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THE USE OF PRAYER.

By Rev. Dr. SAMUEL SCHULMAN.

Hosea II: 21—"And it shall come to pass in that day I will answer, said the Lord."

ONE of the most beautiful passages in Scripture is that in which the Prophet Hosea describes the perfect betrothal of Israel to the everlasting God. It is sometimes said that what is called the Old Testament, lacks the element of love, the tenderness of mystic passion, which unites the soul in perfect religiosity, with the God whom it worships. It is admitted that Judaism, as voiced in our Scriptures, sufficiently emphasizes the sternness of God's righteousness and the ideal of His holiness, that it gives a clear message to the conscience of men, but that it does not sufficiently voice the feeling of love. This is a mistake. Every possible relation of the human soul to its Creator and Father is touched upon in the Old Testament. Nothing is wanting. Nay, we assert that the deepest notes in religious experience are sounded in the Jewish Scriptures. Far more intimate than the relation of parent and child, is that of the union of husband and wife in perfect love. And it is such a union that the Prophet takes as the symbol of the perfect marriage of Israel to its God, of the soul to its object of adoration. The perfect betrothal must indeed, be founded on the moral life, in righteousness and justice, in loving kindness and mercy. God must no longer be regarded as the Master to be feared and served, but as the Husband to be loved and trusted. Indeed, as the force of the Hebrew word has it,—*Veyedath eth Adonoi*—"Thou shalt know the Lord." According to Hebrew psychology, complete knowledge implies a complete interpenetration of mind with object. The Hebrew says "to know is to love." A real knowledge of God and belief in Him, implies a complete union of the heart with Him in perfect love. And now comes the climax of this remarkable passage: "On that day when perfect religion will be realized in Israel and in the individual heart, I will answer prayer saith the Lord." Perfect religion is that attitude of the spirit which assumes that in some way, however wonderful and mysterious, the Infinite responds to our call. Perfect religion

means belief that there is another than we, an Infinite Person, who replies to the cry of our need, or to the call of our aspiration.

If I were asked what I consider the most important feature of these Sabbath

would voice itself in the outpouring of the heart's fullness, its plaint of sorrow, or its song of joy, before the Ear which has never closed to our appeal. The truth is, we come rather to hear about religion than to ex-

immortal words: "Whom have I in heaven besides Thee!" We are Theists mentally, but we lack as a rule, that vivid imagination and religious realization which shall enable us to feel and to speak to the Help that is ever present in every phase of life's troubles and temptations. We do not disparage the use of religion altogether. We are however influenced by the extremely practical and unspiritual tendencies of the age, in that we measure its presence exclusively by its effects in social conduct and hardly at all by its significance for the soul of the individual. We may be wise enough to know that deeds without an underlying noble creed are uncertain and not to be depended upon. We would refuse to be classed with the skeptics, the agnostics and the deniers. And yet aside from our conventional participation in the congregational service—which participation is not without value, as we shall see—but which by its nature, tends to become perfunctory, we do not feel the desire, because we cannot appreciate the use of *personal prayer*. Religion is exhausted for us in its results in character and social service. We miss however, its characteristic feature, by thus looking to its secondary effects and disregarding its specific work for the spirit. The nature of religion is best expressed in prayer, and the use of prayer is therefore, broadly put, to keep religion alive. There is a sense in which prayer is the very soul and essence of religion. It is, as a profound and brilliant thinker, William James, has it, "religion in act." Prayer is religion. A human being who can't pray, strictly speaking, has no religion. And the most characteristically endowed race, as far as religion goes,—our own—has therefore presented to the world its immortal psalter, which is a collection of poems that are mainly prayers.

Now, when I thus adopt the phrase of James to express a truth I have always believed, that prayer is religion in the act, differentiated from all other noble activities of the soul, you may for the moment dissent. It is especially in congregations of Reform Judaism that I confess, the need and use of prayer must be emphasized. We represent a movement which, in one of its aspects, is a protest against formalism, externalization and institutionalism in religion.



From Painting by Raphael.

MOSES STRIKING THE ROCK.

"And Moses lifted up his hand, and with his rod he smote the rock twice: and the water came out abundantly."

(Numbers, chap. 20: verse 11.)

Services or our supplementary Sunday Services, my answer would no doubt shock most of you. It would come as a surprise which you would declare an astonishing misunderstanding of what people really seek in the House of God to-day. I know very well that this is not a praying age. We have lost the simplicity of soul, and therefore do not possess that sincere religiosity which

experience it. We indulge ourselves in the discussion of its philosophy. We like to have our curiosity satisfied by an account of its history. We are not altogether faithless, but we are very timid. We hold our beliefs in God calmly and coolly. We have hardly a vestige of that faith of the Psalmist, which flooded his heart with an overpowering joy and rushed to his lips in the

* Sermon preached Saturday, June 4, 1910, at Temple Beth-El, New York City.

We stand for the emphasis of the inner sincerity of religious feeling, as contrasted with the outward conformity to the rite or observance which once expressed somebody's religious sentiment and now may lag upon the scene, a pitiable reminiscence, and no longer a vessel for the live libation of our own feeling. We witness to the moral sentiment as the first fruits and most faithful partner of genuine religiosity, as against the punctilious maintenance of ceremonials which are, as it were, the hardened and frozen residue of what was once flaming and warm experience. We are exponents of a view which has made Isaiah cry out in indignation that, under certain circumstances, "Even if you multiply your prayers, I will not listen." Our necessary attitude as reformers, is therefore, a disparagement, more or less, of verbal prayer and a minimizing of its value. And then by an imperceptible, but subtle transition, we have drifted into indifference to prayer altogether.

Verbal prayer, however, is only the expression of an inner event, and sincerity has indeed, always been the touch-stone by which to test the value of prayer. Prayer has been very significantly called by our sages "the service of the heart." It is the prayerful attitude that will find the proper and necessary words, if it is only real. It is this I must emphasize as indispensable evidence of actual religion. Not to be able to pray, is, strictly speaking, not to realize the existence of God. Every higher faculty of our soul has a unique way of voicing itself. The ethical life is evidenced in conscientiousness in the self-searching of motives. A person who is really striving to do his duty in the world, will catch himself from time to time, taking an inventory of his accomplishments. He will ask himself such questions as these: What proportion is there between my enjoyments and my contributions; between my self-indulgence and my self-sacrifices; between my service to others; between my inert yielding to habit or passion and my moral triumph, registered in moments of emancipation from

that which enslaved me? The ethical life is actually a continuous self criticism. This may sometimes take the form of morbid brooding or trivial pedantry, but normally, it is a legitimate self-judging and self watching.

The artistic temperament or love of beauty is practically expressed in the free original and self-reliant following of one's taste, and daring to differ with fashion or conventionality by an individual application of the appreciation of beauty in one's own environment. The reality of the cult of the beautiful is voiced in a fearless loyalty to it. Now, if a person is really religious, his whole life assumes a characteristic aspect. There is a communion of the soul with God, who is not seen with the eye, but who is felt to be real and present. We call a man an idealist, not when he is merely a visionary, a player with fine sentiments a lover of those fugitive sentiments which a poem or a picture or a piece of music may stir in him, but which he recognizes as only subjective facts and fancies and therefore, in the last analysis, illusions. We call him the idealist, who in life, by his passionate attachment to what is true and right, by his energy in promoting truth and establishing right, has something of the Platonic spirit in him. Truth and virtue are realities for him. They are the essences of things. They are everlasting laws. In serving them he is not following phantoms, but he is doing the most practical work possible. He is putting himself in sympathy and cooperation with what is best in the world, and which he firmly believes is bound to succeed. He cannot see these things, but they become as real for him, governing his conduct, as the feeling that fire destroys and hunger starves. Now, if God is a reality, if He is the perfect Wisdom and Goodness and Holiness, then we can only become aware of this reality by speaking to Him as to an object outside of us, not as if it were merely a flitting thought within us. The first use of prayer is then, strictly speaking, its whole use.

Prayer is the soul's practical testimony, that as far as its helplessness is concerned—and sooner or later this feeling of helplessness comes to every one—whether it take the form of lower vitality, because of sickness, of sin or suffering, the soul is not alone in the world. There is the everlasting God, whose arms are large enough to uphold, and do uphold the universe and all life, and whose fingers are infinitely deft enough to make the most seemingly discordant note find a place in the perfect music to which He attunes everything that happens. To have the conviction, as it speaks, for in-

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stance, out of this beautiful prayer, quoted in the Talmud: "Oh, God, the needs of Thy people are many, but their knowledge is small. Give every one of Thy creatures his daily bread. May this be thy will, amen," is to have an inexhaustible resource of strength. The trust, the humility, the engendered fearlessness, the feeling of safety implied, bring an inrush of joy and an acceptance in cheerfulness of what our destiny assigns us, and an inspiration to do our best with the resources which we possess. Such experiences increase our vitality, and we can say in all literalness, with the poet HaShbakuk,—"the righteous liveth by his faith."

When to-day many complaints are made of Jews drifting away to other cults and seeking spiritual satisfaction, it is true we should condemn them for seeking a system which is practically a conglomeration of metaphysical balderdash and which violates the laws of nature, flies in the face of common sense and does incalculable injury by preventing sane judgment.

Christian Science has many sins to answer for. Some of our people behave very foolishly in becoming devotees of this cult. There is enough in Judaism, if understood, to satisfy every genuine spiritual need, every mystic experience and every sound and sane expression of faith, as a vital, soul-building power in our lives. Still, it must be said that there is danger in our exclusive emphasis of the intellectual and ethical elements of our religion and we may have been remiss in disregarding the emotional and purely spiritual.

Religion means, then, the soul's happiness. But this is not an external joy. We must not imagine that we are momentarily deluded, even if pleasantly deluded. Through religion there ensues a real increase of our powers. The sincere prayer for strength is its own answer. Why has prayer been discredited by many during the last century? Because its meaning has usually been interpreted as a request that God break His Laws and perform miracles for our benefit. The scientific trend of the age is therefore against a certain kind of prayer. And indeed, certain phases of the origin of prayer root in the conception of gods that have to be bribed or

threatened to do our will. Although it must be admitted that even the prayer of primitive man was not merely this.

In every communion of the soul of a human being with the something that he called his god, there was a recognition of the infinite that held him in embrace. There was the dawning of that perfect light of the marriage of a rational moral person with the all-holy Eternal. But forms of prayer change, though its function remains the same. We will not pray for many things which our forefathers asked. The education of a child is often shown in the fact that the child knows what not to ask of the parent. So we become educated in life, in that we know what not to ask of our Father in Heaven. We will come more and more to cast our petitions for material gifts in the form which has already been classically anticipated in the Talmud, "O Lord, let Thy Will be done in Heaven and help us to find peace in it on earth. Do what seemeth good in Thy sight."

Our petition will be more and more for spiritual gifts. And yet while the prayer for the material gifts will be but the expression of our sense of dependence, an indirect expression of our gratitude, which is always the proof of a vivid realization of God—for a man that cannot thank God only indulges in verbiage when he speaks of Him—nevertheless, such is the subtle connection between mind and matter, between soul and body, between will and health; such is the mystery of life itself, baffling the ken of the scientist; that the prayer for the gift of health, for example, does a real work. And as we attune our mind to the Infinite, we are by the cheerfulness which is the reward of our effort, directly drawing in new energy.

As the newer philosophy of the sub-conscious realm teaches, we have each of us unguessed resources. There is underlying our conscious daily lives a great reservoir of power, of virtue, of holy possibilities. Prayer evokes these. By it—when it is real—we lose sight of self. We despair of helping ourselves. We give ourselves to the greater Power than we. And the answer of God comes in the inflow of His help to unfold our best selves.

And when we have thus accustomed ourselves to look wistfully to a greater than we, when we have learned to thank for benefits, to praise because of the glories in creation, to petition for deliverance, to seek the spirit of cheerful acceptance; when we have caught ourselves thinking aloud, and have appropriated God as a Friend, whose "counsel guides us," then we have also learned the art of winning the purely spiritual blessing which roots in the ethical experience and in the virtuous deed. For we come to God not only with our weaknesses, but with our strength; not only with our dependence, but with our aspiration; not only with our sorrows, but with our sanctities; not only with what is human in us, but with what is divine, "deep calling out

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to, deep." Our prayer becomes not only the mind's communion, letting it be soothed with a great peace, but it becomes above all the cry of the conscience. As long as a man remains merely on the ethical plane of thinking, he is self-critical. When he takes his moral nature with him to the higher religious plane, when he realizes that the best that is human is the manifestation of the divinity in the world; when he appeals to the perfect Holiness for help in his endeavor, that appeal, if sincerely made, is immediately its own answer. It is always graciously accepted.

Our sages, in the Talmud, make a bold statement. They say that even God prays. And, it is asked, what does He pray? And the answer is, "He says, 'May my mercy triumph over my rigorous justice.'" By such a daring feat as becomes men with a bold faith, they have sought to penetrate to the secrets of divinity, but they have at the same time indicated wherein the highest form of prayer consists. Prayer to God in its highest form is at the same time a conversation with the God within us. We ask that, what is best in us triumph over what is less good.

The test of religiosity, therefore, is the trust that, in some way, God will find an answer for us, "And it shall come to pass, that on that day, I will answer, saith the Lord." Religion's message is, that the Infinite is present to all souls. What we need is to translate the language of science into the glow of faith in the living God. His method is law which we do not break or ask that it be broken by the child-like petition. His purpose is love. His power is certain and the ways we can leave to him. Thus far, we have spoken of personal prayer.

But the congregational service, though it runs the danger of becoming perfunctory, has a unique value of its own. It cannot be dispensed with, and the complete religious life must use it as both root and flower of its zeal. The congregational service is the best expression of the unity of humanity that we possess to-day. There is much cant in the modern world concerning democracy. There is much talk of the recognition of the equality and dignity of men. Would that this recognition were really more widespread and sincere!

As a matter of fact, it is the inevitable characteristic of a growing civilization to break humanity up into divisions of wealth, of culture, of power and character. And in a sense, it should be so. Mon-

otonous sameness and all levelling equality are the characteristics of all primitive communities. What, indeed, shall keep before men's minds the essential dignity of the human soul and, therefore, the equality of human beings? Nothing so expresses the unity or humanity, despite the diversities within it, as a praying congregation. Even as from a high peak, the differences of size of objects in the valley vanish, so from the point of view of the worship of God, our mental, social and even moral distinctions disappear. Nothing so brings out the dependence of humanity as a group of men and women, bowing their heads in adoration of their God, who is the unreached Ideal.

The congregational service also trains the individual in the right kind of prayer. Even in the most spiritual prayer of an individual there is always some trace of self-seeking, be it the noblest self-seeking. He asks the gifts for himself. And this must and should be so. The personal prayer must, however, be supplemented by the communal prayer in the congregational service, where the individual is overshadowed by the community, where he feels himself to be only a member of a great organism. Especially is this brought out by the Jewish prayer book, in which it is the heart of the community of Israel that is always pouring out its petition.

It is a splendid lesson in altruism to have a man and woman, no matter how exalted their power and social position may be, to be led occasionally to overlook the sense of their importance, to be merged in a great historic body and to be made to feel that the worshipping community of Israel is greater than they. And lastly, a congregational service, by its very nature, can only ask for spiritual blessings. There is very little, either personal or material petition, in the Jewish prayer-book. The gifts asked for are the gifts of the spirit, wise insight, strong faith, love of God and His laws. Therefore no man can dispense with the congregational service.

Religion, to sum up, dies without prayer. It dies to its usefulness as a practical, vital power in making for serenity and happiness and bringing the healing balm to the bruised spirit of humanity. It dies as a great inspiring power, which by the marriage of the human soul to God, brings forth the progeny of its noblest thoughts, its quickened sense of duty, its daily aspiration to the good, its heroic sacrifice. Organized religion must necessarily die without the frequent participation in congregational service. We do not say that men can, in no moment, live unto God without verbal prayer. We do say that, from time to time, the service of the heart, which, if genuine, will come

to the lips in precious words, is the vital breath of religiosity. And we feel that Judaism cannot survive if the Jew forgets altogether to visit the synagogue or take part in the congregational service. If God is to be a reality for us, we may indeed find him amidst the glories of nature, in all its midday splendor and in the still seclusion of our own hearts when alone we are communing with Him and what is best in us. But we must also seek Him together with our fellowmen in the sanctuary created to voice the aspiration, not of one, but of the many united as a community. The perfect marriage of the soul to God: the perfect marriage of Israel to the Eternal, find their perfect crown in the conviction that on that day the Eternal will answer.

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The following letter will be sent to all the lodges in the district: Executive Committee, Grand Lodge of the United States, Independent Order Free Sons of Israel, 21 West 124th Street, New York, July 15, 1910.

To the Lodges of the Order: Please take notice that the requisite number of lodges provided by the constitution having adopted the amendment to section 2, article 4, division 1, part 3, of the constitution of the order, you are hereby notified that the laws have been amended according and are now in effect.

You are further hereby requested, in the event that you have initiated any members under the social membership class, to report to this office the names addresses, ages and date of initiates of such members, and hereafter the secretary of each lodge, immediately after the election and initiation of candidates to such class, shall notify this office of the candidates so selected and initiated. Fraternally yours, M. S. STERN, Grand Master. ABRAHAM HAFER, Grand Secretary.

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The opening session was largely given over to the reading of the report of the president, Dr. Harry Friedland, of Baltimore.

A cable dispatch from London was read saying that the Turkish Government had conceded the right of Jews to hold property in Turkey. The announcement was greeted with applause, and it was also announced that the greater executive committee of the World's Zionist Federation would meet soon to decide in what way the Jews should best proceed to take advantage of the privileges in Turkey.

At Sunday night's mass meeting President Friedlander, Dr. Samuel Margolis, of Cleveland; Joseph Baroness, of New York, and several Pittsburg leaders were speakers.

On Monday morning a report of the Executive Committee was read. Some excerpts are here given:

"A number of encouraging developments have occurred during the past year. Thanks largely to the activity of Zionists in this country, the Jewish Experiment Station in Palestine has been incorporated, with ample funds for at least five years' work. The experiment station is the result of Mr. Aaron Aronson's agitation in private circles in this country. The station will conduct original investigations of the agricultural possibilities of Palestine and will also give colonists practical information and advice that will be of great benefit to the land. Mr. Aronson is an ardent Zionist, and will be in charge of the institution.

"Since the Hamburg Congress interest has been manifested in this country in the Genossenschaft colonization scheme formulated by Dr. Franz Oppenheimer. The plan will provide for an agricultural colony in which the co-operative idea will have a large place. The Oppenheimer plan has been indorsed by the Congress; the national fund will provide the land; it remains for the Zionists to provide the required preliminary capital. It is possible that Dr. Oppenheimer will visit this country in the fall to present his plan in detail to the American Jewish public.

"We may also welcome the project known as the dunam of land plan. It is proposed that individual Jews purchase at least one dunam of land and turn it over to be held for colonization purposes by the national fund. The plan has been indorsed by the Congress and appeals have already been issued. It remains for us to take advantage of the popular sentiment in its favor, which is known to exist, and to collect a fund for the purchase of land which will make our activities in that direction of some actual consequence.

"Zionism in America has been influenced to a great extent by the interest arising out of our congresses. With the exception of a slight access of activity at the beginning of this year, due to the Hamburg Congress, and to other influences within the movement in general since the adjournment of Congress, there has been, however, a decline of interest, due to the controversies that have followed it. We appreciate the sincerity and the Zionist devotion of the parties engaged in the controverted issues. We feel, nevertheless, that our influence should be used against the frittering away of Zionist strength in personal disputes. While differences of opinion are evidences of life, we submit that such differences should be expressed with moderation and an absence of personalities and in a manner worthy of the great ideal which our movement embodies.

"In this connection we take great pleasure in announcing that we have received assurances from Herr David Wolffsohn, president of the Smaller Actions Committee, that he will visit this country in the fall. Zionists should prepare to take advantage of Herr Wolffsohn's presence in this country, which will, we anticipate, be fruitful of good results.

"Every Zionist will admit that during the past few years the growth of Zionist sentiment has been unprecedented. Jewish public opinion has been at no time so sympathetic toward our movement. Zionism seems to have overcome most of the formal arguments that have been used in the past by the indifferent to excuse their indifference or by our opponents to justify their opposition.

"To what extent our organization has been responsible for this growth of sentiment it is difficult to determine. The fact is a number of advances made in America in the direction of the public recognition of the nationalist view of the Jewish question have been inspired by Zionists. The organization of the Kehillah in New York city, which aims to bring order out of the chaos of disorganization in the largest center of Jewish population in the world, was due, to a very large extent, to Zionists working in an unofficial capacity. The climax in the so-called counter-reformation, which was reached when Dr. J. L. Magnes resigned as rabbi of Temple Emanuel, and which has been inspired by the feeling that Reform Judaism is an active agency of assimilation as long as it repudiates the nationalistic principles of Judaism, has been provoked and brought into being to some extent by the publicistic and agitational activity of Zionists. The support accorded Mr. Aronson's scheme and Dr. Schmaryahu Lewin's work for the erection of a technical institute at Haifa may likewise be easily traced to Zionist influence.

"Our organization is ineffective and inadequate. We have an enormous field before us, but we have been unable to take advantage of our opportunities. Our organization as such has remained practically in a state of suspended animation, almost powerless to overcome the hindrances to a successful invasion of the field of Zionist sentiment which is growing before us.

"During the year there was an increase in the collections for the national fund in this country of over \$1,369.77, which was due primarily to the increased returns from box collections and from Golden Book entries. The amount collected last year was \$7,400; the collection this year was \$8,769.77. These figures do not include donations for olive trees or the funds collected for the dunam of land institution, which, although properly belonging to the national fund, are included within the jurisdiction of the Palestine Committee.

"The total income for Palestine institutions this year was \$2,568.51, as against \$1,962.45 of last year. This increase is due to the collections for the dunam institution, \$500; for the Biological Institute, \$296.65, and for the Genossenschaft fund, \$148.

"The Texas Zionists, who are active in various directions, have organized a Texas Palestine Land Company for the purchase of land in Palestine for colonization purposes. They report that they have thus far collected \$4,000.

"The Jewish Colonial Trust Committee, of which Mr. Michael Salt was chairman, has succeeded in keeping up the interest in the trust, as is shown in the increase in the sale of the stock for both Jewish Colonial Trust and the Anglo-Palestine Company. This year \$2,630.14 worth of stock was sold, as against \$1,876.32 of last year.

"In spite of the fact that a congress was held during the year the shekel receipts for the term decreased. The returns have not all been made, but it is apparent that in this respect the societies have not done their best. At the closing of the books on June 21 there was received for the year \$3,048.88, as against \$3,211.51 of last year.

"There were twenty new societies organized during the year, of which eighteen were chartered. The number of societies affiliated with us last year was 197. The number of societies that are defunct is fifteen, which leaves us at the present time with 202 societies.

"With the co-operation of individual members of the Executive Committee the Order B'nei Zion was organized last year and is now on the road to success, having applied for its insurance char-

ter. It has forty-eight camps, representing a membership of about 3,000. With an insurance policy based upon the most approved principles we are absolutely safe in recommending the Order B'nei Zion to all Zionists who wish to combine Zionist activity with personal benefits."

The Committee on Nominations reported as follows: For president, Mr. S. Abel; vice-president, Rev. J. L. Magnes; Hon. secretary, Miss Henrietta Szold; treasurer, Herman Conheim; assistant secretaries, Rabbi Joseph Jasin and Louis Lipsky. They were subsequently elected.

Dr. Israel Friedlander was chosen chairman of a committee of ten elected to take full charge of the work of the federation.

The visitors were banqueted on Monday evening, almost 500 being in attendance. Interesting addresses were made.

CORRESPONDENCE.

Congregational Nomenclature.

Editor Hebrew Standard:

Very often when a new synagogue is organized in any of the recently opened sections of Jewish settlement in this country the leading spirits look about for a traditionally grandiloquent name for their creature. Sometimes, but very seldom, they strike it right in this particular; often, quite too often, for the dignity of the race, they give the new organization a name which must offend both on the grounds of fitness and of Derech Eretz.

I have no particular congregation in America in mind as I pen these thoughts. Nor will I, for this reason, point out concrete examples of bathos in nomenclature. My criticism is directed against the entire system of giving American synagogues a long Hebrew name—for what reasons or for what possible efficacy I am at a loss to conjecture!

The system of nomenclature in vogue here was instituted long ago. But antiquity alone cannot commend an institution to universal approval. In other countries this system does not exist, never has existed, and yet synagogues and congregations do not seem a wit less useful there than here. England gives point to my remarks. The United Synagogue is known officially as Kahl Kadosh Keneseth Israel, but the title is seldom, if ever, employed, and its constituent synagogues are designated according to their locale or the origins of their first members, never by the magnificently empty American method. The same course holds good in the case of the Sephardic community in London. Their congregational organization is called the Saar Hasamalm. Their synagogues themselves, however, are known as the Bevis Marks synagogue, or the Lauderdale Road synagogue, because located on these avenues of transit in the metropolis of Great Britain.

The English system is far more sensible and much more dignified than ours. It is never too late for us to correct our mistakes. Here, then, we can learn something from our co-religionists owing allegiance to George V.

F. M. ALBERT.

East Side Hebrew Public School.

At a meeting of the East Side Hebrew Public School, held on June 29, 1910, at their school building, 302 Madison street, the following officers were elected: Barnett Brown, president; Maurice A. Zoffen, financial secretary; Miss Rebecca Bailin, recording secretary; M. Goldreich, corresponding secretary, and Israel Rubinstein, treasurer. The following comprise the Board of Directors: Miss Annie Friedland, Max Schlossberg, Miss B. Sherr, Miss Yetta Shapiro, Charles Frankman, Miss May Liss, Miss Emma Leovitz, Miss Carloff, Miss Annie Posner, Jacob Strauss, Sol. Kremer, M. Sachs, Miss Maccausey, Mrs. Fannie Schlossberg, M. Berg, Miss Eva Antipolsky, Joshua Bloch, Lipman Rubinstein, Sam Pollock, Miss Fannie Seltzer and Miss G. Perlman.

Omaha, Neb., is to have a Yiddish paper.

Plans have been filed for the remodeling of the synagogue of the First Galizer Mogen David Congregation, Delancey and Attorney streets, this city.

Solomon Levy, 108 years old, after being at patient at the Brooklyn Jewish Hospital for a number of weeks as a result of injuries sustained through a fall, was discharged last week. He walked several blocks from the hospital to a car and upon arriving home was tendered a reception. The doctors regard him as one of the most remarkable cases they have ever had to deal with.

ITEMS OF INTEREST IN THE JEWISH WORLD.

A "Hachnossath Orchim" has been established in Paterson, N. J.

M. Victor Cattin has been elected president of the Order of Advocates at Tunis.

Several co-operative Kasher meat shops have been opened recently in Providence, R. I.

The Hebrew Charity of Portland, Me., after a long period of dormancy has been revived.

Lieutenant Colonel Bernheim of the French army, has been promoted officer of the Legion of Honor.

The convention of Pennsylvania Grand Lodge, Sons of David, took place in South Sharon last week.

The Order of the Iron Crown, third class, has been conferred on Professor Dr. Wilhelm Bacher, of Buda-Pesth.

Interesting ceremonies marked the corner-stone laying of the Beth Zion Synagogue, Bradford, Pa., last Sunday.

Plans have been filed for making alterations on the Atereth Israel Synagogue, East Eighty-second street, city.

Mrs. Lionel Lucas has sent a donation of £1,000 to the London University College Hospital for the endowment of a bed.

The bill for the abolition of the Russian Pale has been introduced in the duma, but its chances of passing are doubtful.

In Sydney, Australia, the hospital authorities have refused to allow the distribution of tracts by missionaries to the patients.

Hon. "Jim" Dahlan, Omaha's famous "Cowboy Mayor," spoke at the corner-stone laying of the B'nai Israel Synagogue last week.

The Congregation Beth Jacob of Newburgh held a celebration last week, at which two cancelled mortgages on the synagogue were burned.

Dr. Phineas Abraham will be president of the dermatology section at the annual meeting of the British Medical Association to be held this month.

Grand Master Robert J. Kenworthy, of the Grand Lodge, F. and A. M., of this State, has honored several co-religionists with appointments on his official staff.

Two hundred and seventy New York lodges of the Brith Abraham gave a picnic at Ulmer Park last Sunday. The attendance was estimated at over 20,000 persons.

Rabbi Aaron Landau, (Poland), died last month at Warsaw at the age of fifty-four. It is estimated that thirty rabbis and fifty thousand people participated in the funeral.

Senators Paul Strauss and Ferdinand Dreyfus are among the French delegates to the International Philanthropic conference, which will be held at Copenhagen in the month of August.

Eight Jews are members of a mission which has been sent to France by the Turkish government. Among them is Nissim Rouso, principal private secretary to the minister of finance.

Last Sunday morning, under the auspices of Cleveland Lodge, I. O. B. E., memorial services were held at the grave of the late Secretary of State John Hay. Kaddish was recited and a memorial wreath deposited on the grave.

The plan of the Cincinnati, Ohio, Council of Jewish Women, which provides penny lunches to school children, has been quite successful, and the field will be extended during the coming school year.

At a recent meeting of the French Academie des Inscriptions et Belles Lettres, M. Berger, member of that body, presented the English translation of Dr. Slousch's work on the renaissance of Hebrew literature.

In appreciation of his excellent work during the past six months members of the Penn Avenue Congregation, Scranton, Pa., have presented their minister, Rabbi H. Gudderman, with a substantial purse.

As a reply and rebuke to Dr. J. P. Erwin, minister of St. Luke's Methodist Church, of Augusta, Ga., some Jewish residents of that town have offered to donate \$500 to his church if he can substantiate his charges that there were scenes of disorder and drunkenness at a picnic given by an Augusta Jewish society on a recent Sunday.

Mr. E. T. V. Meyer has been appointed chairman of the General Swedish Hypothek Bank—a state institution of considerable magnitude. Mr. Meyer was born in Kareshaum in the year 1847; he has for several years been Swedish minister of finance, has been Swedish consul general in Copenhagen and a member of the Swedish parliament.

The Jewish community of St. Petersburg has decided to erect a Jewish museum in commemoration of the late Baron Gunzberg, which will bear his name. It is to contain exclusively objects referring to the history of the celebrated family. The movement has the full support of Baron Gunzberg's heirs and relatives.

Grave news continues to arrive from Persia, where, in the absence of a strong government, anarchy reigns and most dangerous excesses are committed. At Shiraz, a native monitor at the school of the Alliance Israelite named Nissim Machallah, was assassinated in the street in broad daylight on the 21st of last month by a young priest, who belongs to a class which alleges that it is directly descended from Mohammed.

The imperial senate, sitting as a supreme administrative tribunal, has decreed that M. Stolypin's circular ordering the expulsion of certain Jewish chemists from Moscow is illegal, and has further canceled the expulsion of Jewish children from Moscow as unjustifiable. The newspapers recall the fact that M. Stolypin's organ only a few days ago asserted that all the expulsions strictly conformed to the law.

In accordance with the charter provisions creating a new office of Chief Justice of the Court of Special Sessions for the boroughs of Kings, Queens and Richmond, of this city, Mayor Gaynor has appointed to the post a well-known co-religionist, Hon. Otto Kempner. Judge Kempner has been prominent in Brooklyn civic organizations for a number of years.

The will of Jacob Small was filed at the Surrogate's office in New York last Tuesday. It disposes of a large estate and leaves the income to the testator's sister, and upon her death the principal reverts to the Mount Sinai Hospital, Montefiore Home, United Hebrew Charities, National Hospital for Consumptives, Denver, Col., and the Jewish Orphan Asylum, Cleveland, O.

The new local Bavarian government statutes concerning Sunday rest, which has just been issued, contains a clause to the effect that Jewish shopkeepers and merchants whose businesses are closed on Saturdays and holidays are permitted to employ their assistants, workmen and apprentices on Sundays from 10 to 12 a. m., provided that the shops are not open to the public and no annoyance is caused to neighbors or passersby.

Recently a deputation of the Austrian Society for Combating Anti-Semitism (a non-Jewish organization), waited on the procurator general, Privy Councillor Dr. von Schrott, and requested him to order a new investigation with the view to a pardon being granted to Leopold Hilsner, the alleged perpetrator of a so-called ritual murder at Polna. The procurator general, in reply, said there were great difficulties in the way of a formal re-opening of the case, but he expressed his thorough willingness to examine any fresh document concerning it that might be submitted to him.

M. Niselovitch has addressed a letter to the Russo-Jewish Press in which he complains of the apathy reigning now in Jewish circles in Russia. In his opinion the indifference of the Jews has influenced the government in remaining inactive with regard to the Jewish question. A few years ago ministers only spoke of a delay in the solution of the problem. A person holding a high appointment told him then that "in a year or two, when the country settles down, the Jewish question will be regulated." That was, however, when the Jewish youth was active. In conclusion he appealed to the communal leaders to resume work.

Of late the chief rabbi of Turkey has received numerous inquiries and requests from Russian, Rumanian, Gallician and Hungarian Jews with reference to the possibilities of settlement not only in Palestine, but in other and chiefly the European parts of the Ottoman empire. As the chief rabbi has found it impossible to reply to all these inquiries separately, he has now issued a general warning against hasty and improvident immigration into Turkey until the complex question of the admission of foreigners has been completely decided by parliament. The old restrictions against a permanent stay in Palestine are still in force, and the "Red Ticket" is by no means abolished.

A large and influential Jewish deputation waited on the king at St. James's Palace last week to present an address. His Majesty made a gracious reply. The delegation included the chief rabbi, the Haham, the Rev. M. Joseph, Lord Swaythling, Sir G. Faudel-Phillips, Sir Rufus Isaacs, K. C., M. P., Sir P. Magnus, M. P., Sir Francis Montefiore, Sir Matthew Nathan, Sir Edward Stern, the Right Hon. Arthur Cohen, K. C., Alderman H. Feldman, J. P. and Messrs. D. L. Alexander, K. C., J. Castello, N. L. Cohen, L. C. C., D. Q. Henriques, H. S. Q. Henriques, M. Jacobs, M. A., A. H. Jessel, K. C., B. Kisch, Joshua M. Levy, H. Z. Lousada, J. Prag, J. P., H. L. Rothband, Leopold de Rothschild, Oswald John Simon, C. Stettauer, L. C. C., and B. S. Straus, J. P.

A Successful Mohel.

Rev. H. Buchanz, the well-known mohel of this city, has had a varied and successful career. Hailing from Helsingfors, Finland, he there first established himself, and the excellency of his work in that city is attested by such well-known doctors as Surgeon-General Chabos (of the Russian army) and Professor Wasenius (of Helsingfors University). In St. Petersburg and Kovno, in both of which he resided for some years, his reputation was equally good, and from the latter city he possesses a much-prized testimonial presented to him by the Kovno Mohelim Association.

The recent massacres in Russia forced Rev. Buchanz to emigrate, and he came to this country. His rise in popular favor was rapid, and after two years practice in this city he may justly claim to be one of its leading mohelim.

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SOCIAL.

Rev. Dr. and Mrs. J. D. Spear will summer at the Blythewood, Tannersville, N. Y.

Miss Bertha Neufeld and sisters are guests for the summer at the Atlantic City, N. J., cottage of their sister, Mrs. D. Markovitz, of Philadelphia, Pa.

Mr. S. M. Unger of No. 52 East 118th street was a passenger on the Kaiser Wilhelm II. on Tuesday last. Mr. Unger is going to try the curative property of Karlsbad's waters.

Miss Bertha Fischman has arrived home from her European trip and has joined her parents, Mr. and Mrs. Wm. Fischman, at their summer home, Fleischmanns, N. Y.

Miss Sophie Schaap, sister of Mr. Michael Schaap, of No. 66 West 113th street, sailed on Wednesday, the 6th inst., on the steamship President Grant, for a tour through Europe.

Mrs. Max Hirsch, vice-president of the Hungarian Ladies' Aid Society, will give a whilst at her summer home, Arverne, L. I., for the benefit of the society, at a date to be announced later.

BIRTHS.

SCHAYE.—Mr. and Mrs. Benjamin Schaye (nee Felsenthal) of 206 East Eighty-third street, announce the birth of a daughter on Friday, June 30, 1910.

BAR MITZVAH.

GERSON.—Mr. and Mrs. Henry Gerson announce the Bar Mitzvah of their son, Arthur, Saturday, July 9, at Temple Anshe Chesed, 114th street and Seventh avenue. Reception July 10, 7 p. m., the Herrnstadt, 27 West 115th street. No cards.

HAHN.—Mr. and Mrs. Edward A. Hahn announce the Bar Mitzvah of their son, Leo, Saturday, July 9, at Temple Israel, of Harlem. Reception at their home, 236 West 120th street, Sunday evening, July 10, from 6 to 10. No cards.

MORRIS.—Mr. and Mrs. Charles Morris, No. 426 Forty-ninth street, Brooklyn, announce the Bar Mitzvah of their son, Adolph Pollack, at Temple B'nai Israel, 267 Fifty-second street, Brooklyn, Saturday, July 9, 1910, at 9 a. m. At home July 10, between 3 and 6 p. m.

SADOWSKY.—Mr. and Mrs. R. Sadowsky announce the Bar-Mitzvah of their son, Jacob, on Saturday, July 16, at Darche Amunoh Synagogue, Arverne, L. I. Reception at their residence, Sea View avenue, Arverne, Sunday, July 17, from 3 to 6 p. m. No cards.

ENGAGEMENTS.

ABELES-UNGER.—Mrs. Fanny Unger, of 138 West 137th street, announces the betrothal of her daughter, Julia, to Mr. Arthur A. Abeles, of Chicago.

ALEXANDER-FAEDER.—Mr. and Mrs. S. Faeder, 56 East 105th street, announce the engagement of their daughter, Rose, to Mr. Emanuel Alexandre.

BONIS-AGATSTON.—Mr. and Mrs. S. Agatston, of 157 West Ninety-fifth street, announce the engagement of their daughter, Helen, to Mr. Henry N. Bonis, son of Mr. and Mrs. S. Bonis.

COHEN-BLEISTIFT.—Mr. and Mrs. J. Bleistift announce the engagement of their daughter, Cella, to Joseph L. Cohen.

EHRlich-BLOCH.—Mr. and Mrs. Joseph Bloch, of 1646 Second avenue, announce the engagement of their daughter, Ida, to Mr. L. S. Ehrlich, Sunday, July 10.

FRANKEN-TOFF.—Mr. and Mrs. S. Toff, of 164 West 144th street, announce the engagement of their daughter, Sarah, to Mr. Morris Frankan. No reception.

KRANMER-KAPLAN.—Mrs. Charles Harris, of 15 West 107th street, begs to announce the engagement of her sister, Miss Sadie Kaplan, to Mr. Harry Kramer, June 28, 1910.

MANN-ROSENTHAL.—Mr. and Mrs. Joseph Rosenthal, of No. 7 West 120th street, New York city, now at their summer cottage at Bradley Beach, N. J., announce the engagement of their daughter, Sarah Ruth, to Mr. Samuel Mann. Announcement of reception later.

MARCUS-LEDERER.—Mrs. Hugo Lederer, of No. 78 East Ninetieth street, announces the engagement of her daughter, Miss Irma Lederer, to Mr. Julius A. Marcus, of New York.

LIPSIUS-HARLAM.—Mr. Isadore Harlam, of 226 Hewes street, Brooklyn, wishes to announce the engagement of his daughter, Fannie, to Mr. Samuel Lipsius. Reception to follow later.

MANN-ROSENTHAL.—Mr. and Mrs. Joseph Rosenthal announce the engagement of their daughter, Sarah Ruth, to Mr. Samuel Mann. Reception will be announced later.

SHADUR-GREENBAUM.—Mr. and Mrs. Greenbaum announce the betrothal of their daughter, Millie, to Mr. David Shadur.

ULLMAN-HECHT.—Mr. and Mrs. Hecht announce the engagement of their daughter, Sadie, to Emil Ullman.

WASSERMAN-COHN.—Mr. and Mrs. Alex. Cohn, 355 West Twenty-ninth street, announce the engagement of their daughter, Berhardien, to Julius Wasserman.

WEISS-KAASE.—Mr. and Mrs. E. Kaase announce the engagement of their daughter, Miss Ernestine, to Mr. Charles Weiss, Jr.

MARRIAGES.

KRIEGER-KATERBUE.—At the residence of Rev. J. D. Spear, 128 East 105th street, Leopold Krieger to Beatrice Katerbue.

FISCHMANN-HALPERN.—At the Synagogue Beth Hamidrosch Hagadol of Harlem, 110 East 105th street, Adolph Fischmann to Rose Halpern, by the Rev. J. D. Spear.

WELFLEISH-EMERSON.—Miss Lillian E. Welfleish to Mr. Abraham Emerson, on June 26, 1910, at Terrace Garden, by Rev. Adolph Spiegel.

BUXBAUM-SELTZER.—On June 26, 1910, at Shaarey Zedek Synagogue, Rose Buxbaum to Hyman Seltzer.

ROSENBLUTH-KRIEGER.—At Shaarey Zedek, of Harlem, Synagogue, by Rev. Adolph Spiegel, on June 26, 1910, Miss Minnie Rosenbluth to Mr. Samuel Krieger.

WEILL-BOTTINGHEIMER.—Meta Weill to Sigmund Bottingheimer, by Rev. Adolph Spiegel, at his residence, on June 26, 1910.

SUSSMAN-BERNZWEIG.—The marriage of Miss Beatrice Sussman, daughter of Mr. and Mrs. Charles Sussman, and Mr. Jack Bernzweig, son of Mr. and Mrs. Morris Bernzweig, both of Brooklyn, was solemnized last Thursday evening in Great Central Palace, Clinton street, New York, by Rev. Krochman, in the presence of a large circle of friends and relatives. The happy couple were attended beneath the canopy by their parents, Miss Sarah Bernzweig, a sister of the groom, was maid of honor, and H. Malgood acted as best man. The bridesmaids were Miss Esther Tankins, Miss Fannie Menditz and Miss Besse Watschauer. The groomsmen included David Leibowitz, Benjamin Malgood and Harry Ginsburg. Following the ceremony a reception was held, after which festivities lasted until early the next morning.

Hebrew Sheltering Guardian Society. The annual election of officers of the Boy's Republic was held on Monday, Benjamin Goldberger being elected over David Stein, the previous incumbent, who was a candidate for re-election. David Stein was elected president of the Council. Twenty councilmen will be elected next week, and later on there will be elections for comptroller, city clerk and Supreme Court and minor justices.

Young Men's Hebrew Association.

The Independence Day celebration, held under the auspices of the Lincoln Literary Society of the Y. M. H. A., on Sunday evening, July 3, was an interesting and enjoyable affair. Introductory remarks were delivered by Samuel Schlauf, chairman of this society. An original oration, entitled "Our Constitution," was delivered by Maurice S. Brandt; another, entitled "The Modern Conqueror," by Max Lippman. Mr. Theodore B. Richter and Dr. Louis Fischer, directors of the association, gave appropriate addresses. A musical programme was rendered by Miss Amy Ray and the Kahn Trio.

The summer session of the Y. M. H. A. Hebrew Free School opened on Tuesday morning, July 5, with an attendance of 326.

The Alliance-Y. M. H. A. vacation camp at Surprise Lake, Cold Spring on the Hudson, is now in full swing, and affords young men the opportunity to spend their vacation in a thoroughly enjoyable manner, amid healthy and invigorating surroundings, at a nominal

cost. Applications to go to the camp should be made at the Y. M. H. A. building any evening during the week except Friday or any afternoon with the exception of Saturday.

On Sunday evening, July 10, the E. C. Stone Literary Society will hold a prize declamatory contest and entertainment.

Arverne.

A Sium Hatorah will be held at the synagogue, Derech Emuno, at Arverne, L. I., on Sunday July 14 for the benefit of the Home of the Daughters of Jacob and for the Hebrew Sanitarium, Rockaway Park.

The synagogue will be beautifully decorated for the occasion and Hon. Henry W. Unger will deliver an address. The Torah was donated by Messrs. S. I. Heyman, Samuel Berlin, Bernard Trosky and I. Unterberg.

In addition to the already large list of well-known performers who have volunteered their services for the benefit performance at the Arverne Pier Theater on Sunday, July 10, for the Hebrew Infant Asylum, Henry B. Harris announces that Nora Bayes and Jack Norworth have tendered their services for this meritorious charity.

DARECH EMUNOH, ARVERNE.—Mr. A. Newman of the Jewish Theological Seminary will preach Sabbath morning.

Among the passengers on the Kaiser Wilhelm II., sailing on July 5, was Mr. M. Engleman. Mr. Engleman is particularly active in the Ohab Zedek Congregation, and was the organizer of the Ladies' Society of the congregation. In appreciation of his services the society and the congregation presented him with a large purse just prior to his departure.

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At a Special Term of the City Court, at the Court House, in the Borough of Manhattan, City of New York, on the 28th day of June, 1910. Present: Hon. Peter Schmuck, Justice. In the matter of the application of John P. Sliemovits for leave to change his name and assume the name of John P. Slemo. Upon reading and filing the petition of John P. Sliemovits, verified the 27th day of June, 1910, and it appearing to the satisfaction of this Court, upon said petition that there is no reasonable objection to the petitioner's assuming the name proposed and changing his name, and that the prayer of the petitioner should be granted. Now on motion of Harvey J. Cohen, attorney for the petitioner herein, and no opposition having been had thereto it is Ordered that the said John P. Sliemovits be and he hereby is authorized to assume the name of John P. Slemo, upon complying with the provisions of section 2414 and 2415 of the Code of Civil Procedure, in that he cause a copy of this order to be published within ten days after the same is entered in the Hebrew Standard, a newspaper published in the City of New York, and within ten days after the making hereto he cause this order to be entered and the papers upon which it was granted filed in the office of the Clerk of this Court; and within forty days after the making hereto he cause to be filed and recorded in said Clerk's office an affidavit of the publication hereof; and it is further Ordered that the said applicant after complying with the provisions hereof and on and after the day of August, 1910, shall be known by the name of John P. Slemo, which he is hereby authorized to assume, and by no other name. Enter, P. S., Justice of the City Court of the City of New York.

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Duke's
HOSE SUPPORTERS
EASILY ADJUSTED
No buttons to tear the stockings
Do not come open accidentally
For sale at all leading stores

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SPECIAL INDUCEMENTS OFFERED TO NEWLY MARRIED COUPLES IN FURNISHING THEIR HOMES.

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The Best and most reasonable
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YOU CAN SAVE HALF THE PRICE FURNISHING YOUR HOME AT
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Between 121st and 123d Sts.

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151-153 E. 50TH ST., N. Y.
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Between Lexington and Park Ave.
FOR RECEPTIONS, WEDDINGS, BANQUETS, LODGES AND SOCIETY MEETING ROOMS.
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Unquestionably the most attractive suite of rooms in town for
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Lowest prices for good quality meats, etc. Prompt delivery service for hotels and cottages.

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WHOLESALE FISH DEALER,

Lobsters, Soft Crabs and Terrapin Delivered Daily, Except Sunday.

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All the latest Moving Pictures

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Fruits, Vegetables, Groceries and Delicatessen. Special department for Kosher (כשר) Poultry and Meats. Fresh killed Poultry daily by Shochet. 202 Central Ave. Far Rockaway, N. Y.

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Of all kinds of

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Special Attention Given for Hotels and Summer Resorts.

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DELICATESSEN

HIGH-GRADE WINES AND LIQUORS

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Hammels Station.

Be Your Own Plumber



When the waste pipes are stopped DON'T SEND FOR THE PLUMBER. Take the Wrigley Auger, give it to a boy, or to anybody, it is so simple to operate, and the obstruction will be removed in ten minutes in any shaped pipe. Eighty thousand machines in use in all parts of the world. Ask for descriptive booklet.

Made in six sizes, for all size pipes, and will reach fifty feet.

SAMUEL LEWIS, Sole Agent, FIVE FRONT ST. New York.

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, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, at the office of S. Edmund Sladkus, No. 115 Broadway, in the City of New York, on or before the 19th day of December next. Dated New York, the 3d day of June, 1910. BENJAMIN A. TINTNER, Administrator. S. EDMUND SLADKUS, Attorney for Administrator, 115 Broadway, Borough of Manhattan, New York City.

LIGHTHILL, PAULINE.—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 Pauline Lighthill, late of the County of New York, Borough of Manhattan, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, at the office of her attorney, No. 115 Broadway, in the City of New York, on or before the 6th day of January next. Dated New York, the 24th day of June, 1910. MARTHA GLUCK, Administratrix. MORRIS BERKOWITZ, Attorney for Administratrix, 115 Broadway, New York City.

The Loveliness of Truth.

BY ARCHIBALD ROSS.

דברו אמת איש אל רעהו

"Speak ye every man the truth to his neighbor."—Zachariah 8: 16.

When Moses pointed out the sacred law
Of duty to the anxious Israelites,
And what obedience meant in all its glory;
When, Gideon, taking counsel from the Lord,
Gained life immortal for his famed three hundred;
Or David, when he calls on head and heart
For a complete surrender to the Almighty;
Or Zachariah's beautiful trilogy—
Let none imagine evil against his neighbor;
Love no false oath; speak truth to every man—
There shone the grandeur of the Hebrew home.
There glowed the symmetry of human life,
There justice, freedom, love claimed sovereignty.

Dear Truth—on earth best of beatitudes,
Yet daily led to slaughter by a class
So vitiate and barren of ideals
That never can they gauge thy tender beauty—
How may we find thee, pure as innocence
That touched us all at first with the Heaven's sweet smile?
Truth, darling of the heavens, come down to earth
And converse hold with human hearts again.
For multitudes forget what God hath spoken
That though they make their very bed in hell,
He sees them there, He knows their every thought.

Blest Truth, let this be our prerogative
To search thee out, and never be afraid
To enter where thou art—on the high ground
Of pure deductive thought, or in the wells
Of introspection where we see ourselves
In truest coloring—fearless, undismayed.
Thy presence draws us nearer to our Lord,
The Eternal Father—for thy benisons
Are full of peace by day and rest by night;
Where honor, faith, ingenuousness abide.
Our welfare here is toilsome, but thy gaze,
Forever shining in the path of duty,
Will quicken our endeavors in the work
Of love and justice in our pilgrimage.

Hot and Cold Sea Water Tub Baths

50 CENTS—12 TICKETS FOR \$5.00

Private Bath Houses to Let by the Season, Month or Week—Accommodations for 2,000 Transient Bathers.

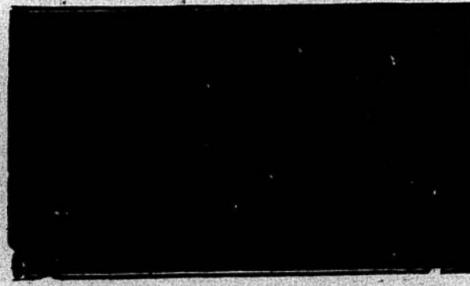
Arverne Hotel Baths

REMINGTON AVE. & BOARDWALK.

DR. EDW. JOHNSON, Manager I. H. ROSENFELD, Prop.

HOTEL ROSENBERG

SHARON SPRINGS, N. Y.



ESTABLISHED 1883. 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 Shochet during the whole season. For booklet and information address WASSERMAN & WELKOWITZ, Props., Sharon Springs, N. Y.

PELLER'S WOODBRIDGE HALL

179 S. Broadway, SARATOGA SPRINGS, N. Y. Near Congress Park and all principal springs. Cuisine strictly kosher. All modern improvements. WRITE FOR BOOKLETS.

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.



"The Name of YOUMANS in a Hat is a Guarantee of Style and Quality."

We beg to call attention to our excellent line of DOMESTIC and IMPORTED

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What about the poor?

OUR WORK

During the year 1909 we have given burial to 1,564 dead of the Jewish poor: Removed from residences . . . 636 Bellevue Hospital and the Morgues 314 Other hospitals and institutions 600 From outside the city 18 Re-interred from non-Jewish Cemeteries 4

Provide for proper burial of the dead of our poor, in your wills, by donations and memberships in

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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.

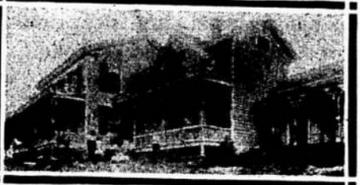
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All improvements, elegant location, fine shaded lawn, good spring water, fresh milk, butter and eggs from our own farm produce. Strictly Kosher. Free transportation to and from stations, excepting Saturday. P. O. Address, S. Fallsburg, P. O. Box 136.

The PARK INN, כשר K kosher

L. GOLDFARB, Prop. PARKSVILLE, SULLIVAN COUNTY, N. Y. P. O. Box 132.

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.



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Accommodations for Summer Boarders at Reasonable Rates.

Butter, Milk and Eggs from my own farm. Dance Hall. Fishing and Bathing on our own lake. But one mile from station.

Directions:—Take West Shore R. R. at West Forty-second Street Ferry.

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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.

MAPLE GROVE HOUSE THE HOUSE THAT WILL PLEASE YOU.

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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.

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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 Nauehm 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.

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 Sprudeller.

If you want an enjoyable place to stay, Just drop in and ask for REH.

MT. CLEMENS, MICH.

THE

Maple Cottage & Boarding House

A. WESTIN, PROP. PARKSVILLE, SULLIVAN CO., N. Y.

Up-to-date boarding house with all modern improvements; pleasantly located on the main street of Maple ave.; 10 minutes' ride from station and is 2,000 feet above sea level.

Strictly כשר K kosher

Rates from \$8 up. Children according to age.

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.

HIGH VIEW HOTEL

D. HOFFERMAN, Prop.

First Class Summer Resort. Strictly Kosher. P. O. B. 6. SPRING VALLEY, N. Y.

The High View Hotel, situated on the highest location in Spring Valley, only ten minutes' walk from the station, is the most convenient summer home, furnished with electric lights and modern improvements. Separate dining room, sitting room and pavilion.

Positively no Mosquitoes.

Directions: Take Twenty-third or Chamber street ferry to Erie Railroad. Trains run almost every hour.

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.

ISRAEL, EDMUND, also known as MAX ISRAEL.—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 Max Edmund Israel, also known as Max Israel, late of the County of New York, deceased, to present the same, with vouchers thereof to the subscriber, at her place of transacting business, at the office of Bernheim & Loewenthal, her attorneys, No. 35 Nassau street, in the Borough of Manhattan, City of New York, on or before the 2d day of January, 1911.

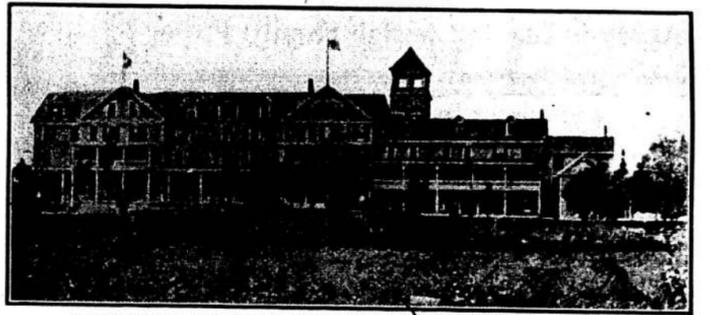
Dated New York, the 23d day of June, 1910.

LEAH ISRAEL, Administratrix. BERNHEIM & LOEWENTHAL, Attorneys for Administratrix, No. 35 Nassau Street, New York City.

"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 כשר K kosher, with mashgiach 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. Lock Box No. 3 KIAMESHA LAKE, SULLIVAN CO., N. Y.

KIAMESHA VILLA

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.

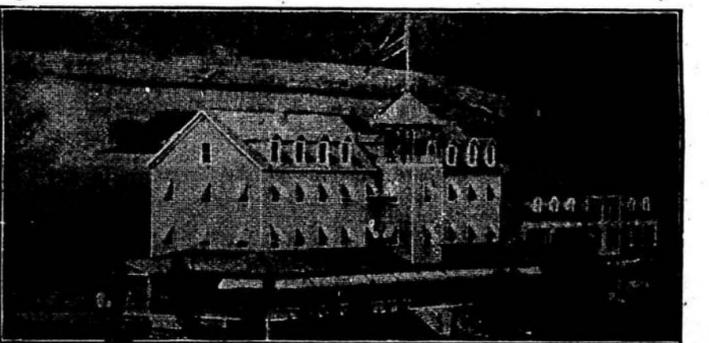
THE KIAMESHA HOUSE

KIAMESHA, SULLIVAN CO., N. Y. MORRIS GEFFEN, Prop.

A first-class strictly Jewish house with all modern improvements; overlooking beautiful Kiamesha Lake, affording boating, bathing and fishing, dancing and all other amusements; excellent Kosher table; large airy rooms.

The PARK HOUSE

Mountaindale, Sullivan County, N. Y.



Entirely renovated. Latest improvements. Livery, Bowling, Billiards, Bathing, Fishing. Kosher כשר K kosher Cuisine. Under the supervision of a Mashgiach. Delightfully situated. Every facility for entertainment and comfort of guests. Music at meal times; concert in evenings.

CHARLES SCHOEN, Proprietor.

For information and booklet write to PARK HOUSE, Mountaindale, N. Y.

SHARON HOUSE

Sharon Springs, N. Y.



Messrs. Rosenberg and Fisher, proprietors of the Sharon House, Sharon Springs, N. Y., desire to announce the Grand Opening of their hotel, "THE SHARON ACADEMY," on July 4, 1910.

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 כשר K kosher cuisine. Mashgiach Rabbi Israel Ruskowitz under the supervision of Chief Rabbi Chayim Jacob Widrowits 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.



Edited by J. F. Solomon 1882-1908.

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SUBSCRIPTION \$2.00 PER YEAR, INVARIABLY PAYABLE IN ADVANCE. Telephone 890 Cortlandt.

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Entered at the Post Office at New York as Second-class Matter.

WILLIAM J. SOLOMON, PROPRIETOR.

Friday, July 8th, 1910 : : : : Tamuz 1st, 5670.

הקמ

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

ONE of our synagogue papers, The Informant of Zion Temple, of Chicago, makes this appeal to its readers: "Going away for vacation? Mail us an item." The indefiniteness of this statement is delicious.

WITH Sam Berger as manager and Joe Choynski trainer and second for Jeffries, and Al Kaufman trainer and second for Johnson, there was quite a Jewish aspect to Monday's fistic encounter at Reno.

IN MAKING announcement that after August 1, 1911, he will no longer serve Temple Israel, Rabbi Charles Fleischer, of Boston, states that he feels like a general ahead of his army. We agree with Rabbi Fleischer that he is a general, but opine that he must be serving with the Haytian colors. In Hayti, of course, they are all generals: there is no army.

"BUT A TREASURER must deal in facts, not poetic fancies; so pardon my assumption of the role of Koheleth in this wise assembly, whose works of Choema fill many a book with a treasury of economic lore," reads as if 'twere uttered to the men of the Great Assembly. As a matter of fact, it is a passage culled by us from the report of the Treasurer, Charles S. Levi, of Peoria, to the last "annual picnic" in this city.

CLAUDE G. MONTEFIORE, of London, believes that American Jews become rapidly assimilated. Mr. Montefiore does not add that he extends his belief to cover their religious development in this country. Certainly we cannot quarrel with a man for his opinions. But we would say that meeting and dining only with assimilationist Jews in America does not prove that all the Jews here are rapidly becoming assimilated!

TEMPLE ISRAEL of Harlem publishes The Temple Monthly, a magazine, which, as it announces in its last issue (just received), will be discontinued if it be not more adequately supported. The journal gives a fair account of the activities of the synagogue and its allied interests month by month, and is willing to throw open its columns for a reverent discussion of the recently-begun "Back to Judaism" movement in the Reform camp.

RABBI NATHAN STERN said at the last convention of the Central Conference of American Rabbis that there is being formed among our people as clever and as thorough a type of criminal as may be found anywhere. Contrast with this utterance the authoritative opinions of men like the late Rabbi Adolph M. Radin, men whose studies in Jewish criminology, real or fancied, were just as profound as Rabbi Stern's. Rabbi Radin held that the stray Jewish evil-doer was in reality only a patient.

IF THE city marshal of Brockton, Mass., carries out his purpose in closing the kosher butcher stores which are open on Sundays for regular business, we are afraid that the law of Massachusetts will uphold him. The Massachusetts Sunday statute reads, and the local courts in construing this have uniformly held, that observance of another day than Sunday as the Sabbath will not amount to an exemption from the operation of the law. Keeping open a shop for any purposes of business on Sunday is absolutely forbidden in Massachusetts: the law is plain, however unjust to observant Jews it may be. The law should be changed; our co-religionists should not seek, if indeed they do, to circumvent its provisions so far as they are concerned.

The True Light.

IN COMMON with our contemporaries, the various Jewish newspapers in this country, we commented in highly favorable terms; some weeks since, on the resolution of protest against Russia's butchery of her Jews, adopted at the recent General Assembly of the Presbyterian Church at Atlantic City. Had we had before us the full text of the resolutions—for the words relating to Russia are but one part thereof—our comment would have been of a far different nature.

We present our readers, in order that they may form their own judgment in the premises, with a complete text of these resolutions, which we take from the columns of The Christian Intelligencer, an official journal.

We recognize that the problem of the Jews in America is one of our most serious and vital problems. Hebrews are coming to our land by hundreds of thousands, and while possessing different degrees of education and culture, yet they almost all come with that boundless energy and aggressiveness so characteristic of the race, and also with an antagonism to Jesus of Nazareth scarcely diminished from that of the days of the Christ, and unless they be evangelized they will soon a-christianize our nation and are even now demanding this.

It behooves us, therefore, to do everything possible to bring the Gospel to bear upon them, and especially to see that the coming generation of Jews be properly instructed in the spirit and genius of our American institutions, and that the present generation be not allowed to succeed in their aggressive plans for the secularization of our Christian Sabbath and public schools.

Therefore, in view of the urgent need of giving the Gospel to our large and increasing Jewish population, and recognizing the manifest guidance of God in the work of Rev. Thomas M. Chalmers among the Jews,

Resolved, That the General Assembly of the United Presbyterian Church of North America expresses its confidence in this work, known as the New York Jewish Evangelization Society, and that we pledge it the support of our sympathy and prayers;

Resolved, That the General Assembly of the United Presbyterian Church of North America expresses, in the name of the Lord Jesus Christ, its earnest protest against the continued persecution of the Jews in Russia, and particularly deprecates the expulsion of Jewish families from Kieff.

Resolved, That a copy of this resolution be forwarded to the Secretary of State at Washington and another copy be sent to the Russian Ambassador for transmission to the government of the Czar.

It is one thing to protest in the name of our common humanity against Russia's treatment of the Jews domiciled within her borders. It is, however, a far cry from this, to resolves intended to "secure" the Jews from an outward enemy on the one hand, coupled with the more insidious opponent within their own gates: the missionary. If the Russian Jews are to be saved from their cruel taskmasters only to be exploited for purposes of evangelization by an "enlightened" Christian denomination in this land, we will be pardoned for saying that even Russia's conduct, vile as it is, is preferable to that of the Presbyterians.

PERUSAL of the printed proceedings of District Grand Lodge No. 2, I. O. B. B., just received, shows that this section of the fraternity—out in the Middle West of this country of ours—is making an effort to reach and minister to Jews and Jewesses in eleemosynary and corrective institutions. This work must be highly recommended: it is charitable endeavor of a very high order of usefulness. Moreover, it shows that the I. O. B. B. can discover fields of usefulness for itself—if it wishes to do so!

REPRESENTATIVE HENRY M. GOLDFOGLE, ever alive to the needs and rights of the people of this city and a stalwart champion of the Jew in the halls of Congress, has introduced a resolution into the House of Representatives, which was speedily passed, providing for an investigation of naturalization conditions in the several public offices for making American citizens in this city. We have time and again pointed out how deplorable is the situation of those who desire here to be naturalized. Mayor Gaynor, too, has taken this up with our officials in Washington. There is abundant need, therefore, of a Congressional investigation of the matter. If, as Judge Goldfogle no doubt opined, remedial legislation is to be enacted at an early future session of the Congress, our lawmakers should know what form this legislation ought to assume. Only a thorough-going and complete investigation can bring out the facts for this. This, through Judge Goldfogle's efforts, will now be done.

ACCORDING to an interview in the columns of The Jewish Chronicle, of London, the Stock Exchange of that city has but 330 Jewish members at the most, out of a total of 5100. We confess we received this information with something of a shock. Year after year, in the season when the Yomim Noroim come around, we are accustomed to read in the Associated Press Despatches: "Business on the London Stock Exchange was much restricted in volume yesterday, due to the absence of most of the operators because of the Jewish holiday." We always felt glad to think that so important a monetary centre as London was more or less influenced by the holidays of our religion. We saw in that fact an important channel of influence for our people, the portentous possibilities of which in the case of their poor and persecuted brethren were not to be lightly treated. But now we gather that all this was but a figment of the imagination of an enterprising reporter. The Jews do not, by mere numerical strength, control the destinies of the London Stock Exchange; but let us hope that they still control it in the ways of Mishpat!

The Failings of the Great.

ען לא האמנתם כי להקדישני לעיני בני ישראל לכן לא חביאו את הקהל הזה אל הארץ אשר נתתי להם

"Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore shall ye not bring this congregation into the land which I have given thee" (Num. xx: 12.)

ONE of the most remarkable characteristics of the Bible is the fact that it never attempts to conceal, or even to attenuate, the failings of the great. In the Bible, there is no room for exaggerated hero-worship. The heroes of the Bible are limned in true, life-like colors. They are shown to the generations after them as human beings, subject to the same passions, the same temptations, the same bunglings, as are ordinary mortals. To be sure, they possess virtues not possessed by others, at least, not in the same degree; but even these virtues, be they ever so great, cannot save them from falling into error and sin. The heroes of the Bible are essentially human.

Of the many examples in point, the figure of Moses, as traced by the realistic writer of the Pentateuch, may serve as the best illustration of this thought. Surely, if the achievements of any man in history might justify idealization and invite adulation, the exploits of this great leader would. Had Moses been represented purely as an angel no one would have found reason for doubt. And yet, the writer of the Pentateuch never tries to varnish over any of his shortcomings. Nay, in this week's portion, more than in other narratives, he seems to make a point of putting in bold relief the one bad quality that would unfit Moses for the task of leadership; namely, his extreme passion, his uncontrollable temper, which seems to have got the better of him every time a critical situation arose, calling for consummate tact and deft statesmanship. Moses did not possess the skill of coping with such situations.

In our text there seems to be the veiled reproach, that of Moses and Aaron, being men of superior ability, more might have been expected. They ought to be absolutely above reproach. Noblesse oblige. Those that are put in places of responsibility should beware, for their failings may entail great disaster for the people at large. If the leaders go astray, how can their wards find the straight path?

But there is another side to this matter. The Rabbis say that the greater a man the greater his passion. The failings of the great are great failings. The same overdevelopment that makes for great virtues makes also for great vices. Moses, when communing with God in rapt prophetic visions, soars high above the heights of heaven; but when a prey to his passion, his impatient petulance, he falls below the depths of the earth. And so it is with many great men in History. One marvels how greatness and pettiness can keep company in one and the same man. They say that no man is great in the eyes of his valet. Naturally so. For if greatness means nothing more nor less than an overdevelopment; and if this overdevelopment is manifest for good as well as for bad, then it would take more than common understanding to appreciate the extreme good in spite of the extreme bad.

The lesson for us is that human greatness is essentially human. There is no such thing as all-around greatness in any mortal. Greatness in any mortal means: specialization, overdevelopment in some one particular direction. And for this superiority in one respect we often must pay by inferiority in other respects. Man in his very perfection is imperfect.

Should we grow despondent about this? Should we throw over our mainstay in life: our confidence in self? We well might if it pleases us to look at the world through the smoked glass of pessimism. But if we prefer to be optimistic, there is just as much reason to be hopeful as hopeless about our measure of greatness. Just turn the closing sentence of the last paragraph around in this way: instead of saying, man in his perfection is imperfect—say, man in his imperfection is perfect! Thus we get a different outlook. It is simply wonderful how this form of clay may become inspirited with the breath of God; how this bundle of nerves and sinews and humid tissues, though throbbing with evil desires, may yet vibrate with noble yearnings and grand aspirations; how this decaying flesh, despite its gross appetites, its earthward tendencies—may yet become the furnace of the purest love, the smithy where a divine fire shapes sublime thoughts, thoughts that storm the heavens with their might...

It is good perhaps that the failings of the great are great failings—provided we are prepared to recognize in these failings, not the Fall of Man from the heights to the depths, but the Rise of Man from the depths to the heights!!

RABBI JOEL BLAU.

AS THE "high holydays" are some three months off now, we would suggest that the American Jewish Committee, the "great and glorious" Kehillah, the Union of Orthodox Hebrew Congregations and other similar communal agencies, work to have the Jewish post office department clerk and other government and municipal employees excused from service then. In that way each of them may declare the other has stolen his fire! By these means local Jewry will have a chance to decide to whom the credit for communal service is due.

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Summer Judaism and Summer Synagogues.

NOTHING is more disheartening to the observer of Jewish life in this country than the alacrity with which, on the approach of the heated term, our people fold their religious tents like the Arabs and as silently steal away. Summer-time and divine worship seem to be almost strangers to each other, and this religion of convenience exists with us hear more than with any other denomination. What causes this unfortunate condition to exist may be guessed at, protested against, sharply condemned—all to no purpose.

Our Jewish press, from the Atlantic to the Pacific, has inveighed against the practice ever since the "heated term" and Newport and Long Branch have become terms to conjure with. Our religion, to some of us at least, has but small hold upon us, even in the cold days of the year; we are busy chasing after the almighty dollar; our poor, overworked rabbis and cantors need rest and recreation—so the majority of synagogues frequented by our wealthiest co-religionists have little or no divine worship during the summer.

In the last few years, in places where our brethren came together in very large numbers for their summer holiday, temporary synagogues and spasmodic places of worship have been established. These summer synagogues all seem to flourish, proving that the need which called them into life was actual; that God watches over His world and shapes its destinies in

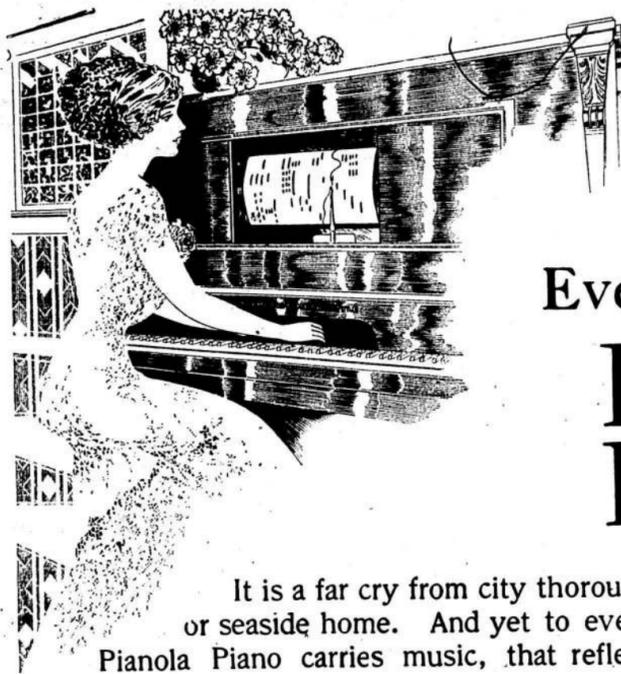
hot weather just as much as when the snow is on the ground. It is but fair to add that the prime movers of these summer synagogues have been men and women whose way of life is orthodox, or at least conservative.

What we would now plead for is a large and immediate growth and development of summer synagogues, or of places for Jewish divine service at the different summer resorts. *Where a traditional Minyan gathers, even though it be in some summer hotel where the Goyim predominate, there let divine services be held weekly.* If a rabbi is one of the pleasure-seekers it should be his greatest happiness to lead his brethren in their devotions. Let it not be thought that the Goyim do these things alone: if in this we follow their example, our action may be a blessed "Ma Yomru Hagoyim."

Every year at this time, from a period within the memory of the oldest reader of this journal, we have considered this "summer complaint." Our woods have here and there borne fruit. But they have not borne fruit in a sufficient quantity to cause us to leave off from a consideration of this topic. Until they do, our readers may expect us to point out the foregoing facts for their benefit and—more's the pity—to their present disgrace.

Each one sees what he carries in his heart.—Goethe.
Wind puffs up empty bladders; opinion, fools.—Socrates.

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Egypt and Israel.

Recently at University College, London, Professor Flinders Petrie delivered the first of a series of four lectures on "Egypt and Israel." He said that the object of the lectures was not to deal with the small details of the connection between Egypt and Israel, but rather with the general features and the history of the time, and to show how far they bore on the narratives of the Old Testament. To readers of the Old Testament, the mention of Abraham was the beginning of things, but on the Egyptian side that time was already the fifth age of Egyptian civilization, and there were afterwards only three more civilizations in the ancient history of Egypt. After the great period of the twelfth dynasty, which lasted from about 3500 to 3200 B. C., the country had slowly decayed, and this decay had made easy the Semitic invasion of the Hyksos about 2600 B. C. As in the later days of the Arab invasion, there was first a gradual infiltration. Terah's family migrated along the general lines of the wanderings of the Semitic tribes, and the picture given in Genesis accorded fully with what was known of the habits of the people of the time. They were purely nomadic, lived in tents and were constantly changing their pasturage. The story of Hagar showed the intimacy of the relations with Egypt. Circumcision had been in vogue 2,000 years in Egypt before it was adopted by Abraham, and it was noteworthy that Ishmael, the son of an Egyptian mother, was the first to be circumcised. Great light was thrown on the position of women of the time of the patriarchs by his experiences at Sinai, where the old patriarchal civilization had most survived. The tents of the Bedouin there were occupied by the

women, and the men slept on the ground outside. In Egypt property went in the female line. This enabled them to understand several incidents in Genesis. The meaning of the name Sarah was chieftainess. She was the chieftainess of the tribe, and it was natural that when they visited the neighboring monarchs like Pharaoh and Abimelech that she should be received into the royal palace. It was only after Sarah's death that it became necessary to appoint a new chieftainess; hence Isaac's marriage and the reference to bringing Rebecca to his mother's tent. In the next generation the mother of the tribe was Dinah (the female judge) and the anger of her brothers at her abduction was due to the loss of the chieftainess. If her captors had become circumcised and joined the tribe all would have been well. During the Egyptian period there was less trace of this female headship, but it was revived in the case of Deborah, who called herself "a mother in Israel." He said that the story of Joseph in its outline comported to the history of the time. It was known that Semites of ability easily rose to high positions, and there was nothing in the narrative which did not accord with the general character of the time and the circumstances of the country.

Literary.

CHILDREN'S GARDENS FOR PLEASURE, HEALTH AND EDUCATION.—By Henry Griscom Parsons. Sturgis & Walton; \$1.00. The book, in its way, is authoritative. The author's mother, Mrs. Henry Parsons, is the founder in New York of the school farm system for children, a system which in eight years has developed practical results of large value, such as may be seen in De Witt Clinton Park,

at Fifty-fourth street and Twelfth avenue. We can commend this work to the notice of Jewish social workers on the crowded East Side. From the educated care of a garden the city child gains vitality in knowledge, courage, energy, health, and, above all, in moral training. Add to this the glimpse into nature's workings that delights the Ghetto dwellers, and one wonders why some such inexpensive valuable work cannot be done by Jewish social workers to enlighten the dwarfed lives of the tenement children.

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.

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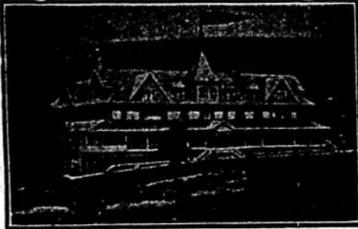
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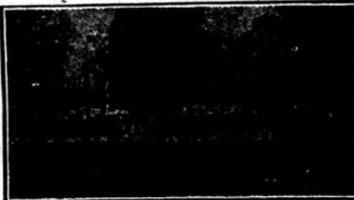
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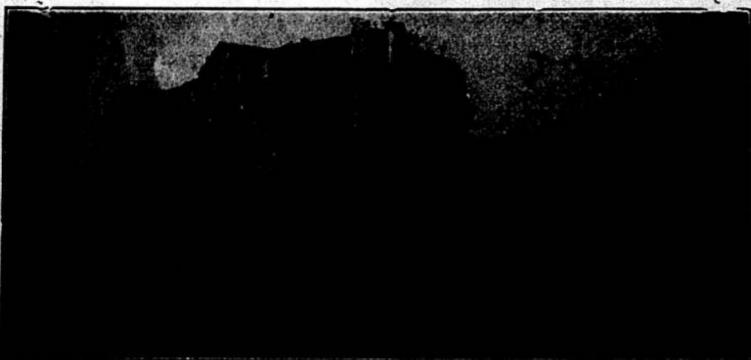


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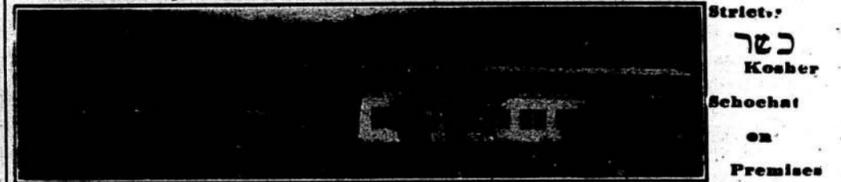
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Newly built select private boarding house, near ocean, large airy rooms, running water, gas and electric lights, electric bells in every room; suites of rooms with private baths, hallboy service. Hungarian Cuisine, dietary law strictly observed, rates \$15.00 per week. Now open. Telephone 5 Hammels. MRS. B. WEISS.

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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.

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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.

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Thoroughly renovated and refurnished, large airy rooms. Elevator to the street. Close to all attractions. Open all year. Rates \$12.00 up. Under management of owner, I. WEISS. KENTUCKY AVENUE, NEAR BEACH ATLANTIC CITY, N. J.

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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.

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Jewish Chautauqua Society.

The final programme of the fourteenth annual summer assembly has just been completed by a special committee appointed by the Board of Directors of the Jewish Chautauqua Society. The programme includes many subjects of distinctly Chautauqua interest, and in addition will also comprise addresses on more general topics by well-known speakers from different sections of the country. The programme follows:

OPENING MEETING.

President Cowen, of Chicago, Presiding.
SUNDAY, JULY 17, 8 P. M.

Prayer. Address of welcome, Rabbi Leo M. Franklin, Detroit, Mich. Response and President's annual address, Mr. Israel Cowen, Chicago, Ill. Chancellor's greetings, Dr. Henry Berkowitz, Philadelphia, Pa. Address, Charles Edwin Fox, Esq., Philadelphia, Pa. Informal reception, tendered by the Woman's Auxiliary Association of Temple Beth-El.

MONDAY, JULY 18, 10-12 A. M.

Illustrative lesson in Chautauqua Bible course, Part 1, lesson No. 14, Rabbi William Fineschreiber, Davenport, Ia. Luncheon will be served daily at the Phoenix Club, 12.30 to 1.30 noon.

2 P. M.—Illustrative lesson Chautauqua course in Jewish history and literature, Part 1, lesson No. 14, Miss Ella Mahler, Cleveland, Ohio.

8 P. M.—Moonlight boat ride tendered to the delegates by the Young People's Society of Temple Beth-El.

TUESDAY, JULY 19, 10 A. M.

Teachers' Institute. The relation of religious and secular schools: (a) Rabbi David Lefkowitz, Dayton, Ohio; (b) Miss Corinne B. Arnold, Philadelphia, Pa.; (c) open discussion.

2 P. M.—Illustrative lesson, "The Prophets," "Amos," for class of children, Miss Sylvia Wohlenburg, Detroit, Mich.

8 P. M.—The Jewish Institute Building, 239 East High Street, Mr. Bernard Ginsburg, Detroit, presiding. Illustrative lesson with use of Chautauqua lantern slides, "Life of Joseph," Rabbi Abram Hirschberg, Chicago, Ill. Five-minute talks on Chautauqua by impromptu speakers.

WEDNESDAY, JULY 20, 10 A. M.

The child's preparation for the synagogue. Ten-minute talk on (1) "The School Assembly," Mr. Lee Lovinger, Cincinnati, Ohio; (2) "Young Israel" and other aids to interest and inspire, Miss Isabella R. Hess, Troy, N. Y.

2 P. M.—Illustrative lesson, Chautauqua course in "Jewish Religion," lesson No. 5, Rabbi David Lefkowitz, Dayton, Ohio.

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Mats. Wed. & Sat.

FREDERIC THOMPSON'S
GIRLIES
None of them twenty None of them married
Also Jos. Cawthorn and Maud Raymond

JARDIN de PARIS SUMMER and
WINTER GARDEN.
Atop N. Y. Theatre. Evgs. 8.15; Table Chairs \$1.
SMOKING. REFRESHMENTS.
F. ZIEGFELD, JR.'S, New Song Revue.

FOLLIES of 1910
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60-ANNA HELD GIRLS-60

ALTITUDE 700 FEET.
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First Class 77 Summer Place
SPRING VALLEY, N. Y.
Rates \$10 Per Week. Ample Sporting
Grounds.

NEWS FROM ENGLAND.

(Exclusive Correspondence to the HEBREW STANDARD.)

Baronetage for Prominent Jew. A Few Words on the Tuck Family. Leopold de Rothschild and Jewish vs. General Hospitals. A Much Debated Question in England. Jewish Committee's "Dutiful Address" and the Royal Reply. The Coming British Census. Estimated Number of Jews in the United Kingdom. Russo-Jewish Committee's Report.

London, June 24, 1910.

In King George's first honours list, a well-known Jewish name figures Adolph Tuck becomes Sir Adolph Tuck, Bart. This fine gentleman is the well-known chairman and director of the great fine art book and pictorial post card firm of Raphael Tuck and Sons, Ltd., which has its headquarters and works in London, and works also in Saxony and Austria. This is one of the oldest and biggest firms in the fine art business and as a limited company is in its ninth year. According to the last balance sheet the company's liquid assets exceed current liability by over a million dollars.

Sir Adolph Tuck is a son of the late Raphael Tuck and is a notable communal worker. He figures as warden of the North London Synagogue, as treasurer of Jews College and also upon the council of the United Synagogue and the Anglo-Jewish Association. He is further a member of the Jewish Board of Guardians and the Jewish Religious Education Board, and is on the committee of the Jews Free School.

Apart from his own special business interests, he is also President of the Association of Card Publishers. His brother, Gustave Tuck, is another well-known communal worker.

Herman Tuck, another member of this well-known family, died last September. His widow continues his active communal work and is a member of the Ladies' Committee of the Jewish Board of Guardians and takes a special interest in hospital work.

Mention of hospital work reminds me that at the Metropolitan Hospital dinner on June 20th, Lord Strathcona, who occupied the chair, pointed out in that East End Hospital two wards are set aside exclusively for Jewish patients. Leopold de Rothschild, who is treasurer of that hospital, declared that they who belonged to the Jewish faith owed a debt of gratitude to the hospital for this and he pointed out that a Jewish doctor is also attached. He referred to the suggestion that a Jewish hospital should be established in the East End of London and said that he would be exceedingly sorry to see it carried out. He would like to ask his brethren to visit the Jewish wards both at the Metropolitan and the London hospitals, and they would then see what efficient work was being done. Providing a new hospital, he said, was always a matter of great difficulty and he would ask the Jewish community to contribute freely to those hospitals which already had Jewish wards rather than start a hospital exclusively for Jews. It will be remembered that it has been proposed in certain quarters of the community and in the leading organ of the community here that the Jewish memorial to King Edward VII. should take the form of a Jewish hospital. It cannot be said that contributions are flowing into that memorial fund with any speed. The total is still under one thousand dollars.

Upon the occasion of King George's first court practically all the public bodies in the country presented "dutiful addresses." The most important of these the king gave a personal reply to and to the remainder a combined reply. To the address presented by the Conjoint Jewish Committee, (from which committee unfortunately Lord Rothschild was compelled to be absent) he gave the following reply: "It gives me entire satisfac-

tion to receive the dutiful address of two such important and beneficent bodies, and to know that these loyal sentiments are expressed on behalf of my Jewish subjects throughout the empire. I derive not a little consolation from your sympathy in my bereavement and from your testimony that my beloved father's constant solicitude for the welfare of every class and community within his dominions during his life has attached the enduring gratitude of his people to his memory. On behalf of the queen and myself I thank you for your good wishes and for the assurance of your unswerving devotion to the throne."

It is to be noted that this was the first occasion in the history of this country when a representative Jewish delegation received by the monarch included a member of his majesty's cabinet of ministers. The favor of a separate reply may be taken as an indication that King George definitely shares the policy of his father. To the community is evidenced that his majesty will always show the same just and impartial care to all his subjects irrespective of race or creed that formed so distinguished a characteristic in the late Edward.

Next year the decennial census is to be taken of this country's population. Statistics are always keen upon making the filling in of forms as informative as possible and it was again suggested in parliament this week that a special column to be printed on the census paper for the religion of the person innumerate. This proposal, however, was defeated. Amongst many members of the community here it is regarded as a matter of regret that an opportunity has thus been lost of arriving at a correct estimate of the Jewish population of the United Kingdom. Such a column already figures in the Irish census paper so that the argument that the state was unjustly prying into the religious beliefs of its subjects will hardly hold water. True it is that the Anglican Church would be bound to benefit exceedingly as nine-tenths of the people of this country who never attend church and who have no definite religious principles at all would have put themselves down as "Church of England." In the Jewish community all kinds of calculations have been rife as to the number of Jews in the United Kingdom and by many some definite statement would have been welcomed. Even apostates will probably have prefixed the word Hebrew to the name of the church to which they had "verted."

The most reliable statistics give the number of Jews in the whole of the British Isles as 240,000, of which 150,000 dwell in London. The ratio based upon the British figures would give the Jews in the United Kingdom as just over one to each 200 of the population, a proportion twice as big as that in France and a quarter as big as the proportion in the United States of America. The proportion of Jewish to the total population of London is just over 2 1/4 per cent. The most Jewish town, reckoning percentage, in England is Leeds, with nearly 6 per cent of the population Jews. A very slightly lower percentage rules for Manchester, London coming next. The least Jewish town in the whole of the United Kingdom is Cheltenham, with six Jews out of the total population of 50,000.

An interesting report has been issued by the Russo-Jewish committee for 1909. The balance sheet of the London local funds shows a total expenditure for the year of \$16,000, against \$23,000 the year before. The balance in hand at the close of the year has been reduced to \$58,500. The Bureau Committee gives a short resume of the work it has done during the seventeen years of its existence. From 1893 to the close of the

MALARIA FEVER

Mr. T. V. Wilcher was completely restored to health and vigor by Duffy's Pure Malt Whiskey after a severe attack of malaria had so weakened him that his system responded to no other treatment. This same thing is happening every day and our patients cannot praise this wonderful medicine enough.

In a recent letter Mr. Wilcher wrote: "I am delighted to add my testimony to the excellent quality and also the beneficial effects of Duffy's Pure Malt Whiskey. I had a very severe attack of malaria fever, from which I never entirely recovered until I used Duffy's Pure Malt Whiskey. After taking one bottle the nervous feeling left me, and I felt like a new man. I heartily recommend Duffy's Pure Malt Whiskey in any one convalescing from fever or suffering from any wasting disease. Taken properly in small doses, it will produce wonderful results. Wishing you continued success."—T. Vince Wilcher, Union Point, Ga.



Duffy's Pure Malt Whiskey

as a tonic and stimulant when convalescing after fever is the greatest strength-giver known to science. It aids in destroying the disease germs, and by its building and healing properties restores tissues in a gradual, natural manner. It stimulates the heart action, causes the blood to course more quickly through the veins, and builds new tissues. It is a wonderful specific in the prevention and cure of all throat, lung and stomach troubles, low fevers, and all wasting, weakened, diseased conditions. If weak and run down, take a teaspoonful four times a day in half a glass of milk or water.

Sold in SEALED BOTTLES ONLY by druggists, grocers and dealers everywhere, or direct, \$1.00 per large bottle. The Duffy Malt Whiskey Co., Rochester, N. Y.

past year the total number of cases dealt with has been 3,935, but only about two-thirds of these represent separate cases, owing to the fact that some appear in subsequent years. There are 1,803 "successful" and "improved" cases allowing for some which appear more than once, representing probably 1,500 individuals, most of them heads of families, who, from a position of abject poverty, were rendered self-supporting and capable citizens. In some of these cases so rapid has been the progress when the necessary impulse to the first upward step was given, that men who were taught trades through the instrumentality of the bureau have in the course of a few years themselves become employers of labor, ready in their turn to help other immigrants to attain to a position of self-dependence.

The number of those entered for return to Russia falls to 21, as compared with 35 for 1908, and it may be added that of the 21 only 8 were actually sent by the committee. Not the least noteworthy feature in the statistics is the rise to 50 in 1909, as compared with 36 in 1908, in the number of those who have refused the work provided. The Evening Classes committee continued gradually to diminish its activities during 1909. Beyond publishing and selling

8 P. M.—Address, "Socialism and the Jew," Charles C. Simons, Esq., Detroit, Mich.

THURSDAY, JULY 21, 10 A. M.

Reports from the circles. 2 P. M.—Problems of circles and their solution, question and open discussion led by Miss Jeannette Miriam Goldberg (speakers to be announced).

8 P. M.—Address, "Factors of Life," Professor R. M. Wenley, University of Michigan.

FRIDAY, JULY 22, 10 A. M.

Illustrative lesson in Chautauqua, Jewish fiction course, lesson No. 10, "Daniel Deronda," Rabbi Harry Levi, Wheeling, W. Va.

2 P. M.—Automobile ride and luncheon by the Woman's Auxiliary Association of Temple Beth-El.

8 P. M.—Divine services at Temple Beth-El. Sermon, Rabbi Max J. Merritt, Evansville, Ind.

SATURDAY, JULY 23, 10 A. M.

Divine services at Temple Beth-El. Sermon, Rabbi Joseph Kornfeld, Columbus, Ohio, "The Survival of Israel."

2 P. M.—Informal entertainment by committees of Woman's Auxiliary Association of Temple Beth-El.

8.30 P. M.—Entertainment and reception by the Jewish Woman's Club of Detroit, Mich.

SUNDAY, JULY 24, 10 A. M.

Annual meeting—Reports, etc. Address, "Israel's Place and Mission in the World," Dr. Nathaniel Schmidt, Cornell University.

The Kieff Expulsions.

A cable from Kieff announces that expulsions of Jews from Kieff, Solomenka and Demieffka continue with regularity. Solomenka and Demieffka are suburbs where, owing to the decree of expulsion, many Jews took refuge. Thereupon rents increased enormously and the orthodox residents petitioned the governor to intervene. As a consequence, orders were issued looking to the expulsion of the newcomers from these places.

Two methods of expulsion are employed—first, time being allowed for a settlement of affairs, and, second, passports being issued over the route to a specified destination. The following figures show the expulsions during the past four days:

June 30—Kieff expelled by the first method 49; second method, 69; Solomenka, first method, 26; second method, 56; Demieffka, first method, 31; second, 38.

July 1—Kieff, first method, 8; second, 13; Solomenka, first method, 2; second, 18; Demieffka, first method, 4; second, 72.

July 2—Kieff, first method, 36; second, 33; Solomenka, first method, 13; second, 22; Demieffka, first method, 8; second, 32.

July 3—Kieff, first method, 12; second, 13; Solomenka, first method, 8; second, 18; Demieffka, first method, 6.

A WOMAN'S APPEAL.

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 248 South Bend, Ind.

the Yiddish Manual, the work of the committee is now limited to efforts to make the classes for learning English.

BROOKLYN NOTES.

Williamsburg Y. M. H. A.

The association has decided to hold a grand ball in the early fall, the object of which is to raise money for a building fund.

Resolutions Presented to Mr. Michael Furst.

At the last meeting of the Y. M. H. A. resolutions showing the high regard in which ex-President Michael Furst is held were unanimously adopted, and prior to his sailing on the Adriatic last week for a tour of Europe an engrossed copy was presented to Mr. Furst.

Congregation Baith Israel Anshe Emes.

A public examination of the Talmud Torah children of Congregation Baith Israel Anshe Emes was held on Thursday, June 30, in the auditorium of the Talmud Torah building. Chauncey Goldsmith, aged 10, read the regular evening service and was assisted by the entire school. Mr. Michael Salit, the chairman of the School Board, delivered an able address, and the Rev. Israel Goldfarb made a few brief remarks. The children acquitted themselves creditably and showed marked progress in reading, writing and conversing in Hebrew and in translation of the Bible. Mr. Samuel Bruder, the treasurer, distributed prizes to the most deserving pupils, after which Hatikvah was sung by the children and their friends.

Borough of Richmond.

After a brief illness Isidor Kutscher, a well-known merchant of Stapleton, died at his home, 171 Broad street, early Tuesday morning, July 5.

Besides the widow he leaves five sons—Drs. Martin and Samuel Kutscher, both of whom are physicians practicing in Manhattan; Bernard William, who assisted in the business; Harry, an alumnus of New York University Law School, and Ernest, who recently graduated from Curtis High School. Mr. Kutscher, a native of Austria, came to this country when about eighteen years old, settling on Staten Island soon thereafter. His residence there for a period of thirty-two years was synonymous with the growth and development of the island, in the affairs of which he took such an active part. In movements to better civic and commercial conditions on Staten Island Mr. Kutscher, who was known from Howlands Hook to Tottenville, was a moving spirit. He was a member of a number of fraternal organizations, charitable societies, and for years heart and soul identified, as one of the organizers, vice-president and oft-elected president, of the Congregation Bnai Jeshurun. The funeral was held from his residence on Thursday, July 7, at 10.30 a. m., followed by services conducted by the Congregation Bnai Jeshurun, at the Temple, Richmond Turnpike, Tompkinsville, at 11 a. m. that day. An exemplary parent, devoted husband, good citizen, a merchant of sound principles, a man charitably inclined, a credit to the Jewry of Staten Island, to further whose interests he regarded it an honor and a pleasure, has been removed from a life of usefulness in the death of Isidor Kutscher.

New Haven, Conn.

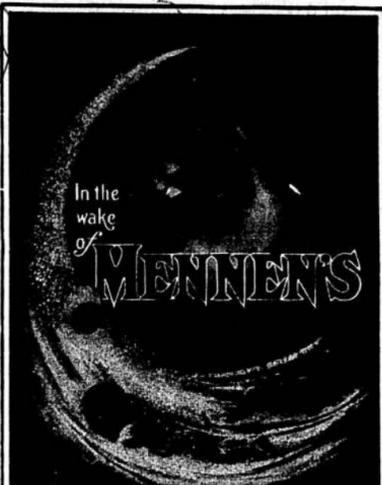
At last the Congregation Bnai Sholom worshipping on Olive street have made a selection as rabbi, and their choice, Rabbi H. Wolenske, is considered an excellent one. Rabbi Wolenske, besides being a fluent speaker in English, German and Hebrew, and an Israelite whose piety is unquestioned, is an excellent organizer, a thorough musician and cantor, and is now forming a choir which will be a pride to the Elm City. Rabbi Wolenske last week officiated at the nuptials of Miss Rose Keiser and Mr. David Schwarzenberg, which took place at the residence of the bride, No. 36 Pearl street. There was a large assemblage present and all enjoyed the

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Vandeville by the side of the shimmering sea, as presented at the New Brighton Theatre, at Brighton Beach, is represented by another high-class programme of scintillating features. The heat-oppressed residents of the city will find there a bill of refreshing novelty, headed by Master Gabriel, of "Buster Brown" and "Little Nemo" fame, who will appear at the head of his own company in a one-act farce, "Little Tommie Tucker," which is guaranteed a positive joy for young folks of all ages and dispositions. The Eight Geisha Girls, genuine Japanese girls from Nagasaki; Elizabeth Brice and Charles King; the Charles Ahearn troupe of cyclists; Jack W. Connelly and Margaret Webb in trick piano playing; Bothwell Browne, the female impersonator; the Four Musical Hodges, Lynch and Zellar, Josie O'Meers, "the girl on the wire," and the latest motion pictures by the Brightscope are the other big features.

The trustees of the Fall River, Mass., Public Library have, in response to a request from the Jewish residents of that city, placed a limited number of Yiddish books in circulation.

The Central Conference of American Rabbis, which met this week at Charlevoix, Mich., has elected the following officers: Honorary president, Kaufman Kohler, Cincinnati; president, Max Heller, New Orleans; vice-president, Samuel Schulman, New York; treasurer, Moses J. Gries, Cleveland; recording secretary, Julian Morgans, Cincinnati, and corresponding secretary, Ephraim Frisch, Pine Bluff, Ark.

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- ATERETH ZEVI, 347 E. 121st st.
- BENE ISRAEL, 225 E. 79th st.
- BENE ISRAEL KALWARIER, 13 Pike st.
- BNAI PEISER, 127 E. 82d st.
- BENE SHOLOM, 526 E. 5th st.
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- BETH ABRAHAM TALMUD TORAH, E. 146th st., bet Brook and St. Ann's avs., Bronx.
- BETH BNAI ISRAEL (Branch of Temple Israel of Harlem), 311 E. 116th st.
- BETH EL, 5th av. and 76th st.
- BETH HAMIDRASH ADATH YESHURUN, 238 E. 102d st.
- BETH HAMIDRASH HAGODOL, 60 Norfolk st.
- BETH HAMIDRASH HAGODOL OF HARLEM, 110 E. 105th st.
- BETH HAMIDRASH HAGODOL OF THE BRONX, Forest av., near 160th st.
- BETH ISRAEL BIKUR CHOLIM, 72d st. and Lexington av.
- CHAARI ZEDEK, 38-40 Henry st.

- CHAARI ZEDEK (Harlem Branch), 121st st. and Lenox av.
- EMANU-EL, 5th av. and 43d st.
- EZ CHAIM OF YORKVILLE, 107 E. 92d st.
- HAND IN HAND CONGREGATION, 723 E. 145th st., Bronx.
- HEBREW TABERNACLE, 218 W. 130th st.
- JEWISH THEOLOGICAL SEMINARY, 531 W. 123d st.
- KEHILATH ISRAEL, 1162 Jackson av., Bronx.
- KEHILATH YESHURUN, 117 E. 85th st.
- KENSETH ISRAEL OF HARLEM, 24 W. 114th st.
- MELE'E SHOLOM, 170 E. 114th st.
- MICKVEH ISRAEL OF HARLEM, Berhelmer Bldg., 116th st. and Lenox av.
- MONTEFIORE CONGREGATION, Macy and Hewitt pl., Bronx.
- MOUNT ZION, 37-41 West 119th st.
- NACHLAS ZEVI, 36 E. 109th st.
- OHAB ZEDEK (First Hungarian Congregation), 172 Norfolk st.
- OHAB ZEDEK (Harlem Branch), 18 W. 116th st.
- ORACH CHAIM, 1461 Lexington av.
- PENI EL, 531 W. 147th st.
- PEOPLE'S SYNAGOGUE, The Educational Alliance, E. B'way and Jefferson st.
- PINCUS ELIJAH, 203 W. 100th st.
- RODEPH SHOLOM, Lexington av. and 63d st.
- SHAARI BEROCHO, 354 E. 57th st.
- SHAARE SHOMAYIM (First Romanian Hebrew Congregation), 91 Rivington st.
- SHAARAY TEFILAH (West End Synagogue), 180 W. 82d st.
- SHAARE ZEDEK OF HARLEM, 35 W. 118th st.
- SHEARITH BENE ISRAEL, 23 E. 113th st.
- SHEARITH ISRAEL (Spanish and Portuguese Synagogue), 70th st. and Central Park West.
- TEMPLE ISRAEL OF HARLEM, 120th st. and Lenox av.
- TREMONT TEMPLE, Burnside av. and Grand Concourse, Bronx.
- UP-TOWN TALMUD TORAH ASSOCIATION, 123 E. 111th st.

Contracts have been awarded by the Congregation Bnai Israel, Bridgeport, Conn., for the erection of a new synagogue.
The Congregation Adath Israel has been organized in Rutland, Vt. A synagogue will be erected as soon as necessary funds are collected.

Wanted.

WANTED.—A CANTOR with a good musical education desires a position for either the summer months or Rosh Hashonah and Yom Kippur. Excellent qualifications and references. Address C. S., Box 265, HEBREW STANDARD.

WANTED—Superintendent (male or female) for a hospital in Western Pennsylvania; requirements, tact, ability, general knowledge of purchasing and bookkeeping, English, Yiddish and German; state salary, age, experience and family relations; references required. Address SUPERINTENDENT, box 106, Hebrew Standard office.

WANTED BY CONGREGATION Sons of Israel, Bensonhurst, N. Y., a principal and two teachers for the religious school. Address (stating qualifications and references), Jacob Schoenbrun, secretary, 8796 Bay Thirty-third street, Bensonhurst.

WANTED—Summer boarders in a strictly Kosher private cottage in the finest location in Far Rockaway; accommodations for July and August. Inquire MRS. TANNENBAUM, 186 Franklin ave., Far Rockaway.

BOOKKEEPER.—Experienced (female) would like position in a mountain summer resort a few hours daily in exchange for board. Can furnish best references. Address, Bookkeeper, Box 46, HEBREW STANDARD.

WANTED.—Experienced social service worker for position of superintendent of the United Hebrew Relief Association of Pittsburgh, Pa. Salary \$100 per month. Must be well recommended. Apply to Mr. Aaron Cohen, president, Second National Bank Building, Pittsburgh, Pa.

CHAZAN WANTED BY Congregation Ahawas Chesed of Brooklyn. One who can assist in Hebrew school preferred. Apply Thursday evening, at No. 742 Jefferson avenue, Brooklyn.

FOR SALE—New 16-room boarding house and cottages in Blue Ridge Mountains. Three hours from New York. Most popular summer resort on Erie road. Easy terms to quick buyers. Correspondence solicited.

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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.

RUBINO, JACOB.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Jacob Rubino, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, at the office of Guthrie, Bangs & Van Sinderen, No. 41 Wall Street, in the City of New York, on or before the 24th day of October next.

SIMON, SIMON.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Simon, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business at the office of his attorney, Charles L. Cohn, Esq., No. 271 Broadway, in the City of New York, on or before the 15th day of December next.

FLEMING, ADELIN 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, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, at the office of Henry Levy, No. 161 East 121st Street, in the City of New York, on or before the 10th day of August next.

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, 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 Charles A. Straus, No. 261 Broadway, in the Borough of Manhattan, City of New York, on or before the 23d day of July next.

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, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business at the office of William F. Unger, No. 49 Broadway, Borough of Manhattan, in the City of New York, on or before the 30th day of July next.

FRANK, ROSE.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Rose Frank, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, No. 166 Broadway, Borough of Manhattan, in the City of New York, on or before the first day of October next.

SONDHEIM, SAMUEL.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Samuel Sondheim, 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 Jacob Levy, 302-304 Broadway, Borough of Manhattan, in the City of New York, on or before the 31st day of December next.

LEONARD A. GIEGERICH, Justice of the Supreme Court for the County of New York, on the 21st day of June, 1910, notice is hereby given to all persons having claims against ROOFING COMPANY, lately doing business in the City and County of New York, that they are required to present their claims with the vouchers therefor, duly verified, to the subscriber, the duly appointed assignee of the said FEDERAL ROOFING COMPANY for the benefit of its creditors, at his place of business, No. 115 Broadway, Borough of Manhattan, City of New York, on or before the 20th day of August, 1910.

HOUSE, GROSSMAN & WOLFAIS, Attorneys for Assignee, No. 115 Broadway, Borough of Manhattan, New York City.

SUPREME COURT OF NEW YORK COUNTY OF NEW YORK.—John M. Clarke, plaintiff, against James C. Clarke and Margaret A. Clarke, his wife, Mary J. Naughton and Michael J. Naughton, her husband, William V. Clarke and Harold B. Clarke, defendants, summons. To the above named defendant, ROOFING COMPANY, you are hereby summoned to answer the complaint in this action, and to serve a copy of your answer on the plaintiff's attorney within twenty days after the service of this summons, exclusive of the day of service, and in case of your failure to appear or answer judgment will be taken against you by default for the relief demanded in the complaint. Dated New York June 5, 1910.

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, 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 Max Aitmayr, No. 290 Broadway, Borough of Manhattan, N. Y. City.

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, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, at the office of East 44th Street, in the City of New York, on or before the 15th day of October next.

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, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business at the office of Louis J. Frey, No. 31 Liberty Street, in the City of New York, on or before the first day of September next.

BACH, SIGMUND 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 Sigmund J. Bach, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, at the office of Wolf & Kohn, No. 203 Broadway, Borough of Manhattan, in the City of New York, on or before the 10th day of October next.

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, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at her place of transacting business at the office of Charles A. Straus, No. 261 Broadway, in the Borough of Manhattan, City of New York, on or before the 23d day of July next.

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, 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 Wollman & Wollman, No. 20 Broadway, Borough of Manhattan, City of New York, on or before the 15th day of August next.

SUPREME COURT, NEW YORK COUNTY.—CARRIE M. MERRIAM, Burt F. Merriam and Walter H. Edson, Committee of Merriam and Earl C. Woodard, committee of the person and estate of Frank O. Marriam, an incompetent, plaintiff, against FRANK HILLMAN, Bernard Schlesinger, "Mary" Schlesinger, his wife, the name of said being fictitious, her real Christian name being Josephine, her maiden name being Josephine; Joseph L. Buttenweiser, Isidor J. Horowitz, Morris Horowitz and Nathan Berger, trading as the HOWITZ-BERGER COMPANY, Walter G. Russell, Frederick Spencer, doing business as WILLIAM SPENCER, Abraham Satz, John B. Ireland, Francis E. Elias, M. Pizer, Max Rapoport, Crescent Chemical Manufacturing Company, Rose Block, Wesley Tiley, George Jaffe, A. J. Bates & Co., William Lesher, Jacob Will Masus, Dominick Casas, Angel Fernandez, Mary Donno, George Condon, "John" Kosowsky, "John" Jacobson, "John" Block, "John" Kuss, "John" Cusser, "John" Kimmell, "John" Kompanitz, "John" Rehnmann, "John" Rubin, "John" Epper, "John" Jacobs, "John" Gerhardt, "John" Jacob, "John" Christie, "John" Djalilo, "John" Weil and "John" Bagato, the name "John" used herein being fictitious, the true Christian name of the last seventeen named defendants being unknown to plaintiff, and being tenants in possession of 1910 premises—defendants Supplemental summons.

TO THE ABOVE NAMED DEFENDANTS AND EACH OF THEM: YOU ARE HEREBY SUMMONED to answer the complaint in this action and serve a copy of your answer on the plaintiff's attorneys within twenty (20) days after the service of this summons, exclusive of the day of service and in case of your failure to appear or answer, judgment will be taken against you by default for the relief demanded in the complaint. Dated, New York, March 19, 1910.

WESSELMAN & KRAUS, Attorneys for Plaintiffs, Office and Post Office Address, No. 31 Liberty Street, Borough of Manhattan, New York City.

TO the defendants, BERNARD SCHLESINGER and "MARY" SCHLESINGER, his wife, name "Mary" being fictitious, real first name being unknown to plaintiff: The foregoing supplemental summons is served upon you by publication pursuant to an order of Mr. Justice Leonard A. Giegerich, Justice of the Supreme Court of the State of New York, dated the 20th day of June, 1910, and filed with a copy of the amended complaint, the original amended complaint having been filed at the office of the clerk of the County of New York, Borough of Manhattan, New York City.

The object of the above entitled action wherein a summons is herewith served upon you is to foreclose a certain mortgage, dated the 28th day of October, 1907, and made by the defendant, Frank Hillman, a Solomon Frank and Louis Danowitz, comprising the firm of Meisel, Danowitz & Co., to secure the sum of \$15,000 and interest, of which sum \$13,250 with interest thereon from November 1, 1909, is now due and unpaid, and which mortgage is now through various assignments vested in the plaintiffs herein.

Said mortgage was recorded in the office of the Register of the County of New York, on the 29th day of October, 1907, in Liber 154, Section 8, page 179, Block No. 968. In the above entitled action are situated on the southerly side of 116th Street, distant 193 feet west of Second Avenue, and being 39 feet deep on front and rear by 100 feet 11 inches wide on each side, and known as Nos. 224-226 East 116th Street, New York City and County.

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, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber at his place of doing business, No. 280 Broadway, in the City of New York, on or before the 10th day of October next.

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, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers at their place of transacting business, at the office of Herman Gettner, No. 261 Broadway, Manhattan, Borough, in the City of New York, on or before the 15th day of October next.

SUPREME COURT, NEW YORK COUNTY.—Katie Bednarik, plaintiff, against Mischke Bednarik (otherwise known as "Mike" or "Michael" Bednarik), Irma Kredatus, Shandor Bednarik (otherwise known as "Alex Bednarik") and Mary Bednarik, his wife, and E. E. Mescham & Son, defendants, Summons. Trial desired in New York County.

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, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, at the office of Messrs. Kantrowitz & Esberg, No. 320 Broadway, in the City of New York, on or before the 15th day of December next.

FECHEIMER, 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. Fecheimer, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, viz. the office of Ferdinand Kurzman, No. 23 Broad Street, Borough of Manhattan, New York City, on or before the 23d day of July next.

HERZOG, JULIUS.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Julius Herzog, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers at their place of transacting business, No. 63 Broadway, Manhattan Borough, in the City of New York, on or before the fifth day of July next.

AUERBACH, RICHARD.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Richard Auerbach, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at her place of transacting business, at the office of her attorney, Emanuel Levy, Corn & Lewis, No. 135 Broadway, Borough of Manhattan, City of New York, on or before the 3d day of January next.

KORN, SAMUEL W.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Samuel W. Korn, 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 Maurice S. Cohen, No. 64 Wall Street, Borough of Manhattan, City of New York, on or before the 30th day of August next.

LANDAUER, SAMUEL J.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Samuel J. Landauer, 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 Simon M. Roder, at the City of New York, on or before the 15th day of September next.

LANDAUER, SAMUEL J.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Samuel J. Landauer, 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 Simon M. Roder, at the City of New York, on or before the 15th day of September next.

WESSELMAN & KRAUS, Attorneys for Plaintiffs, (Formerly 21) 55 Liberty Street, Manhattan, New York City.

LAZARUS, JOSEPHINE.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Josephine Lazarus, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at its place of transacting business, No. 45 Wall Street, Borough of Manhattan, in the City of New York, on or before the 31st day of October next.

SUPREME COURT, NEW YORK COUNTY. William McBrien, Plaintiff, against Lena Holl and John Holl, her husband; Robert Spottle, Lottie Hoernan, Gustave L. Kroll, Frank L. Froment, Eugene McK. Froment, L. Victor Froment, John Cullio, James Cullio and Frances Bingle, defendants, Summons.

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, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber at her place of transacting business, at the office of Walter J. Kohn, No. 309 Broadway, in the Borough of Manhattan, City of New York, on or before the 15th day of August next.

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, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business at the office of Ralph K. Jacobs, No. 215 Montague Street, Borough of Brooklyn, New York City.

MARKS, 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 Marks, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, at the office of KANTROWITZ & ESBERG, No. 320 Broadway, Borough of Manhattan, in the City of New York, on or before the 31st day of November next.

HERZOG, JULIUS.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Julius Herzog, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers at their place of transacting business, No. 63 Broadway, Manhattan Borough, in the City of New York, on or before the fifth day of July next.

MARKS, 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 Marks, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, at the office of KANTROWITZ & ESBERG, No. 320 Broadway, Borough of Manhattan, in the City of New York, on or before the 31st day of November next.

HONIG, ROSALIE.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Rosalie Honig, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, at the office of John, No. 203 Broadway, in the City of New York, on or before the 20th day of October next.

LAZARUS, SARAH.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Sarah Lazarus, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at its place of transacting business, No. 45 Wall Street, Borough of Manhattan, in the City of New York, on or before the 31st day of October next.

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, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber at her place of transacting business, viz. the office of Kurzman & Frankenhelmer, No. 23 Broad Street, Borough of Manhattan, New York City, on or before the first day of December, 1910.

RENZLER, FRIDERICKE 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 Friedericke Regine Renzler, late of the Kingdom of Wurtemberg, Empire of Germany, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business at the office of Adolph & Henry Bloch, his attorneys, No. 99 Nassau Street, in the City of New York, on or before the 15th day of October, next.

ADOLPH & HENRY BLOCH, Attorneys for Plaintiff, 99 Nassau Street, New York City.

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