and coming upon a mole-hill magnifies it into a mighty and lofty mountain. The appearance of the heavens, the bright sun by day, the beautiful moon and stars by night, the brilliant constellations and the dazzling meteors, even these may cease to remind him of his absolute insignificance. But an eclipse will come and then he wonders. Yet, even eclipses are becoming too well known, and something even grander is required to induce him to drop his self-conceit and see himself as but a tiny atom in a limitless universe. Then comes a comet, that mysterious apparition of ominous aspect, to some, of ominous import. He is told that the same comet appeared seventy-six years ago.

He casts his mind back to a time when he was not; when others, who are no longer, walked the earth like himself and were equally oblivious of the immensity of their surroundings. He is induced to think of a time still further back, another full lifetime, when, too, the comet was near the earth. He is in this way led on to consider periods of years in the past with a vividness hardly obtainable by any other means. He is induced to glance into the



JULIUS J. DUKAS.

If ever a man had a hobby the subject of this sketch certainly has one in the Gemilath Chassodim (Hebrew Free Loan Association), over whose destinies he so ably presides. Beginning in the smallest possible way, to-day the institution is in the first rank of our charities and much of its success is due to Mr. Dukas, who bends his energies and gives his time so freely to the worthy cause.

Mr. Dukas, who is a native of Salzberg, Baden (Germany), is one of the pillars of New York City's orthodox Jewish community. He is treasurer of the Congregation Orach Chaim and is active in the councils of the Jewish Maternity Hospital, The Jewish Theological Seminary of America, The Jewish Sabbath Association, The Union of Orthodox Hebrew Congregations, and many other societies and institutions.

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future and see this marvellous comet executing its appointed path with implicit faith in the great laws of Nature. What ethical homilies or moral lectures could perform with such success that which is here done by a mere dry fact of science? What more effective means could be found for making the self-centred man find his true place in the economy of this wonderful universe of matter?

The science of astronomy at the same time expands and contracts the human mind. It is true that when we consider the vastness of the Solar System compared to our earth, and then the enormity of the Milky Way, in which the sun is but a very tiny star, and the countless milky ways which go to form the universe as far as we can at present conceive it; when we try to imagine the countless ages through which this universe has existed in the past, and will exist in the future, we see how absolutely and relatively unimportant we all are. The great and the lowly, all are levelled into an insignificance very salutary to our *amour propre*. But this does not mean that we fail in our self-esteem. For, let us look at the other side of the picture.

The universe is so great, space is so great, time is so limitless, the laws of Nature are so inexorable and wonderful: and yet we are able to understand all this, and even to wrestle from an unwilling nature the secrets that she guards so jealously, and imparts only to him who in all sincerity probes her fastnesses for the kernel of truth she is at so much pains to keep hidden from his

**THE OFFICE OF THE RABBI.**

By Prof. Solomon Schechter.

“PRECIOUS is the seventh,” is an old Jewish maxim, and it is particularly precious to me in view of the fact that it is for the seventh time that we are gathered in this hall to confer the degrees of Rabbi and Doctor upon our students. It is a sort of Sabbathical year in the existence of the reorganized Seminary, inviting, to a certain measure, to rest and recreation, but even more to thought and reflection.

The subject lying nearest to our thoughts on this solemn occasion is, as hardly need be said, the office of the Rabbi, his position in the community, and his significance for the perpetuation of Judaism. I had often opportunity to speak of all these matters both at the commencements and at other public gatherings, so that it is almost impossible to avoid repetition. However, the nearness of the Feast of the Revelation, for which we are all now preparing (or ought to prepare) suggests some thoughts which, if not quite new, will certainly be timely. I am thinking of the interpretation given by the rabbis to the commandment, “Thou shalt not take the name of thy Lord God in vain.” This commandment some rabbis explain to mean, “Accept no dignity of which you are not worthy.” Another rabbi further illustrates it with the words, “I, God, am called the Holy One, and thou art called holy. Behold, if thou dost not possess all the qualities of holiness, accept no dignity.” The dignity of which our sages speak in this place is that of judge and rabbi in their capacity as leaders of the community; and the special divine attributes which they expect in the leader of a community is, as you see, holiness.

Holiness is a wide subject, offering many aspects, as, indeed, all abstract qualities do, but I will only urge here one or two of these which are in need of particular emphasis. One of its main aspects, according to our sages, is absolute self-denial. Indeed, they teach that he who accepts any public office with the purpose of deriving from it any personal gain commits an act of gross immorality. I do not think that our sages would have objected to the maintenance of the rabbi by his Congregation. The highest ideal, of course, was that the rabbi should impart his spiritual bounties to his congregation in the manner divine in which all blessings is a mere act of grace. But except in very rare cases, conditions made this ideal unattainable; and it was soon found necessary that the grace should just as much be exercised on the part of the community providing for the material needs of the rabbi, as on the part of the rabbi, who is to watch over the spiritual needs of the community. It was, however, never thought that the call of this sacred office should exactly become a regular profession, in the sense of a bread-winning occupation. The divine call which urged the young man to devote himself to the profession of the rabbi always proceeded to the formal call of the community with its appointments and stipulated contract. Many famous men in Israel who wielded the greatest authority over their contemporaries, and even over posterity, remained throughout their lives without such a formal call. Maimonides, for instance, never received such a call, though he was considered the regular spiritual prince of Egypt and the neighboring countries. And, least of all, would the greatness of the rabbi ever have been measured by the favorable conditions regarding salary and other material advantages stipulated in such a formal call, which seemed to have become the regular standard of Rabbinical authority in this country.

Humanity and meekness and sweet submission are another feature of self-denial. The holy man is certainly not a respecter of persons nor does he bow to current opinion when not in harmony with his convictions. He is fearless and straight-forward. Yet, he is distinguished by a certain reticence, by a certain shy delicacy of

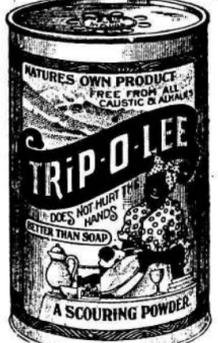
\*An address delivered to the graduating class of The Jewish Theological Seminary of America, Sunday, June 5th, 1910.

feeling, which makes him shrink from everything loud, sensational and the intrusion of his personality upon the public. He glories in his mission, but you will certainly never find him doing anything aiming at the glorifying of the missionary. Even in his praise of his friends and his colleagues he is sparing, strong as his devotion may be to them, such as praise is seldom free from a sub-conscious expectation for return, with interest. Indeed, in the constitution of a Rabbinical Conference (or club), which counted among its members such men as Azulai, Galanti and Buton, we find in the by-laws that no member should ever mention a word in praise of his colleagues, or even of their leaders. On the other hand, everyone of them was bound to admonish his friends of his shortcomings, the latter had not only to accept without resentment, but with love and gratitude. I wish these saints would have left us the minutes of their club. The difference between these and the accounts of our present gatherings, religious and social, would certainly have been worth a study.

But let us remind you at once of the further dictum of our sages; “nor can the ignorant man be a saint.” Speaking in the presence of rabbis, I hardly need say that by ignorance I do not mean the absence of knowledge as a consequence of a deficient training; though, unfortunately, such cases occur. However, these cases, as a rule, are more in the class of prophets than of rabbis. What I mean by ignorance is that engendered by a lack of will or opportunity to continue those studies, the foundation of which was laid in halls such as these. The consequence of this ignorance is deplorable—an utter thoughtlessness about all things divine. The rabbi is expected to “do things.” Upon this we are all agreed; but he should also have the opportunity to think over things. Young men in the ministry are often coming to me with the complaint that the communities in which they are placed do not offer a sufficient field of work. My answer in certain cases is: “If you have time to spare from all the manifold duties a Congregation offers, social and religious, the best thing you might do is to devote the rest of your time in study.” But I usually meet with very little response, the feeling on the part of the rabbi being that the rumor of his being addicted to Jewish learning will bring him into disrepute and will only prove injurious to his career. Why this should be so is a riddle to me. Germany, which we have accepted as a model in so many respects, offers us some of the best books of real scientific value written by clergymen—Jewish as well as Christians. Would it be indeed such a calamity if, among the hundreds of ministers we count in this country we would have at least a sprinkling of learned men, who would now and then favor us with such pieces of work as the “Jewish Eschatology from Daniel to Akiba” by Von Woltz, Stadt-Pfarrer, at Leonberg (Wur-

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themberg), or "The Religious and Ethical Conceptions of the Old Testament," the Apocrypha and the Pseudepigrapha," by Ludwig Conard, Pfarrer zu Klinkow bei Prenzlau? Would it really bring disgrace upon Israel in this country if its spiritual destinies would now and then be presided over by men of the stamp of Dr. Kohut and Dr. Jastrow, who left us the greatest Rabbinical Dictionaries, or Herzfeld and Sachs and Kayserling, who gave to the world the best books on the most important periods of Jewish history? We are fond of speaking of Judaism as a religion, though we practically never define the nature of this religion, our relations to its doctrines and precepts and promises, and the obligation it devolves upon us. But have you ever seen a great religion without its learned orders, or at least learned clergy? And, least of all, how should Judaism, with its traditions of learning, with its vast literature, with the prominent feature of Torah (Teaching) subsist without scholars, without students? Maimonides tells us, "And He (God) said unto us through Isaiah, the good messenger of the nation, that the sign between Him and us and the convincing pledge that Israel will never perish is the fact that His Torah and His word remains among us." Do you believe that this pledge still holds good when the Jewish laity is further from any knowledge of the Torah, including the Bible, than any other section of the community, whilst the Jewish minister is expected to be anything and everything; an organizer, a social agitator, an expert in all topics of the day, but is never expected to be a sound Hebrew scholar?

It is true that we lead here a more strenuous life than they do in Germany, and that the demands on the practical sides are greater than they are abroad. But, what is life without thought; and, least of all, what value has Jewish religious life without Jewish religious thought? Besides, I am only pleading for a sprinkling which would be devoted to this Jewish religious thought, but which may prove leaven to the community and a healthy and helpful religious force to all their brethren in the pulpit.

I must further remark that when I speak here of holiness, I am thinking of Jewish holiness which, as you will find in so many theological books, is always described as the peculiar Jewish conception of holiness. It is just as much, including the ritual and ceremonial as the ethical holiness. Altogether, never forget that you are Jewish preachers and that there is no other standard for you but that supplied by Judaism. Perhaps I may illustrate this counsel by the following story, communicated by R. Solomon ibn Verga, which runs as follows: "Among the exiles from Spain, there was a Jew and his family, who, by reason of the epidemic which broke out in the boat which carried him away from his native country, was compelled to land on some desolate place remote from all human hab-

itation. His wife, who was very delicate, became exhausted and died. Famished and worn out, he carried his two sick children, but at last fatigue and hunger overpowered him, and he fainted and fell down. When he awoke from his trance he found his two children dead by his side. He then arose to his feet and exclaimed, 'Master of the world, much hast Thou done unto me which hastened my steps towards apostasy. But know it for a certainty that against the very will of those who dwell in heaven, a Jew I am and a Jew I shall remain, in spite of all the suffering Thou hast brought and may still bring over me.' "

My friends, we can well realize how this exile came to think that the power of heaven was against him. He was just fleeing from a country which was at that time, perhaps, the greatest monarchy the world ever had seen. Its Church was certainly the most powerful one in Europe, and certainly more universal than any Church ever was or ever will be. Indeed, its missionaries were soon to overrun new continents—the West Indies as well as the East Indies; and if you have read, for instance, "Parkman's History of Canada," you will admit that these missionaries were not entirely devoid of spirituality. So, as it seemed to this poor exile, both the powers on earth and the powers in heaven were arrayed against Judaism. Thank God, we have now to fear very little the powers on earth. The very country which Spain was to discover and in which discovery it reached the zenith of its power, was destined by Providence to prove, in the course of history, the refuge of the descendants of the very fellow exiles of this great Spanish Jew. And so in other parts of the world, especially in western Europe, Israel is enjoying more or less the protection of the powers on earth, giving them at least equality before the law and guaranteeing in part the fruits of their emancipation.

But it is, if I may say so, the imaginary powers of heaven against which we have to be on our guard. Ideals are put up, ignoring history and all its lessons, but appealing to theological commonplaces which have a heavenly look about them. I know of no other advice to give you but that you try all these new ideals by the text of this Spanish Jew. Thus, you will hear a great deal of a universal religion. You will even be made to understand that this was the ideal of our prophets, though, by some accident or other, they were misunderstood by the Jews for a period of eighteen hundred years or more. It is certainly very flattering to our pride and vanity to be told that it is in our power to become the spiritual conquerors of the world at the cost of a small sacrifice. But the only test you can apply to it is that of the poor Spanish exile.

Will you, after this conquest, be Jews and remain Jews, or not? If it does not bear this test, you may be sure that the message is not a heavenly one. This test you can apply to all the points which are now the subject of controversy, such as the Sunday service, the gradual banishment of the Hebrew from the synagogue as the language of prayer and worship, the abolition of certain festivals in favor of more convenient days, the abrogation of almost the entire ritual law, the neglecting of every specific Jewish ceremony, the obliteration of all reference to Zion and Jerusalem from our liturgy and many other points like these.

You will be told that all this is done for the sake of heaven and for the great cause of religion. I need not enter into details, but I can only repeat what I have just said: Ask yourself seriously and honestly whether all this will bear the test of that Spanish Jew, "A Jew I am and a Jew I shall remain," or whether it will not. If the latter be the case, then it is your sacred duty to prove yourself the descendants of the stiff-necked ones, and defy heaven as that exile did defy heaven and earth.

This Jew standard may, to a certain extent, be also applied to the social work of the rabbi. I am led to this remark by a passage which I have read in the book of an Englishman who recently traveled through this country. Among others, he also visited, as it seems, our charitable institutions and came a great deal into contact with settlement workers. This traveler reports that the head of a prominent settlement house made the remark to him that the sentiment of pity and mercy as a motive of social service has become outworn. The new motive, he declares, is "a certain spirit of moral adventure, carrying a suggestion of statesmanship."

Now, as rabbis, you will probably take your share in social work which, as I hope, will become with everyone of you a part of his rabbinical duties. I do not know what your attitude may be towards these moral adventures.

*Continued on page 6.*

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## The United States Government and the Russian Persecutions.

Last April the attention of the Union of Orthodox Jewish Congregations was drawn to a threatened persecution of the Jews in Russia which only too soon became a fact.

Dr. Mendes, the president, wrote to Washington for information to the source whence the rumor had emanated. Dr. Mendes called on the Hon. Mayer Sulzberger in Philadelphia and left a note asking his action as chairman of the American Jewish Committee. Judge Sulzberger wrote in reply that his committee having to interview the government on other important matters preferred to hold aloof on the Harrison resolution, but that any other body was of course free to move. Dr. Mendes therefore communicated with the members of other Jewish organizations. At a hearing before the Committee on Foreign Affairs of the House of Representatives, a number of representative gentlemen spoke last Thursday. They were introduced by Hon. F. B. Harrison, mover of the resolution before the House.

Congressman Goldfogel, the first speaker, addressed the committee as follows:

The resolution you are now considering voices the sentiment of every well-thinking American. I feel certain that it echoes the judgment of the American people. It is amply supported by precedent. It is justified by the deplorable conditions existing in Russia, against which humanity raises its protest—against which civilization cries aloud, and which has evoked the condemnation of mankind.

The world stands aghast at the oft-repeated and well-authenticated reports of cruel outrages, unspeakable and horrible barbarities and fiendish massacres committed upon men, women and children, whose only offense in the eyes of the Russians is their loyalty to conscience and their steadfast devotion to the Jewish faith.

For centuries the Jew has been, and unfortunately, continues the object of Russia's bitter hate of her cruel fanaticism of her proscriptive laws, of her despotic treatment. Born on her soil, he has been treated by Russia as an alien, yet has been denied the rights and privileges accorded to aliens there of other faiths. Compelled to bear the burdens, and submissively and loyally performing his duties as a law-abiding subject he has been denied the protection of the laws, and compelled to become a wanderer banished from home and exiled from his native land.

Neither tender infancy nor old age, weak infirmity or helpless sex, were elements which spared the oppressed, the Jew and Jewess from persecution and outrages, the recital of which would cause us to shudder and marvel that such humanities can be perpetrated by human beings in this Twentieth Century, which we boast to be the age of enlightenment.

Time and again the Congress of this nation expressed itself as sympathizing with oppressed, persecuted and downtrodden peoples, yet find I beg to repeat what I said on the floor when I addressed the House on this subject in 1902, among all the other persecuted people of the earth, none have suffered so intensely from the spirit of intolerance and bigotry, as have the Jews in Russia. Not until Russia's hatred and wild fanaticism culminated in mad ferocities toward this unoffending people was the voice of America finally uplifted in the hope that the condition of an outraged people might be ameliorated, and the heart of the Czar softened through the friendly counsel of our God-blessed republic.

There were ample precedents for the Executive to use his friendly offices with Russia to have her take such action as might tend to prevent a recurrence of the barbarous treatment. I then pointed out the precedents directly in point which I shall cite to you presently.

Recently—very recently—fresh outbreaks of the character to which we have had reference occurred in Russia. Expulsions of Jews were ordered, whole families exiled, banishments by thousands from their homes took place, attacks and assaults recommenced, anti-

Semitic riots occurred in various parts of the Empire. I present to this committee a list of some of these expulsions and attacks and outrages, published in the New York Times last Sunday, giving a brief statement of their character and the dates of their occurrence from July 4, 1906, to May 15, 1910.

I might cite a number of cases where the good and friendly offices of the United States were exercised in behalf of persecuted people in different parts of the world. Those cases might be availed of as analogous to justify the resolution.

In Phillimore International Law, volume 1, page 434, it is said the law of nations affords many precedents for "The intervention of one nation in the affairs of another in order to protect persons, subjects of that state from persecution on account of professing a religion not recognized by that State."

In 1823, the interference of European powers on behalf of Greece was on the ground of humanity, and a distinguished writer, speaking of this intervention, says:

"The Christian powers were eminently justified in their interference to rescue a whole nation not merely from religious persecution, but from the cruel alternative of being transferred from their native land into Egyptian bondage, or exterminated by their merciless oppressors."

In 1840 Great Britain, France and the United States interfered on behalf of the Hebrews persecuted at Damascus. And so I might go on citing many other cases and authorities; but I shall content myself with citing precedents directly in point with the present situation.

President Hayes in his fourth annual message to Congress, in December, 1880, said:

"The Government of the United States has lost no opportunity to urge upon that of the Emperor of Morocco the necessity, in accordance with the humane and enlightened spirit of the age of putting an end to the persecutions which have been so prevalent in that country of persons of a faith other than the Moslem, and, especially of the Hebrew residents of Morocco."

President Arthur in his second annual message to Congress, in December, 1882, said:

"Our long-established friendliness with Russia has remained unshaken. It has prompted me to offer the earnest counsels of this Government, that measures be adopted for suppressing the proscription which the Hebrew race in that country has lately suffered."

"It has not transpired that any American citizen has been subjected to arrest or injury, but our courteous remonstrance has nevertheless been courteously received. There is reason to believe that the time is not far distant when Russia will be able to secure toleration to all faiths within her borders."

President Harrison in his third annual message to Congress, in December, 1891, said:

"The Government has found occasion to express, in a friendly spirit, but with much earnestness to the Government of the Czar, its serious concern because of the harsh measures now being enforced against the Hebrews in Russia."

"By the revival of anti-Semitic laws long in abeyance, great numbers of those unfortunate people have been constrained to abandon their homes and leave the Empire by reason of the impossibility of finding substance within the pale to which it is sought to confine them. The immigration of these people being closed to them is largely increasing and is likely to assume proportions which may make it difficult to find homes and employment for them here. It is estimated that over one million will be forced from Russia within a few years. The Hebrew is never a beggar; he has always kept the law—lived by toil—often under severe and oppressive civil restrictions. It is also true that no race, sect or class has more fully cared for its own than the Hebrew race. But the sudden transfer of such a multitude, under conditions that tend to strip them of their small accumulations, or to depress their energies and courage, is neither good for them nor for us."

"The banishment, whether by direct decree or by not less certain indirect methods of so large a number of men and women is not a local question. A decree to leave one country is in the nature of things—an order to enter another—some other. This consideration, as well as the suggestion of humanity, furnishes ample grounds for the remonstrances which we have presented to Russia, while our historic friendship for the Government cannot fail to give assurance that our representations are those of a sincere well-wisher."

Mr. Chairman, I have spoken from no narrow sense of partiality for the people of my faith. I speak as an American. I stand on the broad plane of Americanism. Were any other people or class in any other nation so oppressed

or persecuted, I would as warmly, as equally and as earnestly, appeal to you and my fellow countrymen in their behalf, as I now do in behalf of the persecuted Jews in Russia. My Americanism permits no narrow lines of religious definition to hedge me in. In the grand and consecrated cause of humanity, neither religion nor creed, nor nationality plays a part.

"One touch of nature makes the whole world kin."

Each nation stands to-day in, and is judged in the forum of an enlightened conscience. Stretching hands across the sea, does it not become nation now to speak unto nation as a friend would speak unto friend?

If it be said that the friendly remonstrance and the friendly counsels conveyed by Presidents Hayes, Arthur and Harrison, to which I have referred as well as the expressions of intense sympathy which were given by President Cleveland and by President Roosevelt for the suffering and oppressed Jews in Russia have not brought relief in Russian conditions it may be suggested that many an outbreak was possibly averted in Russia that would have otherwise occurred. But, whether this be so or not, may we not indulge in the hope that at this time the voice of America will be regarded more potentially and be better heeded than heretofore? Our country has grown stronger and greater. We have become a world power. Other nations court our favor. Through means of rapid transportation, easy intercommunication and vast commercial and trade interests the countries of the earth have been brought nearer and closer to each other. All these circumstances certainly must have some weight with the Russian Government. President Arthur in his message said "our courteous remonstrance" was "courteously received." If that was so then, why, in the light of our present national greatness would not our remonstrance be as courteously received now, and let us hope with better results.

Finally I appeal as a member of the American Congress, I would have my fellow representatives in Congress representing ninety million people of the Union, send forth a message to Russia conceived in the spirit of brotherly love, deeply rooted in the principles of humanity, founded on the immutable and eternal principles of justice and mercy in behalf of a suffering people. The resolution will afford strong moral support to the Executive and carry a moral force that must make for humanity's good.

The adoption of the resolution will be another manifestation that America is ever foremost in uplifting her voice in behalf of the suffering and oppressed and stands in the glorious vanguard of civilization.

Representatives Kellahe, of Massachusetts, and Sabath, of Illinois, asked that the resolution should be acted upon favorably by the committee.

Dr. Mendes was called upon as the next speaker, as president of the Union of Orthodox Jewish Congregations of the United States and Canada. He presented resolutions and protest passed by the United Presbyterian Church of North America on May 30, in its conventions, Philadelphia and Atlantic City, and the indorsement by the Baptist Conference in session last week. These condemned the present persecution and asked the government to act. Dr. Mendes said that what a man does in his own house is his own affair. But if what he does affects us in our house we have a right to be heard from. Russia subjects the Jews in Russia to certain treatment. But it affects us because the result is an abnormal immigration which taxes the resources of American Hebrews, citizens of this country. In New York city alone the Jewish population has increased in about thirty years from seventy thousand to a million. This means huge religious, economic, social and moral problems for us to grapple with. We are doing our best, manfully. We cannot close our doors to them, for they are industrially and socially fit for citizenship and therefore American traditional policy to receive all persecuted need not be departed from.

This abnormal immigration affects us Jews as American citizens, affects our fellow American citizens, for it means too rapid an immigration. The United States in the interests of her own house may therefore with propriety ask Russia as to what she is doing in her house in this direction. In this connection Dr. Mendes also spoke as a Spanish Jew, a descendant from those expelled from Spain in 1492, citing the era of the Jews and Moors in Spain with their universities thronged with students from all parts of Europe, ports filled with shipping, towns throbbing with industrial energy, proving thus what equality to the Jew means for a country's development.

Question from the committee: "Dr. Mendes, is not your congregation one of the oldest in America?"

Answer: It is. We came to this country in 1654 or 1655. When the Revolutionary War broke out my predecessor, Rev. Gershom Seixas, closed the synagogue doors and took the holy scrolls to Philadelphia because he would not conduct service under the auspices of the British who then occupied New York. Dr. Mendes gave other instances of the patriotism and industrial enterprise of the American Jews at that crisis. He continued by suggesting that if instead of confining the Jews to the Pale Russia would insist upon their scattering throughout the vast empire, limiting, if she pleased, the number of Jews in every city or district to a certain proportion of inhabitants, and would grant them equal rights, the question would solve itself. He also remarked that the Jews in Russia are compelled to serve in the armies. They fight and die in the interests of Russia, though they have few rights or no rights. To be forced to

## HELPFUL SUGGESTIONS.

BY ABRAHAM MODINA (BEN SER DENTEA.)

*Achievements of great consequence demand great efforts. Think before you try.*

*Bitter and sweet come to every man. So, friend, don't let the bitter embitter you.*

*Causes are sometimes small, but lead to great events. Overlook nothing! Death is no slave to fortune. Live a useful life, or you will be a slave to your undisciplined mind.*

*Energy to carry out your plans means no late suppers after the theatre. Fidelity to your principles will cost you many a battle. Are you willing? Great is the power of custom—especially if God's law is its foundation.*

*How full of perils is our earthly span! Keep away from evil companions.*

*If Fortune smiles, beware of undue elation; if Fortune frowns, beware of too deep depression.*

*Joy comes to him who overcomes his sinful desires. Keep ever a tight rein on appetite, or it will become a tyrant.*

*Law is the highest expression of God's wisdom; it ordains what is right and forbids what is wrong. Practice the Golden Rule.*

*Moses was the meekest man on earth, but he knew how to assert his authority.*

*Never get discouraged. Look for another point of view; it may be more cheerful.*

*Our greatest consolation is, "It is all for the best." Trust in God.*

*Powers unspeakable have their abode in the body of a real man. What are you?*

*Question the other fellow's motives, and you will not be fooled so often. Remember past kindnesses shown you, and show that you do.*

*Sweetly sounds the name of Freedom; therefore, let us not be slaves to our vices.*

*'Tis difficult to teach others an art we have not acquired ourselves. Act! let others do the talking.*

*Unity of thought, purpose and action will pay you if your conscience says "yes."*

*Vain it is to expect gratitude from a fool, as he forgels. Are you grateful to God?*

*With a tongue that knows a timely silence to preserve, you will escape many evils.*

*Xultation comes to him who has tasted worthy achievement. Years pass, and what do we accomplish? Let us think.*

*Zachariah was a victim of his own sins, even as you and I.*

fight for a country and not be allowed equal rights is slavery. To be allowed only partial rights is partial slavery. If there is one word that set American fibre vibrating with indignant opposition which is not afraid to speak it is the word slavery.

Other speakers were Hon. Simon Wolf, Hon. Leon Sanders, Mr. S. Berkowitz, Mr. Louis Morris and Rev. Dr. A. Simon.

This concluded the hearing. Questions were then put by the committee, and it was very evident that not only extreme interest had been aroused, but that the bill would be reported favorably. Mr. Harrison readily consenting to modify the wording somewhat. The members of the deputation were then escorted to the White House, where the President cordially received them. He expressed his sympathy with the movement to ameliorate the condition of the Jews in Russia and assured them that the subject would receive every consideration.

### Free Sons of Israel.

This Sunday evening, at the Free Son Club house, No. 21 West 124th street, Dr. A. S. Isaacs will lecture on "The Story of the Synagogue." The lecture will be illustrated by 125 lantern slides.

### M'phitzeh Zion Circle.

Mr. Louis Lipsky will address the M'phitzeh Zion Circle, 234 East Broadway, Saturday night, June 18, 1910. Subject: "The Zionist Convention and Its Importance." All are welcome.

### Young Judaea Council of Harlem.

On Sunday, June 19, the Young Judaea Council of Harlem will hold a Dr. Theodore Herzl anniversary meeting at the Uptown Talmud Torah, 111th street and Lexington avenue. An entertaining programme will be presented.

### Young Men's Hebrew Association.

Over 100 young men gathered in the parlors on Tuesday evening to witness the presentation of prizes to the various members of the social and literary societies who had competed in public debates and elocution contests in the course of the season.

Representatives from eight societies received their rewards and responded briefly when called upon for a few remarks. Mr. Julius Levy, a former president, and Messrs. F. W. Greenfield and Theodore B. Richter, directors of the association, also made short addresses ap-

propriate to the occasion. Mr. Levi Hershfield presented the prizes.

The Y. M. H. A. Vacation Camp, which will, this year, jointly, with the Educational Alliance, occupy the latter's grounds at Surprise Lake, near Cold Spring, on the Hudson, will open formally on July 3.

The Y. M. H. A. Camp will be for seniors and members of the association, and the Educational Alliance will be taken on equal terms. Similar courtesies have been extended to the Y. M. H. A.'s of Brooklyn and the Bronx.

The camp is ideally located, with mountains on all sides and a fine lake 700 feet above the sea level. Competent officials will be in charge and the camp committee will soon meet to formulate plans and rules for the government of the camp looking to the comfort and pleasure of the young men who will attend.

### The New York Board of Jewish Ministers.

A special meeting of the New York Board of Jewish Ministers was held on Thursday, June 9, at the Freundschaft Club. More than twenty members gathered to meet Mr. Claude G. Montefiore. The president, Dr. M. H. Harris, presided. No formal speeches were made, but a heart-to-heart talk on various subjects touching the welfare and conditions of Jews and Judaism here and abroad was held and opinions exchanged. Mr. Montefiore was unanimously elected a corresponding member of the board, an honor which the former accepted with dignity and pleasure. A collation was served and those present voted the gathering a pleasant reunion.

In the course of his speech at the Guildhall, in making the presentation of an address and casket to ex-President Roosevelt, Sir Joseph Dimsdale, in recalling Mr. Roosevelt's many achievements, referred to "his action—so entirely in unison with our own in regard to fair and humane treatment—and due recognition of equal rights of citizenship for that great people—whose representatives here are among the most patriotic, law-loving and law-abiding of His Majesty's subjects—I mean the Jewish community." At the Mansion House luncheon the Chief Rabbi was introduced to the ex-President and thanked him for his services on behalf of the Russian Jews. Mr. Roosevelt expressed his gratification that he had been enabled to do what he had.

A Hebrew Ladies' Society has been organized in Willimantic, Conn.

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Rain! Rain!! Rain!!! All in vain!  
If you lack snap and want ginger,  
use the old established countersign  
**ZU ZU**  
to the grocerman  
No one ever heard of a **ZU ZU** that wasn't good  
No! Never!! **5¢**

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**SOCIAL.**

Miss Rose Rachofsky, who has been visiting her brother, Mr. Aaron Rachofsky, of 139 West 117th street, left Tuesday evening for her home in Denver, and will stop in Toronto, Chicago, Council Bluffs and Omaha on the way.

Mr. and Mrs. David Rosenfeld, of 56 West 112th street, sailed for Europe on the 7th inst. They will visit Italy, Switzerland and Austria-Hungaria. Prior to their departure Mr. and Mrs. Rosenfeld entertained a number of their friends at dinner.

On June 14 Mr. Maurice Bloch and his daughter Lillian left on the New Amsterdam for a two months' tour through Europe. Mrs. Bloch and the other members of the family will spend the summer at their cottage on Meredith avenue, Arverne, L. I., where Mr. and Miss Bloch will join them upon their return.

Mrs. M. H. Coffee, who represented the Daughters of Israel Relief Society of Oakland, Cal., at the St. Louis Conference of Charities, is visiting her son, Rabbi Coffee, of Pittsburg. On the second afternoon of Shebuoth, Mrs. Coffee was the guest of honor at a party to the twenty-four pupils of the confirmation class in the Tree of Life Synagogue.

**BAR MITZVAH.**

**HERSKOVITZ.**—Mr. and Mrs. Albert Herskovitz, 12 West 121st street, wish to announce the Bar Mitzvah of their son Jerome, Saturday morning, June 18, at the Congregation Ohab Zedek, 18 West 116th street. No cards.

**KLEINMAN.**—Mr. and Mrs. H. D. Kleinman announce the Bar Mitzvah of their son Dore, Saturday, June 18, 1910, Congregation Darch Emunah, Arverne, L. I.

**LINDENBAUM.**—Mr. and Mrs. I. Lindenbaum announce the Bar Mitzvah of their son Seymour on Saturday, June 18, at 10 a. m., at the synagogue, 223 East 51st street.

**SCHEUER.**—Mr. Nathan Scheuer, 201 West 141st street, announces the Bar Mitzvah of his son Seymour, Saturday, June 18, Hebrew Tabernacle, 218 and 220 West 130th street.

**WEIL.**—Mr. and Mrs. Jacob Weil, of 777 Eighth avenue, announce the Bar Mitzvah of their son Leon at Temple Rodeph Shalom, 63d street and Lexington avenue, June 18, 1910. At home Sunday, June 19. No cards.

**WETZBURGER.**—Mr. and Mrs. S. Wetzburger, 169 East 111th street, announce the Bar Mitzvah of their son Milton at Temple Anshe Chesed, Seventh avenue, corner 111th street, Saturday, June 18. Reception Saturday, June 19, after half-past seven p. m.

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When you select your bridal outfit in silks and dress goods.  
**WE ARE THE TALK OF HARLEM.**  
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Oxy Cream will make your face and skin tender and white as snow. Will eradicate wrinkles, freckles and blackheads and make your face clear, fresh and beautiful. The best remedy for chapped hands and itching skin. Ask only for Oxy Cream, made by the Bell Chemical Co. and take no other. No other cream is as good as Oxy Cream. 25 CENTS in all drug stores.  
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**ENGAGEMENTS.**

**ABRAMSON-MORRIS.**—Mr. A. Morris, of 1837 Seventh avenue, announces the engagement of his daughter Ruth to Dr. H. L. Abramson, son of Dr. and Mrs. Abramson, of Brooklyn. Reception Sunday, June 26, from 3 to 6, at the Waldorf-Astoria.

**COHN-LEVY.**—Mr. and Mrs. Henry Levy, 154 Fifth avenue, Brooklyn, announce the engagement of their daughter Pauline to Mr. Morris Cohn. Reception Sunday, June 19, at the Assembly, 153 Pierrepont street, 3 to 6 p. m. No cards.

**EPSTEIN-LEWIS.**—Mr. and Mrs. S. Lewis, of Troy, N. Y., announce the betrothal of their daughter Freda to Mr. Haskel Epstein, of Newburgh, N. Y. No cards.

**FRANKEL-COHEN.**—Mr. and Mrs. Jacob Cohen, of 200 West 111th street, announce the betrothal of their daughter Tessie Florence to Mr. Henry Frankel. Notice of reception later.

**FREEDLANDER-LEVIN.**—Miss Friedlander betrothed. At home, 3 East 114th street, city, Sunday evening, June 19, 1910, from 7 to 10 p. m.

**GREENHUT-KRAUS.**—Mrs. Anna Kraus announces the engagement of her daughter Jennie to Mr. Ben Greenhut. Receiving Sunday, June 19, from 2 to 6 p. m., 2099 Eighth avenue.

**JOSEPH-SCHWARTZ.**—Mr. and Mrs. L. Schwartz, of 2322 Seventh avenue, announce the betrothal of their daughter Hattie to Mr. Albert Joseph. Reception

at Duryea's, Broadway and 72d street, Sunday, June 26, 1910, 3 to 6 p. m. No cards.

**KAMINSKY-MINKOWSKY.**—Rev. and Mrs. Minkowsky, of 203 Bay 23d street, Bath Beach, announce the betrothal of their daughter Ann to Mr. Alexander H. Kaminsky. At home Sunday, June 26, 1910, 3 to 6.

**KATZ-TILLIS.**—Mr. and Mrs. Samuel Tillis, of 1871 Seventh avenue, announce the engagement of their daughter Lilyan V. to Mr. Benjamin Katz, of Hartford, Conn. Reception Sunday, June 19, from 3 to 6 p. m. No cards.

**KOHN-HEILBRUNN.**—Mr. Herman Heilbrunn, of 235 Lefferts avenue, Flatbush, announces the engagement of his daughter Bertha to Mr. Alexander E. Kohn. At home Sunday, June 19, from 3 to 6 p. m. No cards.

**MACHLIN-SHAINE.**—Mrs. B. M. Shaine, 980 Prospect avenue, Bronx, announces the betrothal of her daughter Annette to Mr. Maurice B. Machlin. Reception Sunday, June 19, 3 to 6. No cards.

**POHIS-KAISER.**—Mr. and Mrs. Charles Kaiser announce the engagement of their daughter Anna to Mr. Herman D. Pohis. At home 2 to 6, Sunday, June 26, No. 73 East 116th street.

**QUINTO-ROSENBERG.**—Mr. and Mrs. Samuel Rosenberg, of 119 West 118th street, announce the engagement of their daughter Lillian to Mr. Phil Philip Quinto. At home, Sunday, June 19, from 3 to 6. No cards.

**SARON-KRISCHOK.**—Mr. and Mrs. Simon Krischok, of 1025 Lexington avenue, announce the engagement of their daughter May to Abram R. Saron on Sunday, June 26, 1910. At home 7 p. m. No cards.

**SCHAEFER-ROSENTHAL.**—Mr. and Mrs. Charles Rosenthal announce the betrothal of their daughter Marye to Mr. Howard H. Schaefer, of Chicago. Reception Sunday, June 19, 1910, at their residence, 643 East 29th street, Flatbush, after 3 p. m. No cards.

**SHERMAN-BREISACHER.**—Mr. and Mrs. M. Breisacher announce engagement of their daughter Corah to Mr. George A. Sherman. At home June 19, after 8, 666 Jefferson place, Bronx.

**SINGER-ROSENZWEIG.**—Mr. and Mrs. David Rosenzweig announce the engagement of their daughter Alberta B. to Nathan Singer. Reception at Vienna Hall, June 19, 1910, from 2 to 5 p. m. No cards.

**TEITEL-GOODFRIEND.**—Mr. and Mrs. Samuel Teitel announce the betrothal of their daughter Mildred to Dr. Nathan Goodfriend, Sunday, June 26, 1910. At home, 106 East 82d street, after 7 p. m. No cards.

**WIENER-GOLDBACH.**—Mr. and Mrs. S. Goldbach announce the engagement of their daughter Emma V. to Mr. Leon J. Wiener, of Borough Park. At home Sunday, June 19, 1910, from 3 to 6, St. Regis, 830 East 163d street, Bronx.

**MARRIAGES.**

**KUGEL-SATZ.**—The marriage of Miss Lillian Satz, daughter of Mr. and Mrs. Abraham Satz, to Mr. Benjamin Kugel, was solemnized on Wednesday, June 8, at Victoria Hall. Miss Etta M. Satz was maid of honor and Mr. Jacob Kugel best man. The bridesmaids were Miss Belle C. Norman, Lillian Bitterman, Kate Reibstein and Flo Levy. The ushers were Messrs. Bert M. Satz, Jacob Kohn, Lew A. Satz and M. Well.

**IN THE SYNAGOGUES.**

**ANSCHER CHESED.**—Rev. Gustav N. Hausman preaches Sabbath morning on "Contentment and Discontentment."

**SINAI TEMPLE MT. VERNON.**—This evening, Rev. I. S. Moses will preach.

**AHAWATH CHESED SHAAR HASHOMAYIM.**—Rev. I. S. Moses preaches Sabbath morning on "A Friend Indeed."

**EMANUEL BROTHERHOOD.**—Dr. A. S. Isaacs will give the sermon this (Friday) evening at the Hebrew Technical Institute for Girls, Second avenue and Fifteenth street.

**B'NAI JESHURUN.**—Rev. B. A. Tintner preaches Sabbath morning on "Travels of a Jew."

**ITEMS OF INTEREST IN THE JEWISH WORLD.**

The W. Colfax Col. Jewish Home has been incorporated.

Great progress has been made with the new building of the Hebrew Gymnasium at Jaffa.

The Congregation of Shaarey Tefillah, of New Orleans, is preparing to erect a new synagogue.

Rev. H. G. Blott has been elected rabbi of the Congregation Kehillath Israel of Reading, Pa.

Plans have been filed for making over the synagogue Anshe Mesaritz, 415 East Sixth street, this city.

The Standard Hebrew Society of Brooklyn has been incorporated for social and benefit purposes.

The cornerstone of the Browarsky Annex to the Home for Aged, Pittsburg, Pa., was laid on the 5th inst.

The Russian authorities have refused permission for Oscar Hammerstein, the well-known impresario to visit Russia.

The French Academy of Fine Arts has awarded the Monblines Prize of 3,000 francs to M. Andre Gedalge, composer of music.

The annual convention of the Jewish Chautauqua Society will be held at Temple Beth El, Detroit, Mich., from July 17 to 24.

The Associated Hebrew Charities of Rochester, N. Y., have decided to erect a new building on the site their present structure occupies.

The Cong. Beth Hamedrah Hagodal of the Bronx is proceeding with plans for the erection of a synagogue at 160th street and Forrest avenue.

Rabbi W. Wittstein is attempting to amalgamate all the Jewish organizations of Bridgeport, Conn., on the lines of the New York City Kehillah.

Emil Mayer, of St. Louis, has left for Europe and proposes to erect a memorial synagogue in his native town, Niederhochstadt, Rhiennalz, Bavaria.

A new congregation is in progress of organization in Trenton, N. J., and a commodious synagogue will be erected in the southern part of the city.

The Federation of San Francisco Jewish Charities was permanently organized on the 3d inst., with thirteen leading societies in the organization.

M. Henry Caro-Delvaile, the French painter, who exhibited at the Franco-British Exhibition, has been appointed Chevalier of the Legion of Honor.

In view of the anti-Semitic practices of the Three Arts Club in this city, a new society on the same lines, but admitting Hebrews, will soon be formed.

Owing to the occurrence of Shabuoth the Regents' examinations, originally scheduled for the 13th and 14th inst., were advanced to the 9th and 10th inst.

The Adath Jeshurun Synagogue of Syracuse, N. Y., will be enlarged this summer and additional quarters will be erected for school and institutional purposes.

The well-known Kieff millionaire, M. Halpern, is sending an expedition to Palestine to inquire into the possibility of developing sugar production in that country.

Mayor Reyburn and other prominent Philadelphians will participate in the dedication of the Hebrew Orphan Asylum, Germantown, on Sunday afternoon, the 19th inst.

MM. Goldsmid and Cremieux, both of them chiefs of squadron in the French Colonial Artillery, have been appointed chief engineers in the Corps of Engineers of Naval Artillery.

The Universal Club has been organized in Chicago. The Club is patterned after the City Athletic Club of New York city, and is intended to promote athletics and sociability among young Hebrews.

A dispatch from St. Petersburg under date of June 9 states that Borissov, a town of about 15,000 inhabitants, mostly Hebrews, was almost totally destroyed by fire. Three synagogues were consumed.

The banker, Josua Salom, candidate of the Sephardim Jews, has been elected member for Sarajewo, in the Bosnian Diet, defeating the candidate of the Ashkenazim by a large majority. One seat was allocated to the Jews.

Memorial services in observation of the first anniversary of the late Jacob Cordin were held in Cooper Union last week. A movement has been started to erect by popular subscription a monument to the dead writer in Seward Park.

Despite an understanding with Police Commissioner Baker, seventeen East Side Kosher butchers were arrested and fined by Magistrate Cornell for keeping their stores open last Sunday—erev Shabuoth. Mayor Gaynor has since announced that according to law a man who observes Saturday as his Sabbath has a perfect right to keep his place of business open on Sunday.

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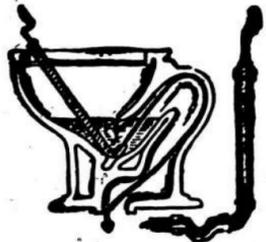
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Cantors' Association of America.

The newly elected officers were installed last evening at the Stuyvesant Casino, 149 Second Avenue. Mr. J. Schorr installed the president, Mr. D. Cahn, who had been elected by acclamation at the previous meeting. The president then in turn installed the following officers: First vice-president, Saul Graffman; second vice-president, Abraham Frachtenberg; treasurer, Ed. Kartschmaroff; recording secretary, Solomon Sokolsky; financial secretary, L. Lefkowitz. Directors, Solomon Baum, N. Cantor, S. Meisels, S. Friedman, A. Auerbach, I. Shorr, M. Seigel, A. Wolfenber and A. Minkowsky. Ex-President A. Minkowsky and ex-Vice-President Theo. Ginsburg were installed, respectively, as honorary president and vice-president.

A pleasant feature of the evening was the presentation of a handsome silver loving cup to the musical director of the society, Mr. Leon Kramer. Mr. David Cahn made the presentation speech, and the recipient fittingly responded. It was found impracticable to hold the proposed convention of the society this month, and the same has been postponed to a date which will be duly announced in these columns.

Through the efforts of Miss American, executive secretary of the Council of Jewish Women; Miss Pappenheim, of Frankfurt; Mme. Eugene Simon, Mme. Jules Siegfried, and the Grand Rabbi, Dr. Levy, of Paris, a conference was held on May 31, which resulted in the organization of a society of French Jewesses for the protection of young girls.

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SUPREME COURT, NEW YORK COUNTY.

Lena Hohl and John Hohl, her husband; Robert Sprotte, Lottie Hoerman, Gustave L. Kroll, Frank L. Froment, Eugene McK. Froment, L. Victor Froment, John Cullio, James Cullio and Frances Bingel, defendants, Summons. To the above named defendants: You are hereby summoned to answer the complaint in this action, and to serve a copy of your answer on plaintiff's attorney within twenty days after service of this summons, exclusive of the day of service, and in case of your failure to appear or answer judgment will be taken against you by default for the relief demanded in the complaint. Dated New York, May 11, 1910. ARCHIBALD C. WEEKS, Attorney for Plaintiff, Office and Postoffice Address, No. 30 Broad Street, Borough of Manhattan, New York, N. Y. To Frances Bingel, defendant above named: The foregoing summons is served upon you by publication pursuant to an order of Hon. Mitchell L. Erlanger, Justice of the Supreme Court of the State of New York, dated the 9th day of June, 1910, and filed with the complaint which was filed May 11, 1910, in the office of the Clerk of the County of New York at the County Court House in said county. Dated June 9, 1910. ARCHIBALD C. WEEKS, Attorney for Plaintiff, Office and Postoffice Address, No. 30 Broad Street, Borough of Manhattan, New York, N. Y.

THE OFFICE OF THE RABBI.

Continued from page 3.

I have some dread of all adventures. Nor do I think myself competent to give an opinion about them. However, whatever, your attitude may be, be Jews and remain Jews, and do not allow the sentiment of pity and mercy to become worn out. Pity and mercy may not be statesmanlike, but they are a divine meekness and always proved Israel's strength. Mercifulness and loving-kindness are, according to our sages, among the criteria distinguishing the people of Israel. You also know the regular Jewish expression,

"Israel are a compassionate people, the descendants of a compassionate people."

You have also heard of the Jewish heart. Do not fail to cultivate these sentiments and to keep them alive among your congregants. Do not be so overwrought by the sense of organization as to put these great Jewish virtues into the background. You can fully hope for God's mercy even if you commit a sin in this direction, and do not allow your congregants to lose heart—the Jewish heart. This Jewish peculiarity will certainly do no harm to us.

And now, my friends, with these words, I will take leave of you, at least for a time. My travels will lead me over two continents, where I shall probably have occasion to visit many an institution of Jewish learning and many a training school for Jewish rabbis and Jewish teachers. But I shall feel proud and easy in my mind when you will give me reason to think that, with whatever obstacles you may meet, whatever difficulties you will have to overcome, whatever sacrifices you will be compelled to make, you will never allow yourself to be led astray even by heaven or by earth from carrying out this programme of the great unknown, "Jews we are and Jews we shall remain." And thus, "Let the beauty of the Lord our God be upon us; and establish Thou the work of our hands upon us; yea, the work of our hands establish Thou it."

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# NEWS FROM ENGLAND.

(Exclusive Correspondence to the HEBREW STANDARD.)

**East End Jewish Memorial to King Edward Seizes Popular Imagination—Will It be a Hospital?—The Flinders Petrie Lectures on "Egypt and Israel"—The Great Egyptologist Gives His Views on Debated Questions—More About Mesopotamia—Another Tribute to the Jews—Echoes of Cologne.**

London, June 3, 1910. Everything points to the proposed East End Jewish Memorial to the late King being an astonishing success. To those who have raised the objection that it is neither necessary nor expedient to have a specifically Jewish memorial, but that Jews might well join the national movement for perpetuating the memory of the late Sovereign which will in all probability be set on foot at an early date, it is pointed out there is no desire whatever to dissociate Jews from the larger schemes that are to follow. The present idea is simply the outcome of a strong desire that Jews should take some steps to place on record their appreciation of the fact that in King Edward's lifetime they had reached full emancipation in the British Empire, and that in his reign it had become possible for Jews to take the fullest share in the government of the country. In a sense, the scheme is to be an East End one, for the locality of the memorial, whatever form it is destined to take, will be in the East End, but there is no doubt all sections of the community will combine to make the proposal worthy of the monarch whose memory it is destined to honor.

Preserving its East End character the fund has been made a 12-cent one, but there is sufficient sympathy with the movement already to prove that ample funds will be forthcoming later from the wealthier members of the community. Already contributions have been received from Lady Battersea, Sir Israel Hart, Sir Philip Magnus, M. P., C. S. Henry, M. P., M. A. Spielmann, Leonard Franklin, Felix Davis, N. L. Cohen, L. C. C., and Henry Lucas, Felix Davis and Charles Sebag-Montefiore are the treasurers, and M. J. Landa, hon. secretary. A large and representative committee is in course of formation, and this will, in all probability, include all the ministers of synagogues. The Jewish Press has thrown itself into the scheme with absolute unanimity, and the complete co-operation which is thus assured among all members of the community will be productive of useful results.

The form which the memorial will take has not yet been considered. Lord Rothschild having suggested that in due course King George be approached in order that his wishes be respected in the matter. There is no idea of a statue, for the Chief Rabbi has pointed out that this would not be in conformity with Jewish law. By some it has been urged that having regard to the late King's sympathy with illness, a Jewish hospital might be the most suitable form for a memorial. Especially prominent in proposing this is the veteran Jewish Chronicle. There is, however, great objection among the leading Jews to the erection of a specifically Jewish institution of this kind. It may probably be found that in its final form the memorial will be of a nature which will prove advantageous to all sections of the general community irrespective of creed.

To the poor Jews of East London King Edward stood for all that meant complete civil and religious liberty. Thus his death occasioned the most remarkable and heartfelt grief to them. Dr. Adler rightly pointed out the signs of deep sorrow in almost every house in the East End, and the striking divine services on the day of his late Majesty's funeral. The success of the inaugural meeting proved how popular the movement is, and its progress will be watched with much general interest. It will be supported by British-born, naturalized and alien Jews who appreciate the liberty they enjoy here. Just as most of the large towns will desire to have their own special memorial to the departed Peacemaker, so will the Jewish dwellers of the East End have their own visible expression of the devotion and loyalty to the throne of the land of their adoption.

Great interest is being displayed in Jewish literary circles in the lectures which Professor Flinders Petrie is delivering at University College on "Egypt and Israel," wherein he is showing the connection of the Jewish people with the land of Egypt from the time of Abraham onward. Professor Petrie has spent a lifetime exhuming the history of ancient Egypt. His work has cleared up many obscure points. He has been able to show the position of the Semitic invaders at the time of the shepherd kings and to make clear the relation of Abraham with his times. The old argument that it was an unnatural thing for Abraham to have journeyed from Mesopotamia up to Haran and on to Syria, has been proved to be without value as the Professor can show that that is exactly what the Semites, and other people as well, had been doing for hundreds of years. He sees no reason for questioning the Exodus stories, although he thinks he has established the fact that the census figures mentioned in connection with them were misunderstood by later compilers. He considers that the figures become quite intelligible if they are regarded as a census of the number of tents. Professor Petrie thinks it indubitable

that the Israelites in their journeying received much accretion from the Moabite tribes. He considers that all the primitive tribes were monotheistic. His researches at Sinai, where a Semitic temple was found, cast a striking light on the origin of much of the Mosaic ritual. The migration into Egypt Professor Petrie regards as quite reasonably historic, as research shows that such great migration of peoples did happen and were caused by droughts. Many eminent Jews have subscribed to the funds for supporting Professor Flinders Petrie's work—notably Marcus Adler and Robert Mond.

Mention of Mesopotamia above reminds me that an immense amount of additional information is being collected with regard to the proposals for the irrigation of the great delta, and it is possible to form some estimate of the present prospects of this being carried out in its entirety. The main lines of survey and levels are now practically complete, and further operations will consist in the actual setting out of works. Regarding the labor supply it is of course entirely Arab. The Arabs of Mesopotamia are divided into many tribes, nominally subject to the Turkish government, but jealously maintaining the independence of their tribal governments. The Mesopotamian Arab is brave, but at the same time treacherous, not averse from necessary toil, but can hardly be described as industrious. When he takes to trade he makes a shrewd merchant.

A wise beginning in the irrigation scheme has been made by the appointment of Sir William Willcocks, who understands both the Arab and engineering, and who is known to the people of the desert as Ab-aul-Moi, which means "Father of Water."

A tribute to the dietetic customs of the Jews was paid by a well-known doctor in a speech at Newcastle last week. Dealing with tuberculosis he mentioned the example of the Hebrews, a race, he declared, practically immune from consumption. The answer to the problem lay in the one word food. To the many reasons given by outsiders for the survival of the Jewish race through centuries of oppression he added another to the effect that it was because they were the best fed race on earth. Hebrew mothers were mothers indeed. Their children were brought up on fatty foods. A great object lesson was to be learned from the Jewish race in this respect, and the British people should copy them as regards food, and in stamping out the terrible plague of tuberculosis.

Correspondence from Cologne upon the meeting of the Inner-Actions Committee of the Zionist movement there states that the three members of the executive—President Wolffsohn (Cologne), Professor O. Warburg (Berlin), and Herr J. H. Kaan (The Hague)—were present, and Dr. M. Bodenheimer, a chairman of the Jewish National Fund, and M. Aronsohn, a distinguished agriculturist of Palestine, also took part in the proceedings.

The principal subject under consideration was the annual conference, which is to be held in Berlin on June 27 and 28. This conference will take the place this year of a Zionist Congress, and will be attended by about 60 members of the Greater Executive, comprising representatives of most of the federations in Europe and America. An important proposal which will be laid before the conference will be the appointment of an additional committee of six, who shall co-operate with the Central Executive in the work of administration and meet at least once every three months. It is provided that this new committee shall include the chairman of the Jewish Colonial Trust and the chairman of the Jewish National Fund, the two principal financial institutions of the Zionist Organization.

Professor Warburg reported upon the course of the negotiations for the establishment of an Agrarian Credit Bank in Palestine. M. Aronsohn, who has recently returned from an extended stay in America, reported upon the formation of a committee for the establishment of an agricultural experiment station at Haifa.

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A convalescent home for children has been opened in Hamburg. It is the gift of the late Frau Betti Ree, who bequeathed 340,000 marks for the purpose.

M. Isaac Jessua, a young Jew of Salonica, has been appointed chief of the First Division of the General Command of Gendarmerie at the Ministry of War in Constantinople.

The German Emperor has conferred the Red Eagle Order, second class, on Professor Dr. Senator, and on Professor Dr. Hermann Cohen (of Marburg).



Edited by J. P. Solomon 1882-1900.

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During the summer months subscribers living out of town can have the HEBREW STANDARD forwarded to them by giving notice to the Publication Office.

A FUTURE East Side etymologist may trace the words—magnetic, magnanimous, magnificent—back to the retiring rabbi of Temple Emanu-El.

THE SUMMER editor of The Reform Advocate, Rabbi Gerson B. Levi, in a leader, "Concerning the Sources of Judaism," has references to Seminary Hill and Catholic Israel. Yet he is a graduate of the Jewish Theological Seminary of America since its re-organization!

REV. JACOB S. RAISIN has an article on the ever-old, ever-new subject of "Judaism, the Scriptures and Masonry," in the American Israelite. It is a paper of some interest, although if it was printed in the belief that it contained new facts, the author and the editor are grievously mistaken.

THE GALICIAN JEWS, of whom there are some 900,000, are noted by the Imperial Austrian officials as employing the Polish language as Umgangssprache by a preponderating majority. This finding must be erroneous: the Galician Jews make use of Yiddish almost exclusively, and this is fundamentally not a Polish, but rather a German tongue.

THE INTERVIEWER of The Jewish World, of London, says that Rabbi Emil G. Hirsch, "true to his theories in his practice, has abandoned the style of Rabbi, although he is entitled to it by more than one diploma." We for our part fancy that what prompted Rabbi Hirsch from using his rabbinical title was the fact that it is beloved of many men in this country who have no right to use it.

THE REV. DR. H. PEREIRA MENDES' suggestion, that we ought to copy and thus preserve the inscriptions on the gravestones in the Jewish cemeteries in Jamaica and other West Indian Islands, is an excellent one. To these people, in their lifetime, religion meant sacrifice, and now that their "God's acres" are forsaken and rapidly falling into ruin, something must be done to "keep their graves and their remembrance green." Dr. Mendes' proposal appears in the columns of our London contemporary, The Jewish Chronicle. It should bear fruit here!

NEXT MONDAY marks the opening, for the present summer season, of the Sanitarium for Hebrew Children at Rockaway Park. We have often commented upon the very useful and valuable work accomplished by this noble philanthropic endeavor. It is an institution that well deserves the whole-souled and unqualified support of every member of our community. Be just and generous to the Sanitarium for Hebrew Children of the City of New York. It needs funds sorely to carry on its work: see to it that its wish is fulfilled.

THE AMERICAN Jewish Committee has issued its third annual report covering the proceedings at its meeting in this city last November. It deals mainly with conditions on Ellis Island, and other immigration matters, in which the American Jewish Committee was only one of a large number of Jewish organizations which dealt with the existing conditions. The subject of its advisory councils still seems to be troubling the committee. For the present, the formation of these where they do not exist is deferred, because it is not yet apparent that New York's example of a "great and glorious" Kehillah will be followed elsewhere. The pamphlet is neatly printed and gives a complete list of members, with their addresses, of the American Jewish Committee.

ALTHOUGH MILWAUKEE is dangerously near Chicago, and thus very liable to become inoculated with much of the virus yelegt Chicago Reform Judaism, and although Rabbi Samuel Hirschberg has come out openly and advocated the transfer of the Jewish Sabbath from Saturday to some other day of the week, all is not lost for Judaism in the most important city in Wisconsin. Rabbi Victor Caro is there, and he, too, has taken a bold stand about the Jewish Sabbath. He does not agree with his colleague, Rabbi Hirschberg, and insists that if the Sabbath be transferred from Saturday, the historic day, it will mean the total extinction of Judaism. We are glad to direct our readers' attention to these views of Rabbi Caro; there is nothing novel in them except as they breathe a spirit we meet in the "effusions" of our "rabbis" in the "wild and woolly" West.

The Professions.

TIME was when we were reproached for being merchants and peddlers. How is it now? We have lawyers and physicians to spare, and the colleges keep grinding them out every year. One would think from the eagerness to join the ranks of those professions that it was comparatively an easy thing to attain success in them. But it happens to be the contrary. Scores of lawyers are without employment, and so are the physicians. The supply has exceeded the demand. But what is more lamentable, they are without adequate practical knowledge, and grievous are the errors committed by them. Dr. Flexner, of the Carnegie Foundation, in a recent report, deplored the multiplicity of medical schools and the plethora of their graduates. The law colleges are likewise in excess. We need more technical schools. Our young men are fascinated with the phenomenal success of a few legal and medical practitioners, and turning their backs on mercantile and industrial pursuits clamor for the legal and medical professions. It is time that parents pondered seriously before permitting their sons and daughters to join in the craze, for it is nothing else.

Minister Dernburg.

BERNHARD DERNBURG, the Imperial German Secretary of State for the Colonies, has placed his resignation of his responsible post in the hands of his master, Emperor William II. The International press has surrounded the occurrence with an air of mystery. His term of office is looked upon in some quarters as "a strange experiment," and his well-known financial ability is made much of, but impliedly to his own detriment.

HERR DERNBURG is not a Jew, although he is the child of a Jewish father. But this fact alone is sufficient to make him impossible in the haunts of the German Junkertum. Now that he has resigned his portfolio, the reactionaries will, no doubt, claim that his departure from public life was due to their representations, to their "just" protests.

For us Jews, however, Herr Dernburg's resignation bears a wider signification. After all is said and done, the present German Emperor is a man of singularly broad-minded qualities. One must not forget that he harbors absolutistic notions; that in a sense he looks upon himself as divinely ordained to rule. Herr Dernburg's receiving a most important office in the Imperial cabinet was, undoubtedly, evidence that in Germany the days of Ahlwardt and Stoecker may have passed, never to return.

In the face of his precipitate withdrawal from office what shall we now say?

Goldwin Smith.

ANOTHER anti-Semite has gone the way of all flesh! This enemy of the Jew was a learned man, honored in two hemispheres and three countries, and not without a certain influence in practical politics at one time.

Goldwin Smith died in Toronto, Canada, on the 7th of this month; he had reached the patriarchal age of 87 years. In early life he lived in England, was Regius Professor of History at Oxford, and a Liberal in English politics. Later on he was the occupant of a professional chair at the then new Cornell University in this State, and for the last 35 years of his existence was a resident of Canada, writing books, pamphlets, essays and articles unceasingly and never neglecting an opportunity to anathematize the Jews.

Why, he, a man of undoubted intelligence and accomplishments, hated the Jews is a mystery. When he wrote against them, as he frequently did, he was simply the rabid anti-Semite, nothing more or less. No logic resided in his anti-Jewish politics. He probably viewed his opposition to us as but a facet of his political and social programme, which was ever to exist in a minority of one on all questions.

Professor Smith never secured more than a tolerated hearing for his anti-Semitic views in Anglo-Saxon lands. Those newspapers and periodicals which considered it practicable to make capital out of his name as that of one of their contributors, printed what he had to say about the Jews. His remarks were extremely ephemeral and were never seriously taken up except by the delvers in quaint and curious learning in our own camp. These enjoyed no doubt the occupation of tracking Professor Smith's numerous errors about the Jews to their lair. The rest of us knew he lived and hated us; further than that, we cared naught about him!

WHERE DID The Jewish Chronicle procure its photograph of Dr. Emil G. Hirsch, of Chicago, as an illustration for its interview with this militant reformer? The mouth and the mustache may be Dr. Hirsch's, the nose is most certainly not. The portrait is that of a gentleman who seems to look peaceably upon the world and its citizens. Dr. Hirsch never can maintain such blissful repose when he is in the presence of orthodox Zionists.

Searching for a Home.

ארון ברית ד' נסע לפניהם..... לחור להם מנוחה

"And the ark of the covenant of the Lord went before them to search out a resting place for them. . . . (Num. x: 34.)

IN THE history of mankind there have been periods when a restlessness seemed to come over the families of the earth, and nations, seized by a strange "Wanderlust," went forth to "search out a resting place for themselves." Out of the East they journeyed toward the West; and after a while, at the cost of many lives and much blood, they found their heart's desire. They found a "resting place"—a country, a home!

But there is no nation on record that has been searching for a resting-place, for a home, for thousands of years without being able to find one—except Israel. How eager was, and still is, this quest for a country, where the tribes of the weary breast, to use Byron's phrase, could at last find repose! The river of Time, whose waves we Jews are destined to ride without being permitted to go even ashore for the briefest rest, sweeps us on and on; and its waters that are a balm to other wounds, act as a deadly poison upon us. The longer and further we are carried away by this ceaseless stream from our cradle-place, the keener this earth's hunger, this yearning of ours for a home.

Many deny the very existence of this yearning; others insist that if such a longing ever lodged in the heart of the Jewish people, it has long ago found satisfaction. Israel, they say, has a home. But when these are confronted with a map and asked: "Where is this Home?"—they point to every conceivable spot on earth, except the two Poles. Is this Israel's home? Is Everywhere a Home? Forsooth, Everywhere is as good as Nowhere!

But why deny and decry this yearning? Is it not natural, is it not human, is it something to be ashamed of? Is not the homing-bird stirred to song and activity by the longing for a resting-place? What gives the wee-warblers of the air the strength that carries them beyond the seas, the skill that makes for the symmetric art of nest-building? And does the lion glory in his captivity, or does the soaring eagle rejoice in the snare? And do not the sons of men glory in their homes, their several fatherlands? Are not the noblest human instincts, those that seem to be the divine heritage of the Soul, centered in the search and maintenance of home and country? Why should Israel, alone of all nations, be ashamed of this generous instinct of "Searching for a Home?"

Israel should, least of all other nations, be ashamed of this instinct. For, apart from the natural motive of finding a resting-place for the body of the nation, the only motive that impelled other nations to wander forth into unknown territories Israel was actuated by another, a higher motive. The text tells us that the Ark of the Covenant pointed the way to them on their quest for a home. This means that they were seeking to find a resting-place, a home, not only for their bodies but chiefly for their souls. They desired to possess a country where, amidst peace and prosperity, they would be granted ample latitude for the development of their national religion, their national culture, their national spirit. They knew that Heaven and Earth are not so far removed from one another as to enable the one to get along without the other. The Heavens shed their glory over the Earth, but so does the Earth support the Heavens. The Soul of any nation requires a proper soil, on which and by which it may expand; the spirit, the genius, of a people needs conditions favorable to its growth.

Yes, Israel could regard only such country as its home, its final resting-place for body and soul, as would enable both to develop harmoniously, as would make it possible for the people to lead a full, unstinted and unstunted, national life—a life whole and wholesome from the racial and religious standpoint. Let this be our ideal test. If we are told that this or that patch on the map is our home, let us simply examine conditions there; let us find out whether it affords a resting-place for the "Ark of the Covenant." Does the Jewish religious life gain or lose in intensity in Germany, England, America? Are Hebrew books read increasingly or decreasingly in any of these countries? Does Hebrew speech make any progress there? Does Jewish racial pride grow stronger or weaker?

The answer must be an emphatic: NO! if so, our country, our home, our final resting-place, must lie elsewhere.

This Elsewhere is neither Everywhere nor Nowhere. This Elsewhere is Somewhere. This Somewhere is—Palestine. RABBI JOEL BLAU.

THE EDITOR of The American Israelite seems to be worried about what is to become of Dr. J. Leon Magnes. He hopes that Rabbi Magnes will not quit the Jewish ministry and offers to advise him how best to utilize his sterling qualities of youthful fire and enthusiasm. He need not worry about Dr. Magnes! Dr. Magnes is in the hands of his friends and will no doubt soon have abundant opportunity to preach and practice his own ideas on Judaism.

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9 CENTS A QUART WORTH IT!

A Full Quart of the highest grade of milk, produced under sanitary conditions, bottled in sanitary plants and handled by the most perfectly organized and largest milk service in the world.

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"Leaders of Quality"

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GASTON AVE. ARVERNE, L. I.

Ideal Location—A Few Steps from Board Walk—Completely Renovated—Electric Lights. Large Airy Rooms, Hot and Cold Running Water Has Been Installed in Each Room. KOSHER CUISINE, TABLE BOARD. OPEN FOR BOOKING EVERY WEEK DAY, SATURDAYS EXCEPTED. Reference—Rabbi M. S. Margolles, of Cong. Kehillath Jeshurun, 85th St. and Lexington Ave. C. WOLFSON, PROP.

### Reform the Confirmations.

ANYBODY passing the various temples in this city, on Monday last, could readily see that "something" out of the ordinary was "doing." The children arriving, some in taxicabs and others in automobiles, gave evidence that the annual show was going on, i. e., the confirmation exercises were taking place.

Anyone reading the advertisements of confirmations in a Sunday paper could be informed that confirmation time was around; they were informed that receptions by the confirmants would take place at the addresses given; and further, it gave notice to those concerned—though not in so many words—that if they called a present was expected.

It is the clothes for confirmation and the present expected by the confirmants which play a more important part than any religious exercises which are gone through, in mere rote fashion.

For weeks in advance of the day children are pestering their parents as to the garments they are to wear, and then comes the desire of one parent to outdo the other in the matter of the dressing of particularly the female contingent of the confirmants. There is scarcely an intimation of the religious meaning of the day coming, and few indeed, if questioned, understand its religious significance, if it has any. They know they are going to be confirmed and they expect a present.

The advertisement of these events are, it seems, mainly for the presents. Everyone knows that if a caller comes to congratulate and doesn't bring a present there is grievous disappointment upon the part of the confirmant and often upon the part of the parents.

It would be well to abolish the taxicab parade, the advertisement notices, and have less circus and more earnestness to mark the confirmation event.

And one thing more. It would be in keeping with a reform of today to abolish the tax which goes to make up a purse for the minister. In many instances this contribution is far from being voluntary.

**NEW AMSTERDAM** THEA. W. 42d St. Mats. Wed. & Sat.  
FREDERIC THOMPSON'S  
**GIRLIES**  
None of them twenty None of them married  
Also Jos. Cawthorn and Maud Raymond

**NEW YORK** B'way & 45th St. Evs. 8.15 Mats. Wed. & Sat. 2.15.  
SUMMER PRICES—BEST SEATS \$1.  
**THE MERRY WHIRL**  
with JAS. C. MORTON & F. F. MOORE

**JARDIN de PARIS** ATOP N. Y. THEA NEXT MON. 8.15  
ZIEGFELD'S SONG REVUE  
**FOLLIES OF 1910**

HARRIS, HEYMAN.—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 Heyman Harris, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, at the office of Henry Meyer, their attorney, No. 302 Broadway, in the Borough of Manhattan, City of New York, on or before the 15th day of December next.  
Dated New York, the 7th day of June, 1910.  
JOSEPH M. HARRIS, MORTIMER I. HARRIS, Executors; FANNIE HARRIS, MARTHA HOFFMAN, EMMA SAMPSON, Executrices.  
HENRY MEYER, Attorney for Executors and Executrices, 302 Broadway, Borough of Manhattan, New York City.

**SAM. ROTHSCHILD**  
Formerly of Mt. Sinai Hospital  
UNDERTAKER AND EMBALMER  
34 EAST 116TH ST. Tel. 181 Eastern

### An Unimportant News Item.

BY OSCAR LEONARD.

IT MUST have looked unimportant to the editor of the daily newspaper, this little item. He told the reporter to give it just half a dozen lines. That is all the reporter, or "re-write man," used in telling it. But he told a story. No glaring headlines to the story. No pictures. Not even names. It was all so unimportant. The "human interest side" made its appeal, and the six lines went into the paper. Many of the thousands of readers probably did not even see the item. Some saw it and probably paid very little attention. What was there to it? A Jewish baby taken from its mother and exiled from Moscow. There is really no use in occupying much space about a little story of this sort. The mother had come to be a nurse in Moscow. She had brought her five-year-old son with her. For her permission had been obtained to live in Moscow. Her services were needed, so they brought her from the Pale of Settlement. She thought her child had a right to stay with her. But the authorities thought indifferently. Jews are dangerous. They must not stay in an important Russian city like Moscow. So the five-year-old child must, too, leave. He must go back to the Pale of Settlement. The law must take its course. It must be obeyed to the letter.

Why should such a story occupy more than six lines in an up-to-date American newspaper? Why should Americans be made to read about such happenings? Why should a daily paper give more of its valuable space to such a story? Why distress the American readers? Why detract from the enjoyment they have in reading baseball news? Space? There are plenty of things to fill space. Are there not enough millionaires who marry and divorce? Are there not enough actresses whose private lives must be laid bare for American readers? Why should the space in newspapers be given over to the story of a little "Jew boy" who had been taken from his mother way over in Russia, just because he happens to be a Jew!

Who suggested the unity of the human race? Oh, yes, that is good enough subject for a sermon on Sundays. Makes fine phrase in the church from the pulpit on the Sabbath. But a newspaper is issued every day. It is a workaday affair. Why editorialize about such things? Brotherhood of man? But where does the five-year-old "Jew kid" come in? Why should people bother about him? Who told him to be born a Jew? What right has any one to be a Jew in a Christian world? Christ himself? Oh, that is a different story entirely. It has been so long since He lived that His so-called followers have forgotten He was a Jew. They have even forgotten what He taught. They call themselves Christians and believe He could come and dwell with them again. Aye, what if He came disguised as a little Jewish boy, came to Russia where they know very little about

128 W. 125th ST. **KELLY** CLOAKS & SUITS  
HAVING PURCHASED FROM ONE LEADING MANUFACTURER OF WOMEN'S LINEN SUITS  
Linen Suits—Natural White, Helle, Blue and several other Pastel Shades, that sold at \$15—Sale Price ..... \$6  
Braided French Linen Suits, that sold at \$16—Sale Price ..... \$7  
Figures above named are correct, for these suits are selling at less than half the price of one week ago.  
Serge Tailored Suits, Made Specially for This Sale—Finely Tailored ..... \$15  
Brilliantine Suits—Plain or Fancy Stripe ..... \$15, \$19, \$23, \$26  
VERY SPECIAL SALE OF WOMEN'S DRESSES  
Elegantly Braided Bedford Cord Dresses, Lace Yokes and Half Sleeves, to match color—Value \$12 ..... \$5  
Linen Embroidered Dresses—Every Size and Color ..... \$6  
Lingerie All-Over Dresses, with Lace Insertings ..... \$8  
French Linen Hand Embroidered Dresses, Beautiful Shades, All

Him and His teachings? He could not live in Moscow nor in St. Petersburg. Jews are dangerous. Out with you, little Jew! You are not wanted here!

Oh, but that is Russia, just Russia, where they are not civilized. It would never happen in America. In America the newspapers would only tell about it in six lines without a word of comment. It would all be written in that impersonal American newspaper fashion. Heart and soul and brain would be missing. There is nothing funny about it, so why should the best writer in the office lose his time with it? Tell the "cub" to rewrite it. It is only a Jew story. Not much to it. The mother poor. Else why should she be a nurse? A poor mother, a little boy, both Jews, both poor. Six lines is enough. We are not living in a Jewish world, so why should there be Jews? Get off the earth! The sooner the better.

### CALENDAR.

1910.  
\*Rosh Chodesh Tammuz, Friday, July 8.  
Fast of Tammuz, Sunday, July 24.  
Rosh Chodesh Ab, Saturday, Aug. 6.  
Fast of Ab, Sunday, Aug. 14.  
\*Rosh Chodesh Ellul, Monday, Sept. 5.  
Rosh Hashanah, Tuesday, Oct. 4.  
Yom Kippur, Thursday, Oct. 13.  
First day Succoth, Tuesday, Oct. 18.  
Shemini Atzereth, Tuesday, Oct. 25.  
Simchath Torah, Wednesday, Oct. 26.  
\*Rosh Chodesh Cheshvan, Thursday, Nov. 3.  
Rosh Chodesh Kislev, Friday, Dec. 2.  
First day Chanukah, Monday, Dec. 26.  
\*Also observed the day previous as Rosh Chodesh.

### Wanted.

WANTED—By Congregation Abath Achim of Brooklyn, New York, a musical Cantor and Preacher. Apply to the Secretary, 235 Bainbridge Street, Brooklyn, N. Y.

BOARD WANTED IN THE ROCKAWAYS for the season by family with children. Must be near ocean and with private family only. Address H. P., Box 924, Hebrew Standard, N. Y.

WANTED.—Assistant secretary and bookkeeper for a communal institution. Apply (in writing only) to H. Barnard, 231 Pearl street, N. Y.

WANTED POSITION by young rabbi, seminary graduate, who can preach in first-class English and first-class German. Has had a few years' experience. Highest references. Address "Rabbi," Box 41, Hebrew Standard Office.

BOARDERS WANTED.  
120th Street, 145 West.—Elegantly furnished rooms single or en suite, extra wash rooms, in private home, with a refined Jewish family. Table excellent. Dietary laws strictly observed.

WANTED—POSITION as Rabbi in a conservative congregation in this city or nearby. Lectures in English and German. Experienced, with best references. A first-class Sabbath school teacher. Proposition for the coming Holy days will also be considered. Address MINISTER, Box 64, HEBREW STANDARD.

BOARD IN ARVERNE.—A refined private family have two spare rooms to rent with board—own their own home in beautiful restricted street, one door from the ocean. Dietary laws rigidly observed. Reasonable rates for congenial party. Address R., BOX 109, HEBREW STANDARD.



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requires the services of an efficient superintendent and matron. Address with references, etc., LEON LAUER, President, 2024 Eutaw Place, Baltimore, Md.

### For Sale

110 yards of dark green carpet purchased from Sheppard Knapp & Co. at \$1.75 per yard and will now be sacrificed at 75c per yard. Warranted as good as new. An excellent bargain for hotel keeper. Address "Carpet," care Hebrew Standard.

Young lady bookkeeper, with two years' experience, and a knowledge of stenography and typewriting, desires a position with a privilege of the Sabbath. References. Miss B. M., Hebrew Standard.

TO PARENTS—A COMPETENT teacher will assist school children with their lessons afternoons. Will also teach mornings, delicate children or those mentally defective, using an interesting and simple method. Address A. B., care of Hebrew Standard, 87 Nassau street.

### The Wittmere Cottage

STORM AVENUE, ARVERNE, L. I.  
Will accept one or two more select Jewish families for the season who will appreciate the maintenance of a strictly Kosher table amid refined surroundings.

### "The Princess"

309 Sunset Ave., N. Asbury Park, N. J.  
Finest Location; near Beach. German-American Table. All Home Comforts. Reasonable Rates.  
MRS. R. A. WURM.

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All modern improvements. One mile from Hunter village. Jewish dietary laws strictly observed. Guests met at Kaaterskill Junction. For terms apply to S. EPSTEIN, Prop.

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The Mansion House is in the centre of the village, accessible to every city convenience.

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Special rates to Parties of Young People. Variety of entertainments. Orchestra. Boating, fishing, tennis and golf. Just the place for an enjoyable Summer vacation. In the heart of the Catskills. Elevation 2,300 feet. Table in charge of expert chef. Reached via West Shore and Ulster & Delaware Railroad. For rates and booklet address  
S. FRIDBERG, Haines Falls, N. Y.



## The Campbell House

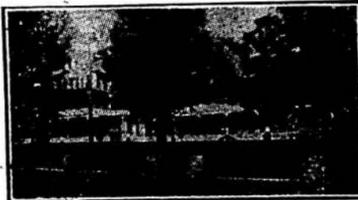
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Now Under Jewish management. Hungarian cuisine. Everything first class as in previous years. Latest improvements in house. For particulars apply to S. DEUTSCH.

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Improved for the season of 1910. Enlarged by twenty-two additional rooms, en suite, with bath. Cafe, billiards, croquet, tennis. New artesian well, giving the purest spring water in the Catskills. First-class Hungarian cuisine. Strictly kosher. For rates apply to  
L. BIEBER, Proprietor.

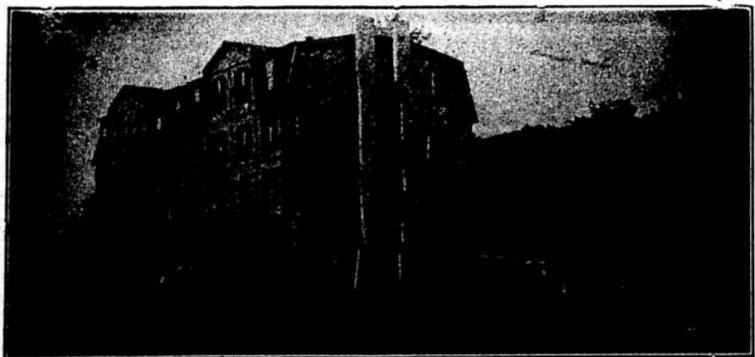


## "The Fairmont" Tannersville, N. Y.



The leading Jewish Hotel in America (strictly kosher). Open from June to October. Special arrangements for Season guests. Early application will insure desirable accommodations. Booklets sent on request. Booking office, 501 West 121st Street, New York City. Phone, 4887 Morningside.

## The BLYTHEWOOD



BLYTHEWOOD PARK, CATSKILL MOUNTAINS.

STATION AT TANNERSVILLE, GREENE COUNTY, N. Y. OPENS FOR THE TWENTY-FOURTH SEASON ON JUNE 15, 1910.

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.

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A new and thoroughly modern hotel in the most select location. Five minutes' walk from station and village. Lawn tennis, croquet, boating, bathing, etc. Music afternoon and evening. EXCELLENT CUISINE AND SERVICE. For full information and booklet write to J. ROSENTHAL, Prop., 222-228 W. 39th St., New York, or after May 28 HOTEL ROSEDALE, Fleischmanns, N. Y.

Fleischmann's Station, Catskill Mountains.

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Excellent table. Best of service. Pleasant surroundings. One of the handsomest locations of Catskill Mountains.  
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FLEISCHMANN STATION,  
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Kosher Cuisine. Two kitchens. This house is newly renovated, with all the latest improvements, pleasant surroundings, excellent set etc.  
Open May 15 to Sept. 15, 1910.  
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Tannersville, N. Y.  
Rooms en suite, with or without bath. Electric lights, orchestral music. Everything modern. Dietary laws strictly observed.  
MRS. N. JACOBS,  
Also proprietress of Lillian Court, Lakewood, N. J.

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HUNTER, N. Y.  
STRICTLY KOSHER.  
LOUIS A. MEYERS, PROP.

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TANNERSVILLE, N. Y.  
I am pleased to announce that I am again going to conduct the Elka View Hotel under my personal supervision this coming summer season.  
MRS. MAX SILVERMAN,  
122 West 114th Street.

## FAIRBRIGHT

HAINES FALLS, GREENE CO., N. Y.  
Open for the Season 1910.  
Situated at an elevation of 2,500 feet and commanding a view of the surrounding country, unexcelled in the Catskills, and entirely free from mosquitoes.  
An up-to-date house of modern improvements and perfect sanitation. Every room large, light, airy and electric lighted, and as for comfort and convenience can compare with the finest city hotel. All forms of amusement.  
For rates and further particulars, apply to W. WOLFF, Haines Falls, Greene Co., N. Y.

## Holland House

PARKSVILLE, Sullivan Co., N. Y.  
High-class family hotel, with all modern improvements. Strictly Kosher cuisine. Casino, Billiards, etc. Accommodates 175. Highest elevation in Sullivan County. Send for booklet.  
H. HOLLANDER, Prop.

## The Sameth Cottages

FLEISCHMANN'S, N. Y.

For rooms and board for season 1910 address

J. J. SAMETH,  
Griffith's Corners, N. Y.

M. Zelsler, Prop.

Telephone connection.

## The Chieftan Hotel

Big Indian, Ulster County, N. Y.

First-class Summer Resort, equipped with the latest improvements. Direction:—West Shore R. R. ferries at foot of Franklin or W. 42d Sts.



## THE RIPPAN WINKLE HOUSE

PINE HILL, N. Y.

OPEN JUNE 25TH.

Most beautifully situated hotel in the mountains, all modern improvements, excellent Jewish American cuisine.

For rates, apply to M. Spark, 367 W. 119th street. Phone 7988 Morningside. After June 25, address to hotel.



## HOTEL GLENBROOK

SHANDAKEN, ULSTER COUNTY, N. Y.

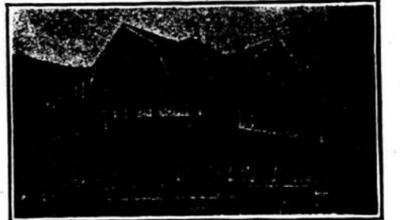
A healthy summer home delightfully situated in the Catskills at the entrance to the historical Echo Notch. First-class Hungarian Kosher Kitchen. For full particulars apply in New York City to

Aaron Engel, Prop.,  
245 Second St.

## Hotel New Tuxedo

FLEISCHMANN'S, N. Y.

Newly built and enlarged this season. Suites of rooms with baths. Sanitary plumbing. Tennis Court. Lake on premises for outdoor bathing, boating and fishing. Vienna cuisine. Macadamized road from hotel to village.  
New York Office, 464 East 141st St.



F. DEUTSCH.

## Breezy Hill House

The Strictly Kosher House in Fleischmann's, N. Y.

UP-TO-DATE IN EVERY PARTICULAR. SELECT PATRONAGE.

Situated beautifully at an elevation of over 2,000 feet, commanding most picturesque views, vast stretches of lawns, playgrounds where such games as lawn tennis, croquet, baseball, etc., can be indulged in. Station and village within a short walk from house. Boating and bathing in lake nearby. Plenty of modern and rustic amusements in and around the house and vicinity. Long distance telephone on premises. For further particulars address MILBERT & GREENBAUM, Griffin Corners, N. Y.

## Hotel Sterling

FLEISCHMANN'S, N. Y.

New and modern in every particular. Desirably situated in the heart of the Catskill Mountains. Elevation, 2,000 ft.; fishing, bathing and boating; livery attached. Cuisine unexcelled. Booklet.

Special: Low Rates for June.  
J. H. SUGARMAN, Prop.



## THE FROOKS MOUNTAIN HOUSE

SAUGERTIES, ULSTER COUNTY, NEW YORK.  
NEW YORK PHONE CONNECTION.



Strictly  
כשר  
Kosher  
Schochat  
on  
Premises

Good Accommodations. Reasonable Terms. Electric Lights.  
The most delightful summer resort in Catskill. Fare, \$1.75 round trip. Bathing, fishing and outdoor sports. Write for books and photographs.  
S. LEIGHTON FROOKS, 120 Broadway. FROOKS ENGINE COMPANY.  
225 Chrystie Street, FROOKS, 29 W. 126th St. PHONE CONNECTIONS.

## Hotel Washington

FLEISCHMAN, N. Y.

DAVID FREEDMAN, PROP.



## CROST'S VICTORIA HOTEL

SARATOGA SPRINGS, N. Y.

South Broadway near Congress Park.

Under management of Wolf Crost, Prop., formerly of Carleton Hotel. Capacity, 300; Strictly Kosher Table; all modern improvements; moderate prices.

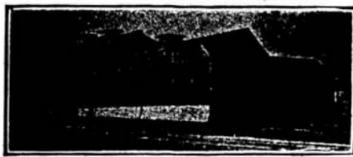
# Summer Resorts at the Sea Shore

## Maple Cottages

LONG BRANCH, N. J.  
Beautifully situated, one block from ocean; elegant lawns and shade trees; first-class accommodations; strictly Kosher **כשר** cuisine.

J. SCHNEIDER,  
47 Morris Avenue, Long Branch, N. J.

## Atlantic Hotel



OCEAN AVENUE, LONG BRANCH, N. J.  
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.  
SIMON GLASER, Prop'r.

C. BERNSTEIN.

P. LEOPOLD

## The HOTEL VENDOME

OCEAN AND N. BATH AVENUES. WEST END, LONG BRANCH, N. J.

A high-class hotel, situated in the finest section of one of the BEST Seashore Resorts in the country. It has every Modern Improvement and Convenience. It is under an Exemplary Management, and its cuisine is conducted with a strict observance of the Jewish Dietary Laws. Information can be had at  
BERNSTEIN'S DINING ROOMS, 191 Mercer St. and 30 W. 17th St.



## The Royal

Amerman Av.  
Arverne, Long Island

SPECIAL RATES FOR  
MAY & JUNE  
RENOVATED AND HOME LIKE.  
STRICTLY **כשר** HOTEL  
Hungarian Cuisine  
S. STURMLAUFER, Prop.

## Remington Bachelor Apartments

Bathing Pavilion, Boardwalk.  
ARVERNE, L. I.  
GEORGE LANDSBERG, Prop.

## The Rose Villa

J. R. FEDER, Prop.  
A FIRST-CLASS JEWISH FAMILY BOARDING HOUSE.  
5 Kneer Ave., ARVERNE, N. Y.  
Excellent Table Board, Light Airy Rooms, Moderate Rates.

## WEILL'S COTTAGE

3 STORY PLACE, ARVERNE, L. I.  
Near the Ocean, Opposite the Arverne Hotel.  
Special Rates for Month of June. German and Hungarian Table. Rates Reasonable.  
N. WEILL, Prop.

J. FLEISCHMANN, Prop. Tel. 1084 Hammels.

## The Fleischmann House

OPEN FROM MAY 1 TO OCTOBER 1.  
EXCELLENT CUISINE. TRANSIENTS ACCOMMODATED.  
Summerfield Avenue and Ocean Front,  
ARVERNE, LONG ISLAND.  
LAKEWOOD, OCTOBER 1 TO MAY 1.

## The Belmont

S. KRAUSS, Prop.  
Formerly of Carlton Hall.  
Light Airy Rooms. Hungarian Cuisine.  
Carlton Avenue, ARVERNE, L. I.

## FODOR'S Normandie-By-the-Sea

35 Brandreth Ave., ARVERNE, L. I.  
OCEAN FRONT.  
High-class Hungarian Cuisine. Low rates for good accommodations. Electric lights, running water. Phone 1087 Hammels. Special rates for June.  
Telephone, 155 Arverne.

## THE GASTON AVENUE HOTEL

MAX LEWY.  
CAFE, RESTAURANT AND BOWLING ALLEYS.  
Long Island R. R. and Trolley Car Station.  
GASTON AV., ARVERNE BY THE SEA.

## "The Hollywood"

Boulevard and Carlton Ave.,  
Arverne, L. I.  
Arverne's most select cottages now open; remodeled and refurnished throughout; one block from ocean front; unexcelled cuisine under personal supervision of the proprietress, who has had 25 years' experience. Special rates for June and September.  
H. BRETTNER, Phone 975 Hammels.

## The Melrose

ARVERNE, L. I.  
SUMMERFIELD AVE.  
Elegant large rooms, single or en suite, running water in each room. Special rates for June and September.  
J. GEIGER.

Where it is always cool and breezy. A beautiful and healthful resort.

## THE DELAWARE HOUSE & COTTAGES

On the Ocean Front, Between 12th and 13th Avenues,  
BELMAR, N. J.

The facilities for an ideal vacation will be found here. The house is well furnished and equipped with modern improvements, including electric lights, hot and cold water, perfect sanitary plumbing. All the sleeping apartments are spacious, well ventilated and neatly furnished; good, comfortable beds; electric light in all bedrooms; large parlor; piano; strictly Kosher table. Coffee klatch at 3 p. m.  
Newly Renovated, New Silver and Linens—Extra Good Service—All German Help.

All the vegetables, fruits, poultry, eggs, etc., used in the house are from my own farm, thus insuring fresh wholesome food at all times. Fishing, crabbing, boating and bathing free of charge. Rates \$12 per week up. SPECIAL RATES for Decoration Day, for July 4th, for families for season. Further particulars cheerfully furnished. Address MRS. A. GASN.

## New England Kitchen

Furnished Rooms by Day and Week.  
QUICK LUNCHEON.  
Broadway and Second Avenue,  
LONG BRANCH, N. J.  
DAVID GRUBER, Proprietor.

Telephone Connection.

MRS. E. ELISBERG, Prop

## The Elisberg

JESSICA AVENUE ARVERNE, L. I.  
STRICT ATTENTION PAID TO THE JEWISH DIETARY LAWS.  
Reference Rabbi M. S. Margolies, S. Elisberg, Supervisor. **כשר**  
Finest Location. Large and airy rooms. All modern improvements.

## Arverne Hotel & Shore Annex

Arverne By-The-Sea, L. I.  
40 MINUTES BY ELECTRIC TRAINS FROM N. Y. CITY.  
ACCOMMODATIONS FOR 400.

HOT AND COLD RUNNING WATER IN EVERY ROOM, ALSO SUITES WITH PRIVATE BATH.  
HOTEL OPENS JUNE 30TH.

Rooms may be reserved at Hotel, or at N. Y. City office, Cafe Boulevard, Second Avenue and 10th Street.

I. H. ROSENFELD, Proprietor. A. L. CORYELLE, Manager.  
Telephone—800 Hammels.

## The Rosemont

GASTON AVE., ARVERNE, L. I.  
BLOOM & SAMPLIN,  
Formerly Davidson's of Tannersville, N. Y.

## Meredith Cottages

Ocean Ave., ARVERNE, L. I.  
SELECT PRIVATE BOARDING HOUSE.  
NEAR THE OCEAN. TEL. CONNECTION.

## The INN

ARVERNE. BY-THE-SEA

Directly on the Ocean.

Perfectly modern, containing 65 elegantly furnished rooms. Private baths, hot and cold running water in each room. Kosher cuisine and perfect service in every department. Music day and evening. Now open for booking.

Tel. 37 Hammels. H. BURGER, Prop.  
Also Prop. of Carrollton Hotel.



## HOTEL WALDORF

E. FRIEDMAN, PROP.  
ASBURY PARK, N. J.  
German Cuisine. Entirely Remodeled.  
Hot and Cold Sea Water Baths.



## The ROSE VILLA

30-34 SEA VIEW AV  
LONG BRANCH, N. J.  
MRS. J. PROWN, Prop.  
In the famous resort, facing the ocean. Best accommodations, all improvements, strictly Kosher unexcelled cuisine. Moderate rates. Communications promptly attended to. Open from May 31st to October 1st. Lakewood, October 1st to May 1st.

Strictly Kosher. Tel. 341R.  
American Plan.

## The Ideal View

ASBURY PARK, N. J.  
602 Fifth Avenue.

Is located in the most fashionable part of North Asbury Park, facing beautiful Sunset Lake, within five minutes' walk of North Asbury Park station, beach and convenient to all places of interest.

This Hotel, one of the most popular on the coast, will this season excel even its former reputation for pleasing and providing for the comfort of its guests.

The dining room is large and airy and has a seating capacity of 100. The table is supplied with the best of the season's products. The sleeping rooms are large, airy and properly cared for.

Catering as we do to the better class of Jewish patronage and those desiring a strictly Kosher table, you will find The Ideal View an up-to-date family hotel.

For rates and bookings kindly address,  
S. Levy.

## The Cadillac

NOW STRICTLY KOSHER.  
Pleasant Ave., W. ARVERNE, L. I.  
A first-class family hotel, directly on the OCEAN front. Running water in every room. Electric lights.  
S. EDELSTEIN, Prop.  
Formerly of the Seashore Hotel, Rockaway Beach.

## The GABLE COTTAGE

72 OCEAN AVE., LONG BRANCH, N. J.  
Overlooks the Ocean. Located in the centre of all attractions. Strictly Kosher Hungarian Cuisine, with all modern improvements. Now open.

## HOTEL VIENNA

OCEAN AVE., LONG BRANCH, N. J.  
OSTERWEIL & EDELSCHWIM, Props.  
Kosher Hungarian Cuisine. Newly renovated and furnished. Will be open Decoration Day. City address.  
1571 Avenue A, City.

## MR. AND MRS. C. HARRIS,

well-known Caterers, will again occupy and manage  
"THE WEST END VILLAS"  
(Private Family Hotel).  
Cottage Place, Long Branch, N. J.  
7th Season. June 15 to Oct. 1. Tel. Lenox 6744.

## HOTEL FREDERICK

ONE BLOCK TO THE SEA.  
ASBURY PARK, N. J.  
American and Hungarian Cuisine.  
Strictly **כשר**  
Apply RACHLIN AND SCHAENEN.  
Telephone 811 Asbury.

## SPIELBERGER'S

## Ocean View Hotel

Foot of Fairview Avenue, Fronting the Ocean.  
Large Airy Rooms, Good Location.  
Hammel Station, West Arverne, L. I.

OPENS JUNE 1, 1910.

STRICTLY KOSHER.

## New LIBERTY HOTEL

Florida Avenue and Beach  
ATLANTIC CITY, New Jersey

RATES ON APPLICATION. J. GROSSMAN.  
New Roman Under Same Management.

OPEN ALL THE YEAR STRICTLY KOSHER. TABLE BOARD

## NEW ROMAN HOTEL

St. Charles Place and Beach, Atlantic City, N. J.

RATES ON APPLICATION. J. GROSSMAN.  
New Liberty Under Same Management.

## The Marlborough

(FORMERLY THE EMERSON.)  
Amerman Avenue, ARVERNE, L. I.

Hotel Telephone.

## "Hotel Phelando"

Established 1896.  
Chelsea, cor. Ocean Ave.,  
Long Branch, N. J.

MRS. D. POLLACK & SISTER, Props.

Newly built modern hotel. The only Hungarian **כשר** Kitchen in Long Branch.

## "The Guedalia Cottage"

No. 4 North Summerfield Ave.,  
ARVERNE, L. I.  
Opens May 1, 1910. Service unsurpassed.  
Jewish dietary laws strictly observed.  
H. GUEDALIA, Proprietor.

## ARVERNE, L. I.

AMERMAN AVE. COR. OCEAN.  
To rent for the season or by the year, flats of 6 and 7 rooms, with all the latest improvements and steam heat. Parquet floors in every room, furnished or unfurnished. Information from your own broker or on the premises.  
M. GOLD, Prop.  
Address 191 Pulaski St., Brooklyn.

Telephone 447 Hammels.

## THE SAN SARA

Rockaway Park, N. Y.  
SOUTH FIFTH AVENUE. DIRECTLY ON THE BEACH.

MR. JULIUS BEISSBARTH  
Begs to announce that he has opened for the season this elegant  
NEW FAMILY HOTEL  
All improvements. Electric light and running water in every room. High class restaurant in connection. Hotel conducted on European and American plans. Books now open and inspection invited.

## The ARENA

Moving Picture Theatre.  
Fairview Avenue and Boulevard,  
HAMMELS.

## All the latest Moving Pictures

AND ILLUSTRATED SONGS.  
Delightfully Situated Near the Ocean.  
Under Management of  
MARK BENNETT,  
Formerly Bennett & Rich.

## Scarboro Hotel

SIXTH SEASON.  
LOUIS V. KAHN, Proprietor,  
LONG BRANCH, N. J.  
CENTRALLY LOCATED DIRECTLY ON THE BOARDWALK—NEWLY RENOVATED.

Season May 1 to Oct. 1. Phone 445 Hammel.

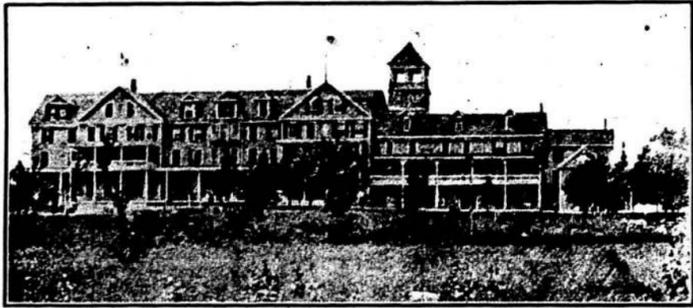
## FLORENCE HOUSE

J. SALZER, Prop.  
DIRECTLY ON THE OCEAN.  
STRICTLY **כשר** CUISINE.  
All Rooms Facing the Ocean. Terms Reasonable.  
Division Ave. & the Ocean, HAMMEL STATION  
ROCKAWAY BEACH, L. I.

"Sullivan County's Foremost Hotel."

# KIAMESHA INN

KIAMESHA, N. Y.  
B. TURKEL, Owner and Prop.



SITUATED ON THE SHORE OF KIAMESHA LAKE.

Entirely overhauled, newly decorated and restored to its former prestige as the leading summer hotel for the best people of New York. Accommodates 480. Cuisine strictly kosher, with mashglach on the premises. For information and booklet apply to "The Vienna," 131-133 E. 58th St., N. Y. Phone 3633 Plaza, or, after June 1, to Kiamesha Inn.

KRAUSS & LATO, Props.

**KIAMESHA VILLA** Lock Box No. 3  
KIAMESHA LAKE, SULLIVAN CO., N. Y.  
**SELECT BOARDING.** Excellent German Hungarian Cuisine. All Modern Improvements. Bathing, Fishing, Bowling, Boating, Dancing. Moderate Rates.

## ...Kiamesha Overlook House...

A modern house with all improvements, Gas, Running Water, Baths, Telephone, etc., overlooking Kiamesha Lake. Table strictly KOSHER, Russian American style. Milk, vegetables, etc., from our own 150-acre farm. A fine new swimming pool on the premises free to guests. Send for booklet. Address H. GOLDBERG, Box 84, Kiamesha, Sullivan County, N. Y.

## THE KIAMESHA HOUSE

**STRICTLY KOSHER.** MORRIS GEFFEN, Prop.  
Kiamesha Lake, SULLIVAN COUNTY, N. Y.  
BEST ACCOMMODATIONS.  
BATHING BOATING FISHING  
Inquire at Marcus' Cafe, 264 Grand Street, N. Y. Tel. 1494 Orchard.

## HOTEL ROSENBERG

SHARON SPRINGS, N. Y.

ESTABLISHED 1882. MODERATE RATES.  
**STRICTLY KOSHER CUISINE.**  
Located in the most beautiful, healthiest part of New York State, 1,200 feet above the sea, near the famous Sulphur and Magnesia Springs for sufferers from rheumatism and other blood and nervous diseases. Light and well-ventilated rooms, gas water and sanitary plumbing. Concerts daily.  
The hotel is conducted in such a manner as to assure the best comforts of the guests. The cuisine is strictly Kosher, and is under the supervision of a rabbi, who at the same time acts as Schochet during the whole season. For booklet and WELKOWITZ, Props., Sharon Springs, N. Y.

# SHARON HOUSE

Sharon Springs, N. Y.



The State's most charming resort. The Sharon House enjoys the finest location, directly opposite the Great Springs, the White Sulphur, Magnesia and Chalybeate Springs. The Sharon House is the leading hotel at Sharon Springs. The hotel has been enlarged, renovated and newly decorated. We have also added electric light, steam heat, hot and cold water. Our new addition enables us to accommodate 250 guests. The dining room has been enlarged and beautifully decorated. Strictly kosher cuisine. Mashglach Rabbi Israel Ruskowitz under the supervision of Chief Rabbi Chayim Jacob Widrewitz constantly in attendance. German and Hungarian cooking. Two separate kitchens, one for meat and one for milk. Daily concerts during meals. Our newly erected theatre, the "Sharon Academy," is one of the greatest places of amusement in Sharon. First class talent. Daily performances in the English and Jewish languages. New skating rink. Dancing, bowling, tennis.  
For booklet and other information apply to

ROSENBERG & FISCHER,

Sharon Springs, N. Y.

# ADOLPH PRINCE

314-316-318-320 GRAND STREET, NEW YORK.

1733 MADISON AVE. UPTOWN. 1782 PITKIN AVE. COR. STONE AVE., BROWNSVILLE. 47 RUTGERS ST. COR. MARKET ST.

Importer, distiller and wholesale liquor dealer. The largest and lowest priced establishment on the East Side, where you can find the largest assortment of

IMPORTED SLIVOWITZ, TOKAY AND MANY OTHER HUNGARIAN WINES. SPECIAL FIVE-YEAR-OLD BRANDY

Adolph Prince, 314-316-318-320 Grand Street, New York.

## PAVILION HOTEL, COTTAGES And NEW BATH HOUSES

NOW OPEN.

THE CELEBRATED WHITE SULPHUR SPRINGS BATHING ESTABLISHMENT NOW OPEN.

Highest award at Paris Exposition, 1900, and St. Louis Exposition, in 1904. The Baden Baden of America. Ranks with the best water cures and watering places in the world. The air is pure and a tonic and free from malarial impurities.

ITS SPRINGS—The White Sulphur Magnesia and Chalybeate, its Sulphur Pine Needle and Nauheim Baths and Douches in all forms and inhalations, attract thousands every year for their efficacy in rheumatism, gout, skin, nervous and malarial diseases, chronic heart diseases, nasal catarrh and bronchial diseases. The superior quality and abundant supply of water, the variety of applications and experiences and skillful administrators combine to make Sharon Springs the leading water cure in the country. Perfect water and sewage system. For amusement and recreation every attraction is offered. Booklet free.

JOHN H. GARDNER & SONS.  
W. H. CRAIG, Manager, Sharon Springs, N. Y.

## The EARLINGTON

Richfield Springs, N. Y.

The largest, most modern and up-to-date hotel in Central New York.

Opens June 18th under management of

HAMILTON & STACY,

Many improvements, including new electric elevator.

Opposite the Famous Sulphur Baths.

Golf, Tennis, Boating and Driving. Garage. A la carte restaurant. Auto parties accommodated. Write for booklet, rates, etc. New York City address, Prince George Hotel, 14 East 28th Street.

## PINE PARK HOUSE

ELMSFORD WESTCHESTER CO., N. Y.

Strictly Kosher. Best in Westchester County. Large piazzas, dancing, dining and sitting rooms. Sanitary plumbing, electric lights. Fruit and pine trees. Shade for hammocks. Basketball, croquet and tennis courts. Best attendance. Sixty cents round trip to New York City; monthly commutation, \$0.18 round trip. Near railroad station and trolley. No mosquitoes. Five-cent fare from White Plains, Tarrytown and Hudson River.  
Address PINE PARK HOUSE, P. O. Box 45, Elmsford, N. Y.

OPEN THE YEAR 'ROUND.

## Reh's Hotel

R. M. REH, Proprietor.  
STRICTLY KOSHER.

Special kitchen for diabetical patients. The word REH means to meet a good fellow by night or day. The attention is excellent, everybody will say. If He or She happens to stay at REH, You can always have a laugh and good cheer. And at the table if you wish a bottle Sprueller.  
If you want an enjoyable place to stay, Just drop in and ask for REH.

MT. CLEMENS, MICH.

## The Wimpie Cottage

FERNDALE, N. Y.

An ideal all year resort. Combining Farm and Cottage, with all City Sanitary Improvements. Strictly Up-to-Date Kosher Table. Garden and Dairy products from our own farm. Ten minutes from N. Y. Station and Postoffice. Surrounding by Hotels. Apply M. WIMPIE, Ferndale, N. Y., or Liberty, N. Y.

## Albert House

MONTICELLO, SULLIVAN CO., N. Y.

Monticello's Most Beautiful, Strictly Kosher Hotel.

Equipped with all modern and up-to-date improvements. Accommodations for 150 guests.

CATERERS TO THE ELITE

Excellent Orchestra. Telephone and Telegraph on Premises. Terms Moderate. Send for Booklet.

HENRY HOLTZ,  
MONTICELLO, N. Y.

## Arlington Hotel

Formerly Culligan House. Elevation 1,018 feet above sea level. Home comforts, beautiful scenery, large dancing pavilion. Our table service strictly kosher. LIPMAN & SVIRSKY, Props.  
MOUNTAINDALE, Sullivan Co., N. Y. N. Y. Office, 177 East Broadway.

OWNERSHIP MANAGEMENT.

## The WAVERLY HOTEL

Tannersville, N. Y.

For many years the leading Jewish hotel of the Catskills. Thoroughly renovated. All improvements. Excellent cuisine.  
MRS. G. BYCK.  
Also prop. of "The Rudolf," Tannersville, N. Y.

"A CITY HOTEL IN THE MOUNTAINS"

# GRAND VIEW HOTEL

MOUNTAINDALE, SULLIVAN CO., N. Y.

Now Open

ACCOMMODATES 300 LONG DISTANCE TELEPHONE

The most up-to-date Strictly Kosher כשר Hotel in Sullivan County

Write for Booklet and Rates.

MRS. L. LEVINSON & SON, Props.

## NEW PROSPECT HOUSE

FALLSBURG, SULLIVAN COUNTY, N. Y.

GERSON & PELLMAN, Props. FIRST-CLASS SUMMER HOUSE. All improvements, elegant location, fine shaded lawn, good spring water, fresh milk, butter and eggs from our own farm produce. Strictly Kosher. Free transportation to and from stations, excepting Saturday. P. O. Address, S. Fallsburg, P. O. Box 136.

## The PARK INN, כשר Kosher

L. GOLDFARB, Prop. P. O. Box 132.

PARKSVILLE, SULLIVAN COUNTY, N. Y.

A Healthful Summer Resort at the Summit of the Catskill Mountains, 1,800 Feet Above Sea Level. All Modern Improvements. Running Hot and Cold Water, Baths and Gas Lights. Sports: Rowing, Bathing, Baseball, Basket Ball, Tennis, etc. Terms Moderate.

## J. Finger, The BELMONT, Parksville, N. Y.

ACCOMMODATIONS FOR

Summer Boarders at reasonable rates

DIRECTIONS: Take West Shore R. R. at West 42d Street, Ferry.

# The Flagler House

FLEISCHER & MORGENSTERN, Props.

SOUTH FALLSBURGH, Sullivan County, N. Y.

## HIGH CLASS FAMILY HOTEL

Beautifully Situated on the Neversink River. All Modern Improvements. Good Bathing and Fishing.

Newly Built CASINO, BOWLING ALLEYS and DANCING PAVILION Opposite the Hotel.

CUISINE STRICTLY KOSHER.

## The Manhattan Hotel

SAMUEL KLEIN

announces that he will be ready for the reception of guests for season 1910 from June 10 to Sept. 10, at

MANHATTAN HOTEL

SHARON SPRINGS, N. Y.

Hungarian Cuisine

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.

## Hiller House

SHARON SPRINGS, N. Y.

Strictly Kosher. Shochet in the house. Excellent Cuisine. Large Airy Rooms. Homelike Comfort. We desire to inform our patrons that we have again enlarged and thoroughly renovated the house. Electric lights newly installed also Gas. Sanitary plumbing. Long distance telephone and PRIVATE COTTAGES FOR ACCOMMODATION OF GUESTS. Concerts daily. JOSEPH & IDA GARSONY, Props.

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

## MAPLE GROVE HOUSE THE HOUSE THAT WILL PLEASE YOU.

FLEISCHMANN'S STA., N. Y.

For information apply

Mrs. S. ADLER, Prop.

MRS. S. ADLER, 54 E. 129TH ST.

Tel. Harlem 1116.

ON THE AMERICAN PLAN. UNDER NEW MANAGEMENT.

Excellent cuisine—first class chef.

# HOTEL ST. CHARLES

Open June 25 to Oct. 1 HUNTER GREENE CO., N. Y.



Renewed, remodeled, restored. All improvements—electric lights, baths, beautiful casino, bowling, billiards, tennis, fishing, all sports. Music and dancing every evening.

HOTEL ST. CHARLES, for the first time in years, will be conducted on the AMERICAN PLAN BY EXPERIENCED HOTEL MAN, formerly with the Anderson & Price Co.

FRED. C. BOYNTON, Prop.

N. Y. address, 1146 Broadway.

## PELLER'S WOODBRIDGE HALL

170 S. Broadway, SARATOGA SPRINGS, N. Y.

Near Congress Park and all principal springs. Cuisine strictly kosher. All modern improvements.

WRITE FOR BOOKLETS.

CORRESPONDENCE.

**Prof. Deutsch Retorts.**  
 Editor HEBREW STANDARD.  
 Sir: Polemics are distasteful to me, and therefore I shall not charge Dr. Zwisohn with nonsense, but shall remind him—what he cannot deny—that in a comparison, the question always remains whether the analogy is correct. A Maggil once said: We Jews are likened unto a tripod, because a tripod has three legs, and we Jews have "Shalosh Regalim." What was the issue? I said Dr. Magnes was right in his complaint about the ills in our communal life, but wrong in the remedy which he proposes, viz: The return to outlived forms of religious practice. Dr. Zwisohn compares his remedy to advising a man afflicted with gout to return to simple life. I would compare it to advising a patient who is dissatisfied with scientific medical treatment to try the voodoo doctor or "kewermessen," because he has helped our great-grandfathers and still helps in Podolia.

Sincerely yours,  
 G. DEUTSCH.  
 Cincinnati, O.

**Bronx Marriage License Bureau.**  
 Editor HEBREW STANDARD:  
 I have the honor to inform you that a branch of the Marriage License Bureau in the city of New York has been established at the Municipal Building, 177th street and Third avenue, in the Borough of the Bronx, in charge of City Clerk P. J. Scully, and that said Marriage License Bureau is now fully equipped and doing business.

I think your readers will be glad to know of the establishment of this bureau, as it will save time and trouble for persons desiring marriage licenses who live in the Bronx, because they need not go downtown to the City Hall, but may obtain their licenses in their own Borough of the Bronx. In addition to this residents of Manhattan desiring marriage licenses have found it convenient to come to the Borough of the Bronx for them, as they can be waited upon without delay.

I shall esteem it a favor if you will give this announcement prominence in your newspaper.

Yours very truly,  
 CYRUS C. MILLER,  
 President of the Borough of the Bronx.

**Yetziath Mitzraim.**  
 Editor HEBREW STANDARD:  
 My dear friend and fellow combatant of "Kadmiah" fame, Dr. S. Buchler, now Rabbi of the People's Synagogue, New York, has sent me No. 17 of your valuable journal, where, on page 9, I find an account of the performance of my Hebrew play given on the 5th ult., at the People's Theatre, by the members of the Dr. Herzl Zion Club. I am very much obliged to you for the very flattering remarks made on my play in the account, but as you, at the same time, express your surprise at my not having introduced the meeting of Moses with Jethrah's daughter at the well, so as "to show the art of love making in Hebrew," I should like to draw your attention to the fact that the play was written for boys and girls of 13-16 years of age. Easy as the description of such a scene in the language of Sulamith would be, I had to abstain from introducing this episode in my play. Hope you will agree with me that "love making" is rather too early a stage in this tender age, precocious as the youngsters of nowadays might be.

At the same time allow me to remark that the title of my play is "Yetziath Mitzraim," and I do not know why it has been christened "Moshe Rabbeinu" by my New York friends.

I conclude my letter with the sincere hope so beautifully expressed by you that this and similar performances may be a stimulus to the revival of the true Jewish spirit and the undoing of the wrongs which ages of exile and assimilation have done to our only national language.

Yours truly,  
 J. M. SALKIND, Ph.D.  
 London, Eng.

**Coroner Harburger Replies to Magistrate Cornell.**  
 Editor HEBREW STANDARD:  
 The unjust criticism pronounced by Judge Cornell against Hebrews in the Essex Market Court, and his aspersions as to the moral character of many Hebrew girls is unwarranted. He forgets that while he is sitting in Essex Market Court, which neighborhood is nearly all Jewish, and that in Greater New York we have one million two hundred and fifty thousand Jewish inhabitants, crime is less among the Hebrews than any other nationality on earth. How insulting, preposterous and anti-Semitic is his utterance to call attention to the matter in this form: "I wish the Hebrew newspapers and other newspapers would take the matter up, as a widespread knowledge of this evil is necessary." I have lived all my life in the eastern section of the city, which abounds in Jewish habitations, and a more God-fearing, peaceable, honorable set of human beings ever existed. During my term of four years as a coroner not a single Jew ever appeared before me charged with murder, which is unprecedented in the history of a city where so many Jews reside. The judge calumniate a race who have withstood centuries of persecution, and it ill becomes one who could not be elected by the people and holds his position by appointment to hurl from his supposed seat of justice remarks which are un-American, barbaric, uncivilized, most frivolous and fanatical. Such an individual should be relegated to some institution to inquire as to his sanity. It is his duty under the law to act dispassionately, not to assail a religion.

Under the laws of the Republic, his actions are of a seditious character, while giving such utterances from the bench, and he should be rebuked or driven from the bench which he unworthily occupies. This kind of talk smacks of the bigoted Russian magistrate, which virus has been inoculated in the system of this know-nothing New York justice. We have had enough of these insidious vapors of men clothed with some power, and who are continually misusing it. This Cornellism of mediaeval times cannot be resuscitated in American courts, no matter how inferior may be their jurisdiction, or senseless their Cornells.

Very truly yours,  
 JULIUS HARBURGER.

**Train the Young.**  
 Editor HEBREW STANDARD:  
 There is certainly a great amount of agitation and discussion in reference to Dr. Magnes' attitude in reference to Reform Judaism. This Rabbi's plea is that the Reform Pulpit is drifting away from Judaism and that a step backward must be taken by Reform Judaism to keep the younger members true to their religion. Now, my argument and contention is that the rising generation of Jews can be made to realize that their religion is a part of their lives, if they are educated up to this fact from childhood.

Reform Judaism in its rapid progress has neglected the growing youth entirely in its category, eliminating even the slightest knowledge of Hebrew from the religious school curriculum. Furthermore, a young man when he attains his majority is never asked by a Reform Rabbi to join the congregation, this matter of becoming a member is left entirely to the older men of the Jewish community, and principally to the rich. Why should not the poor young Jewish man or one in moderate circumstances have a voice in synagogue or communal affairs. This is almost entirely unknown among the Reform Jews. This last suggestion of mine is made positive from my own personal experience. Having been reared in a Jewish atmosphere, taking an interest in all Jewish matters, being a member of the synagogue, attending services regularly, yet possibly my financial position would not warrant my name appearing among the list of directors of our synagogue or communal institutions.

My reason for writing in this strain is to show that the means of inculcating religious sentiments in the younger generation among the Reform Jews are not effectual in making the young men and women stalwart champions of Judaism. Furthermore, our Reform rabbis make very little effort to encourage young men and women in their religious ideals, seldom starting any religious movement among them.

Most of our Reform rabbis presume that their superior education entitles them to just preach one sermon a week, receive a large salary, and tour Europe for about three months annually, never for one moment during the year thinking of the spiritual training of the young men or women of their congregation, the most essential thing necessary for the preservation of Judaism.

The foregoing letter has been suggested by my own personal experiences, having been connected with a Reform congregation in New York and now being a member of a Reform congregation in New Orleans, and had I not had the good fortune to be brought up in a home where religion was an important part of my life, my yearning for Judaism would be as indifferent as is that of most young men of my acquaintance, who can only look to the rabbi for religious training.

BERNARD S. PHELPS,  
 New Orleans, La., June 7, 1910.

**Roosevelt's Return to America.**  
 Thousands of ex-President Roosevelt's admirers remember vividly the stirring and spectacular departure of the Colonel from these shores by the steamship "Hamburg" a little over a year ago, and many wondered whether and how he would return after the African hunt and the brilliant tour of European courts. Col. Roosevelt will return to this country to-morrow on board the Hamburg-American Line S. S. "Kaiserin Auguste Victoria." His re-entry into the city of New York promises to be one of the most enthusiastic and elaborate receptions ever tendered to an American citizen, and the arrangements now in the hands of the Roosevelt Reception Committee show that all sections of the United States will be represented in the glorious "welcome home" tendered to Teddy R.

While crossing the Atlantic Colonel Roosevelt occupied one of the Imperial suites on the S. S. "Kaiserin Auguste Victoria." His suite consisted of drawing-room, bedroom, dressing or breakfast room, and a private bath room, the latter containing all the latest perfected devices, including shower and needle baths.

The living rooms of the suite are exquisitely furnished and equipped. A marble fireplace in the drawing room, electric bronze lamps and heating devices, bells, telephones, bookcases, and many other conveniences are installed. The furniture in the drawing room is of beautifully figured satinwood, the walls are paneled in white and decorated at intervals with plaques of sevens. In the bedroom the color scheme is pale blue, the sycamore furniture being inlaid with blue to match. The exquisitely harmonious results of the judicious color schemes cannot fail to attract the approving notice of the distinguished traveler.

During the voyage across the Colonel did not suffer for want of recreation and amusement. Being the largest and one of the latest ships of the Hamburg-

**Williamsburgh Y. M. H. A.**  
 At the annual election of officers of the Young Men's Hebrew Association, of Williamsburgh, held on June 8, at the association rooms, 575 Bedford avenue, Brooklyn, the following officers and directors were elected:

President, Stewart Engel; first vice-president, Nathan Goldstein; second vice-president, Isidor Goetz; financial secretary, Samuel Ettinger; treasurer, Samuel Naitove; recording secretary, I. H. Smolensky; member of Board of Directors, Adolph Brodtkin, J. N. Cohen, Chas. Dumey, Max Goodman, David Heisman, Samuel Herschewitz, Morris G. Kantrowitz, Joseph H. Kohan, Chas. H. Levitt, Benjamin J. Lustgarten, Chas. I. Mendel, Harry K. Nadelson, I. N. Perlman, Samuel Rosenfeld and Solon Weit.

The installation took place on Wednesday evening, the 15th inst. An enter-

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**BROOKLYN NOTES.**

**Confirmation at H. O. A.**  
 Confirmation services will be held at the Asylum Building, 373 Ralph avenue, on Sunday, June 19, at 3 p. m.

**Ohav Shalom Synagogue to Be Rebuilt**  
 The Ohav Shalom Synagogue on Thatford avenue, the largest in Brownsville, will soon be entirely reconstructed both inside and outside. Mr. William B. Roth, who is now serving as president for the third time, has the improvements in charge.

**Y. M. H. A.**  
 Last Sunday afternoon the annual election was held in the association rooms and resulted in the election of the following: President, Ralph K. Jacobs; vice-president, Magistrate Geismar; secretary, Bernard J. Becker; treasurer, Bernard Lebovitz; financial secretary, Adolph Heinemann.

A set of resolutions drawn up by the Board of Directors was read and adopted by the members by a standing vote, praising the work of Michael Furst, the retiring president.

**Hebrew Ladies' Auxiliary of Bath Beach.**

Mrs. M. Quitman will give her annual bridge and whist at the Commando Inn, Cropsey avenue and Bay Twenty-second street, on Tuesday afternoon, July 12. The proceeds will be divided between the Hebrew Ladies' Auxiliary and the Society for the Relief of Blind Babies of Dyker Heights.

The society has arranged for a series of whists to be given every other Wednesday afternoon at the Fort Lowry Hotel. That of last Wednesday was well attended. The next one is scheduled for the 29th.

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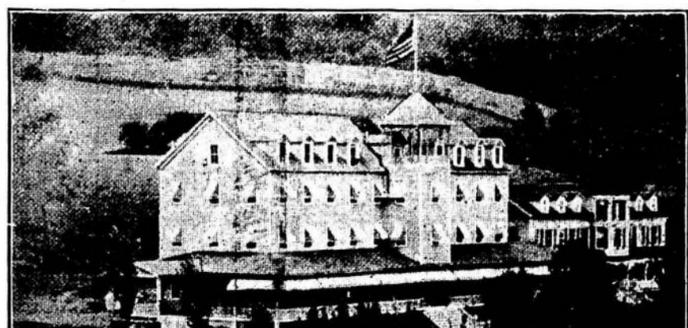
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DAY LINE STEAMERS, DAILY, except Sunday, leave Brooklyn, Fulton St. (by Annex), 8; Desbrosses St., 8:40; W. 42d St., 9; W. 120th St., 9:20 A. M. Landing at Yonkers, West Point, Newburgh, Poughkeepsie, Kingston Point, Catskill, Hudson, and Albany. Easy connections North, East and West. All through rail tickets between N. Y. and Albany accepted. Most delightful one-day outings to West Point, Newburgh or Poughkeepsie, returning on down boat, due 4:24 St. 5:20 P. M. Meals served at all hours. Music.

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 Leaving Desbrosses St. at 1:45 P. M., W. 42d St., 2 P. M., W. 120th St., 2:20 P. M. daily, except Sunday, for Highland Falls, West Point, returning by boat or rail, Cornwall, Newburgh, New Hamburg, Milton, Poughkeepsie, Rondout and Kingston. Orchestra.

The Retch, according to a cable from St. Petersburg, dated June 12, states that "6,000 Jews have been expelled from Kieff. They are mostly poor, and many of them are wandering homeless and destitute on the outskirts of the city. Fresh batches of victims are marched through the city daily."

The Roumanian Jews are betraying a gratifying activity in their own interests. The anti-Semitic legislation which recently threatened to overwhelm them, but which has happily been staved off, roused them to action. The campaign of Professor Jorga and Professor Cuza, which was rapidly gaining ground, called for energetic steps of self-help. Dr. Niemirower, of Jassy, and Dr. Olivenbaum, of Botoschani, handed to the Minister of Education a protest memorandum dealing with the unfair treatment accorded Jewish schools. This has had no direct result, but has shown the

powers that be that the Jews are no longer content to suffer and be silent.

# CHILDREN'S PAGE.

## THE MENORAH.

DEAR CHILDREN:

The beginning of the Sedrah that we read this Sabbath, which is called "Behangalotecha" (Numbers, chap. 8 to chap. 13), treats of the Menorah or candlestick, and Aaron was told, "When thou lightest the lamps, then shall the seven lamps give light toward the body of the candlestick."

Last week, I told you, dear children, that Aaron was the teacher of Israel, but his teaching was in a different manner from Moses, our great Law-Giver, whilst the latter transmitted to Israel the word of God, the former taught our holy religion by symbol. Thus, everything that Aaron did was a great lesson of the Holiness of God and the holiness of the Jewish nation, and just as the words of God live forever with us, so do the symbols remain imperishable in our memory. One of these symbols was the Menorah.

One of the greatest commentators of modern times, Rabbi Meir Leibush Malbim, of blessed memory, gives us some idea of what the Menorah symbolized. The Menorah symbolized the light of the human mind—the seven lamps—the seven principal branches of science that the human mind has evolved. These seven lamps all gave light toward the body of the candlestick or central lamp, which symbolized Divine Wisdom. As the seven principal branches of science and all wisdom emanate from the Torah, therefore were all things connected with the Menorah made to symbolize the Torah.

Thus, in Bereshith the first verse contains seven words; therefore there were seven lamps in the Menorah.

In Shemote the first verse contains eleven words; there were also eleven knobs in the Menorah.

In Vayikra the first verse contains nine words; in the Menorah there were nine flowers

In Bemidbar the first verse contains seventeen words, corresponding to the height of the Menorah,

In Debarim the first verse contains twenty-two words; and there were twenty-two bowls in the Menorah.

This is a great lesson for us, even now that we cannot see the Menorah, we can always think of it and make our life harmonize with its teachings.

It was made of solid gold: so must our actions be without any dross in it.

It was made of one piece, not patched together: so must our Judaism be—all Jewish—not patched together from different religions and ideas.

All the lamps or sciences gave light toward the central lamp or Divine Wisdom: so must all our knowledge turn towards the light of Judaism.

And last and most important, we must not think our religion is merely an ornament and not for use. This would be, as our beloved preacher, the Dubner Maggid, of blessed memory, says, comparable to one who invited guests to a dinner and, although it was broad day, he brought the golden candlestick and placed it on the table, just to show them that he owns a golden candlestick. However, if he invites them to his house at night, to a supper, and he lights the golden candlestick and places it on the table—then it is beautiful and useful—an honor to him and a pleasure to the guests.

It is thus with us, dear children. Let us not delude ourselves with the fancy that we are living in the broad daylight of modern civilization and that we do not need to light the Menorah of our religion, so that everything is so light already. Alas! Such is not the case. Thousands of our brothers and sisters, many of them feeble old people who can scarcely totter from age, many of them sick who cannot stand on their feet, and many helpless women and poor little tots are driven from their homes in Darkest Russia, and no other nation has the power to put a stop to such atrocities (they have not the power when it concerns a Jew). Alas, dear children! It is pitch dark and we

cannot invite all the nations to a dinner and just show our Menorah as an ornament.

We must light the Menorah, or golden candlestick of our religion; that is, we must be Jews in fact as well as in name until, as our prophet Isaiah said, "nations will walk by thy light and kings by the brightness of thy shining."

בן אהרן

Isaiah.\*

ABOUT the seventh century before the Christian Era one of the kings who reigned was named Uzziah. One of the prophets who is often spoken of as the greatest ever living was Isaiah.

Isaiah was of wealthy parentage; he himself being a very humble man. In performing his great mission he thought it a wiser plan to work among the rich in proclaiming the name of the Almighty One. He said if the people in the high places will worship the Lord, the lowlier class will yield more easily.

In one of his famous sermons he quoted the following:

"The ox knows his owner and the ass his master's crib; but Israel doth not know; my people doth not consider."

The meaning of this is that the ox and the ass, being dumb animals, are led to the trough and the crib to eat and drink. They know their masters mean well with them; but the Israelites, who are intelligent, do not appreciate the teachings which are for their benefit.

In the year of King Uzziah's death Isaiah had a very pretty vision, in which God the Almighty was seated on a high throne surrounded by angels. Isaiah was standing at the foot of the throne. The angels were continually saying to one another that well-known verse,

קדוש קדוש "צבאות מלא כל הארץ כבודו"

"Holy, holy, holy is the Lord of Hosts. The whole world is full of His glory."

One of the seraphim then flew to Isaiah and placed a burning coal upon his tongue; which meant that all his sins were purged. The Lord then said, "Whom shall I send to cleanse the people;" and Isaiah said, "Send me, O Lord!"

Isaiah worked very hard with the people, entreating them over and over again to trust in God, for in Him there is everlasting strength.

Time after time Isaiah predicted the downfall of Israel, as the people were becoming too wicked and were transgressing the "Holy Law."

He told them that God would willingly forgive them if they would gather from one Sabbath to another in fervent prayer. That God looks unto him, though he be of a poor and contrived spirit, if he trembles at His word; but the worm of him who has transgressed shall not die, neither shall their fire be quenched, but they shall be an abhorring to all flesh.

Isaiah lived to a venerable old age and was sought by rich and poor alike for his good advice.

GERTRUDE HYMAN,

167 East 90th St., New York City.

\* Essay written and spoken by Gertrude Hyman at the closing exercises of the Religious School of Temple Ez Chaim, Sunday, June 5, 1910.

### CONUNDRUMS.

Why is a handsome and fascinating lady like a slice of bread? Because she is often toasted.

Why is a prosy story-teller like the Hudson Tunnel? Because he is a great bore.

Why are men who lose, by the failure of a bank like Macbeth? Because each has his bank-woe (Banquo).

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Pity swells the tide of love.—Young.  
He who promises runs in debt.—Talmud.

"What is Home Without a Piano?" —Wise

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One sin doth provoke another.—Shakespeare.

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Carlton Hall, 100-108 West 157th Street. NOW OPEN FOR BUSINESS. FOR WEDDINGS, BANQUETS, BALLS, RECEPTIONS.

The New Vienna Restaurant and Cafe. 107 LENOX AVE., NEAR 116TH ST. CHARLES ZIEGENTHALER, Prop.

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SCHULZ'S RESTAURANT CARL SCHULZ, Prop. Table d'hote dinner, 30c. Hungarian cooking & la carte at all hours.

Engel's Restaurant Formerly Brandstatter's. 88 MAIDEN LANE, NEW YORK. Business Men's Lunch, 50c. Table d'Hote, 40c.

LOERWALD, MARIE.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Marie Loerwald...

KOHN, LUDWIG.—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 Ludwig Kohn...

NATHAN, MARCUS.—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 Marcus Nathan...

ROSENTHAL, LEWIS.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Lewis Rosenthal...

FECHEHEIMER, MARTIN S.—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 Martin S. Fecheheimer...

MEINHARD, ISAAC.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Isaac Meinhard...

STIEFEL, LEO.—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 Leo Stiefel...

TINTNER, MORITZ.—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 Moritz Tintner...

FRANK, ROSE.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Rose Frank...

SEIDEN'S Restaurant 54 West 35th St., bet. 5th and 6th Aves. New York. Phone 4616 Murray Hill.

H. Brandstatter HAS RETURNED TO 40 MAIDEN LANE and Opened a Strictly Kosher Hungarian Restaurant

THE WEST END 230-232 WEST 125TH STREET. HARLEM'S FAVORITE RESTAURANT AND FAMILY RESORT.

KING, RACHEL.—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 Rachel King...

RODMAN, HARDY.—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 Hardy Rodman...

ROSENBERG, JOSEPH.—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 Joseph Rosenberg...

BACH, SIEGMUND 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 Siegmund J. Bach...

JOEL, LUCY.—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 Lucy Joel...

ROSENBERG, DAVID.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against David Rosenberg...

RUBINO, JACOB.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Jacob Rubino...

LEVISON, BARNETT.—The People of the State of New York, by the Grace of God Free and Independent. To Yetta or Bertha Levison or Wieland, Hannah or Helen Levison...

KORN, SAMUEL W.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Samuel W. Korn...

LANDAUER, SAMUEL J.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Samuel J. Landauer...

HART, RACHEL G.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Rachel G. Hart...

KAHN, YETTA.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Yetta Kahn...

FROHMANN, DAVID.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against David Frohmann...

HERMAN GETTNER, attorney for executors, 261 Broadway, Manhattan, New York City.

JOSEPH KOHLER, Plaintiff's Attorney. Office and P. O. Address, 100 William Street, Borough of Manhattan, New York City.

TISSOT, ALINE.—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 Aline Tissot...

SAMUELS, ALPHONS DRYFOOS, Executor. HEYMANN & HERMAN, Attorneys for Executors, No. 85 Nassau Street, Manhattan, New York City.

HERZOG, JULIUS.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Julius Herzog...

HERZOG, GEORGE.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against George Herzog...

KENDALL, HERZOG, Attorneys for Executor, 27 William Street, Manhattan, New York City.

STERNFELDS, BERNARD.—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 Bernard Sternfelds...

LANDAUER, SAMUEL J.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Samuel J. Landauer...

LAZARUS, JOSEPHINE.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Josephine Lazarus...

FLEMING, ADELINE B.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Adeline B. Fleming...

KOHN, SAMUEL.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Samuel Kohn...

ARTHUR B. SPINGARN, Attorney for Executors, No. 86 Liberty Street, Borough of Manhattan, New York City.

SCHOENFELD, SAMUEL.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Samuel Schoenfeld...

GORINSKY, JOSEPH M.—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 Joseph M. Gorinsky...

GOSSETT, RACHEL.—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 Rachel Gossett...

HONIG, ROSALIE.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Rosalie Honig...

LAZARUS, SARAH.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Sarah Lazarus...

BERNSTEIN, ADOLPH.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Adolph Bernstein...

RENZLER, FRIEDRICH REGINE.—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 Friedrich Regine Renzler...

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## JUNE SALE

### Who Has Not Heard of Our June Sale of Underwear?

Surely there is none who has not heard of our extraordinary value-giving in this department—year after year it has grown more popular, so that the announcement of sale is a signal for immediate response and enthusiastic buying.....On our part, no efforts are spared to make each year more successful than its predecessor.....Come and see how we have prepared for

### THIRD WEEK OF THE SALE

#### Women's Corset Covers

Nainsook and Crossbar Lawns—dozens upon dozens of styles, trim'd in prettiest and daintiest effects with laces, embroideries, medallions and ribbon—the higher prices are specially elaborate, for wear with sheer waists and dresses.

Sale Price.	
35 ct. Corset Covers.....	.18
39 ct. Corset Covers.....	.27
65 ct. Corset Covers.....	.43
98 ct. Corset Covers.....	.69
\$1.29 Corset Covers.....	.94
\$1.69 Corset Covers.....	1.24

Finer to \$4.98—Equal Values!

#### Women's Combinations

Skirt, with Drawers or Corset Cover—Nainsook, Lawn, Crepe and Allover Embroidery—great assortment of these indispensable garments, trim'd in newest effects with fine laces, medallions, embroideries, &c.—no house shows such an extensive variety—we sell more and buy more than any house in the city.

Sale Price.	
98 ct. Combinations.....	.69
\$1.49 Combinations.....	.94
\$1.79 Combinations.....	1.24
\$2.98 Combinations.....	1.94
\$4.49 Combinations.....	2.94

Finer to \$10.98—Equal Values!

#### Women's Drawers

Cambric, Muslin, Nainsook—regular and umbrella; also circular and marcella styles—tucks and hemstitching, or lace and emby trim.

Sale Price.	
35 ct. Drawers.....	.19
49 ct. Drawers.....	.35
65 ct. Drawers.....	.49
98 ct. Drawers.....	.69
\$1.49 Drawers.....	.94
\$1.69 Drawers.....	1.24

Finer to \$5.69—Equal Values!

#### Women's Princess Slips

Sheer Lawn and Nainsook—trim'd in various ways on yoke and skirt, with lace inserts, embroideries, medallions, &c.

Sale Price.	
\$1.39 Princess Slips.....	.94
\$2.98 Princess Slips.....	1.94
\$4.69 Princess Slips.....	3.64

Finer to \$9.98—Equal Values!

#### Women's Night Dresses

Fine Cambric, Muslin or Nainsook—round, V, high neck or Empire styles—neat or elaborate, with heavy or sheer laces or French or open embroideries—with and without Motifs and Medallions or inserts in fancy fashion—some higher priced novelties have entire yokes and sleeves of lace—majority with ribbon.

Sale Price.	
69 ct. Night Dresses.....	.46
98 ct. Night Dresses.....	.69
\$1.39 Night Dresses.....	.94
\$1.69 Night Dresses.....	1.24
\$2.69 Night Dresses.....	1.94
\$3.25 Night Dresses.....	2.45
\$4.98 Night Dresses.....	3.94

Finer to \$12.98—Equal Values!

#### Women's Skirts

Muslin, Cambric and Lawn—flounces of various depths, with tucks and hemstitching, laces and embroideries—including novelties trim'd in very deep and elaborate effects.

Sale Price.	
89 ct. Skirts.....	.69
\$1.29 Skirts.....	.94
\$2.49 and \$2.69 Skirts.....	1.94
\$4.98 Skirts.....	2.98
\$6.49 Skirts.....	4.98

Finer to \$28.98—Splendid Values!

#### Extra Size Underwear

35 ct. Corset Covers—Fruit of Loom Muslin.....	.19
49 ct. Muslin Drawers—to 42 band.....	.28
69 ct. Night Dresses—emb'y and tucks.....	.45
\$1.69 Cambric Skirts—emb'y or lace.....	.94
59 ct. Cambric and Muslin Chemises.....	.47

#### Children's Underwear

Muslin Drawers—hem and 5 tucks—1 to 4 yrs.....	.11
Trim'd Cambric Drawers—2 to 16 yrs.—reg. 35.....	.24
Muslin Skirts—1 to 11 yrs.—reg. 29.....	.18
Trim'd Cambric Skirts—6 styles—4 to 16 yrs.—reg. 59.....	.45
Muslin Night Dresses—1 to 6 yrs.—reg. 49.....	.27
8 to 14 yrs.—reg. 59.....	.34
Cambric Night Dresses—2 to 14 yrs.—reg. 69.....	.49
Cambric Corset Covers—reg. 29.....	.17

#### Children's Colored Dresses

Sizes to 5 yrs.—reg. 69.....	.44
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Chambrays, Linelles, Gingham—high and low neck—effective trim.

#### Children's Gingham Dresses

Sizes to 5 yrs.—usually 89.....	.55
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French, Russian and Princess styles.

#### ALSO IN INFANTS' DEPT.

Long and Short Slips—Nainsook and cambric; reg. 35.....	.20
Short White Dresses—lawn and nainsook—6 mos. to 3 yrs.—reg. 49.....	.35
Long Nainsook Slips—lace and handstitching; reg. 59.....	.41
Long Nainsook Dresses—extra fine—reg. 79.....	.54
Long Nainsook Dresses—extra fine lace or emby—worth \$1.39.....	.81
Christening Dress and Skirt—handsomely trim'd—2 pcs.—worth \$4.00.....	2.47
Short Dresses of fine white lawn and nainsook—Russian and yoke styles—sizes to 5 yrs.—reg. 79.....	.56
Other specials at .84 and 1.57.	
Lovely styles—sizes to 5 yrs. Regular prices \$1.39 to \$2.40.	
Gingham and Chambray Rompers—to 5 yrs.—reg. 39.....	.27
White Daisy Cloth Wrappers—floral or emby borders—reg. 59.....	.37
Equally Good Values in Coats, Capes and other Needs for Babies.	

#### Yearly June Sale Of Turkish Towels and Bath Sheets

A supply of either kind is advisable for the Summer—in fact, a luxury sure to be missed when not at hand..... At the prices named they are splendid values, for we bought at prices that we find cannot be duplicated now—Turkish Towels being among the merchandise that has greatly advanced in price.

10,000 Bleached Turkish Towels—19x36—value .14—Sale Price.....	.9
Limit—Two dozen.	
Hemmed Turkish Towels—19x40—usually .17—sale.....	.14
Limit—Two dozen.	
Hemmed Turkish Bath Towels—23x45—red borders—value .33—Sale Price.....	.23
Limit—One dozen.	
Hemmed Bath Towels—27x46—worth .59—Sale Price.....	.44
Limit—One dozen.	
Turkish Bath Sheets—54x72—thick and spongy—elsewhere special at .84—Limit—Six.....	.78
Brown Linen Friction Towels—30x56—Imported—Elsewhere \$1.75—Here.....	1.25
Limit—Three.	
Turkish Wash Cloths—plain or stripe—usually 5 cents—Sale Price.....	.3 1/2
Limit—One dozen.	
Turkish Bath Mats—28x45—Tile and other patterns—variety of colors—reg. \$1.00.....	.77
Limit—Two.	



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Brooklyn Stores: 829-831-833 Broadway, bet. Park & Milery. 1263-1266-1267 B'way, near Greene ave. 485 FULTON ST., opp. Abraham & Straus.

New York Stores: 6TH AVE. AND 27TH ST. 606 8TH AVE., 39th and 40th sta. THIRD AVE. & 122d st. 1840 3D AVE., 86th & 87th sta. 162 BOWERY, near Broome st. 2891 3D AVE., 160th & 161st sta.



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Mrs. Winslow's Soothing Syrup has been used for over SIXTY YEARS by MILLIONS OF MOTHERS for their CHILDREN while TEETHING, with PERFECT SUCCESS. IT SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all PAIN; CURES WIND COLIC and is the best remedy for DIARRHOEA. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Twenty-five cents a bottle. Guaranteed under the Food and Drug Act, June 30th, 1906. Serial Number 1098.

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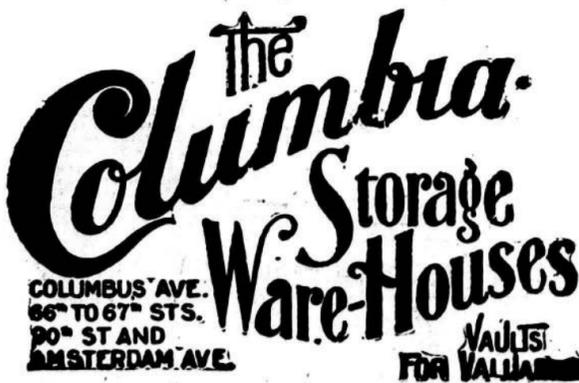
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Four Stores: 171 East Broadway. Houston, Cor. Clinton St. 6th Avenue, Cor. 113th St. BROOKLYN: Pitkin, Cor. Rockaway Ave.

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