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# SHADOWS AND ECHOES.

Things I Saw and People I Knew. No. XXVII.—Israel Siskind's Turns Fire Chief.

BY HALITVACK.

ONCE it had come to pass that a band of the fine young men, during a semi-idle moment in the Beth Hamidrash, sat on the Lizanka telling tales of the fine young men of another generation and their marvelous powers of concentration when once they had settled down to the Gemara.

There was the story narrated of one young man who brought himself near death's door through sheer starvation because he never could remember to go and have his meals. When he started learning in the morning there was never any ceasing with him, but he would keep it up for the whole day and on through the night, if somebody did not come to drag him away.

He had no wife, that is to say, he was a *Porush*, and that was how things were made possible for him.

Then there was the tale of another young man, who had set out learning sometime during the middle of the day, when the Beth Hamidrash was empty of people, and when he at last lifted up his head, many hours afterwards, when a large congregation had already gathered for *Minchah*, and his ears, too, all on a sudden were struck with the buzz of many voices, he jumped up and screamed in terror, and there and then he completely lost his mind.

But the most harrowing tale was yet to follow. Mayer Simchah's told that. He knew in the town where he came from a certain *Porush* who, one Friday night, returning to the Beth Hamidrash, after the Sabbath meal, and starting to learn, walked over to his little locker and took out a cigarette and lit it.

It made a profound impression upon every listener. It was a form of misfortune everyone of them was liable to fall into, and it need not be exactly a cigarette, nor a pipe. There was nothing to warrant that a moment may not come when the hand would involuntarily come out to snuff the candle or turn up the wick of the lamps. It was the least unlikely thing to happen to anybody learning on a Friday night.

Israel Siskind's took this to heart. He was habitually more absent-minded than

the rest, and was known to practise many tricks upon himself while engaged in learning. There was a curious looking indenture on his left temple, and that was because he was always boring there with his forefinger when he learned. His beard, too, was jagged and thinned out, on account of his biting it all the time, and the lapels of his waistcoat were always strewn with bits of hair. And it was on account of that last-named habit that Israel felt the burnt child after listening to the story of

the *Porush* with the cigarette.

Sabbath-day was a season zigzagged with pitfalls for Israel. He was liable to tumble into one any moment, so sure as he bit one of the hairs in his beard; for it amounted to plucking a plant, and that was an *Av Melochah*, though it was not a *Melochah* needed for itself and did not, therefore, constitute a mortal transgression.

But it was bad enough. It had always been remarked that Israel never set his foot in the Beth Hamidrash on a Sabbath

day, except during the services, and then he kept his *talis* over his head in a way different from any other day in the week; so he looked in it more like a woman wrapped up in in a shawl on a frosty day in the street.

That was because Israel tried to keep himself out of mischief with his beard, and that effectively held his teeth off it.

But now, after Mayer Simchah's story, Israel began to tremble for himself, not only as regarded the future, but also the past. And there was no use looking into it. He could never tell whether or no he touched the light, or perhaps even smoked a cigarette.

It was time to set a proper guard over himself. From that out Israel would never settle down to learn on a Sabbath, daylight as well as night, until he got his wife Hannah to tie his hands securely to his chair with a heavy towel. It proved an eminently satisfactory procedure to both.

It left Israel perfectly at peace in his security against all mischief, and it made Hannah a proud woman. She felt she had a real share in the merit of Israel's learning for the day. Moreover, it was found desirable for Hannah to remain within call all the time, to turn the pages for her husband, though when she fell a-dozing over her own *Ts'elah Ur'elah*, with which she occupied herself meanwhile, Israel found it easy enough to turn the leaves with his lips.

And all went well.

But Fate delights in mischief. Or, perhaps, only it is just compelled to make certain concessions to the devil to give him a good laugh. Just because Israel did take such unusual precaution against the possibility of touching fire on the Sabbath, it turned out that he, one Sabbath, became the principal fire-fighter in Pavonda.

It happened on Friday evening during the winter. A deadly frost prevailed outside, and the consciousness of it accentuated the warmth of the house, till it made the place a very *Gan Eden*. Israel sat and learned, his hands, as usual, securely tied behind him to the chair. Hannah, poring over her *Ts'elah Ur'elah*, had,



BAD KISSINGEN NEUE SYNAGOGE.

We present above a picture of the New Synagogue at Bad Kissingen, the celebrated health resort in Bavaria. The synagogue was opened for worship in 1902 and serves a population of some 400 Jews out of a total of over 4,000 inhabitants. The old synagogue is still standing in the town, although no longer used for divine worship. As may be seen, the building makes a very dignified and imposing appearance. It is carried out in what has come to be the typically German form of synagogue architecture.

not unusually, fallen asleep. As it happened, Israel had not yet become so wholly absorbed as not to perceive a smell of something burning. He cast his eyes about, and he made sure that the smell came from the direction of the *Kachle* (aperture in the brick oven). It was the wadded cotton quilt with which the opening was stuffed up to retain in good form the hot water crock for the tea, which was at the point of igniting from the excessive heat on that particular frosty occasion.

"Hannah, Hannah!" he called in alarm, "go quick for the *Shabbas Goyah*, the quilt in the *Kachle* is taking fire!"

But Hannah remained fast asleep. Several times he had to shout and stamp his feet before Hannah was aroused; and when at last she had rubbed her eyes clear and had stretched herself well, the place was already full of smoke, and the flame became visible. She rushed to the door, and instead of running for the *Shabbas Goyah*, just a few steps across the road, she stood shouting, frantically: "Gewald, es brennt—Gewald, rulle vet!"

The fresh air coming in through the wide open door had caused the flames to leap up into a great blaze, and in another moment the low ceiling had caught the fire.

"You mad one—you mad one!" Israel shouted in desperation. Shut the door quick and come in and put out the fire. You may; you may; I tell you it is right—quick—it is too late for the *Goyah*—come do it yourself—come until my hands—and I will do it—come—quick."

It only bewildered Hannah all the more. What could her husband be talking about? She, with her own hands, put out a fire on Sabbath! And he himself, too, offering to do it! Her feminine mind could not get around that. He was maddened with fear, that was all; he did not know what he was saying; and so she could only continue to scream for help, and louder and louder.

The flames meanwhile were doing their work. The house was all on fire, and Israel had to flee for his life, dragging his chair behind him. A crowd was fast gathering

before the house, but they were no better than Hannah. They rushed hither and thither, wriggling in agony of mind, but feeling their hands more securely tied than Israel's. It was Shabbas, how could they?

It was not until Israel's hands were free, letting him take the lead, that the rest of them started to work, smothering the fire, beneath snow which they gathered from the street, after the example shown them by Israel.

### The (Kehillah) New York Community.

BY RABBI BERNARD H. ROSENGARD

THE organization denominated by the rightful and dignified appellation, the *Kehillah*, has both a prosaic and romantic history. Its "romance" may be better understood when affiliated with the terms *chivalry*, *patriotism* and *aspiration*. For such are indeed its inception and birth that one must perforce associate it with the phenomena that traverse beyond the limits of the potential and real.

A halo of the superhuman would seem to surround the circumstances of the formation of an organization so potent for good, so brimful of large and untold possibilities, and fraught with far-reaching significance to the greatest aggregation of co-religionists that ever in history and in legend gathered within the confines of one city.

It is, of course, easy to exaggerate any given accomplishment, as it is in the same ratio the essence of simplicity to minimize and deny significance to the consummation of a project, whatever its magnitude and complexity.

In placing, however, an estimate on the value of any given undertaking, one must not fail to give due consideration to the circumstances amid which such undertaking has become an indubitable necessity, and the force of character of the dominant persons or the individual who brought it within the range, so to speak, of practical and, more truthfully, indispensable communal politics.

Now, to the men of thought and deep insight, as well as to the man of action, impatient of slow method and studious deliberation, the situation as it then presented itself during the pre-Kehillah period, was one of abnormality and chaos. It certainly was disconcerting to note the anarchy of the position, aggravated tenfold by the circumstance, that any irresponsible person bereft of the slightest vestige of authority, could with impunity and levity of tenor, usurp a position needing character, scholarship, unsullied and unimpregnable antecedents.

This Babel of disorder, this

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unchecked riot and disdain of authority, constituted for generations a mental eyecore, a blot upon the escutcheon of the whole body Judaic. It threatened, as was inevitable, to bring Judaism and its votaries into well-deserved disrepute.

The Talmud, with its unerring vision into the future, declares that Israel will maintain the integrity of the Torah and its institutions only when lacking outward freedom and enlargement. Where, however, the refreshing rays of liberal laws, enacted by the powers that be, include them as well in their circle of equality and liberalism, then Israel forgets the "rock whence he was hewn." Dalliance, ease and even libidinousness become the order of the day; a delightful forgetfulness of their imperious and imperative functions—religious, social and moral—become marked traits in their character.

To argue by the way of palliation, that this weakness is a marked tendency in all human nature, would by no means mitigate the gravity of the offense. For the Jew must ever maintain his hard-won position amid a frowning world, by superior moral qualities, by his unimpeachable record in all spheres of normal endeavor.

By these, and these alone, can he ever hope to justify himself and his incontestable right to receive worldwide recognition.

The well-worn but impressive argument, that Israel's pre-eminence lay in the domain of the spirituality, that sordidness and all that it implies is foreign to his innate genius, are now as ever unquestioned propositions.

It follows, therefore, as a logical sequence, that a fair ordering in his domestic and communal environment, an eye to the maintenance of the great Moral Code, his pride and heritage from old, and a subordination of *self* to the higher calls of duty, must be part and parcel of his very *raison d'être* and become the dominant tone of his *ego*.

The Rabbis, among whose most distinguishing traits must be included deep penetration and the compressing in a brief phrase of the whole philosophy of life, remarked, *Chavrutha ou Misutha*, viz., "Society or death;" or more accurately, *organization or extinction*.

This is a standing axiom, expressing an eternal truth, which age-long experience has again and again verified and endorsed.

The value of organization to the unit and to the whole is self-evident, for "there is salvation in a multitude of counsel." Any proposition involving a question of principle cannot conceivably be considered and least of all accepted without the solid phalanx of support of the many.

Isolated individuals may admire schemes and philosophize; but whatever the merits of their lucubrations, they will as surely as ever be consigned to oblivion, and share the fate of the many "massacred innocents" (to use a parliamentary phrase) unless stamped with the seal of sanction and approval of the many for whose weal they are designed.

Organization is the expression of unification, without which nothing was ever known to succeed. Organization is another word for public opinion. When the mighty voice of the many is heard loudly and insistently upon a given question vital to their well-being, what instrument or agency on earth can withstand such a clamor?

Viewing, therefore, the heterogeneous multitudes of our faith and race domiciled in the world-city of New York, each group entertaining views and theories as to life's outlook decidedly antagonistic if not antipathetic to those of their brethren hailing from other corners of Europe, viewing the chaos, anarchy and disorder prevalent here, we cannot regard it other than an inspiration on the part of the individual who unfolded a scheme fraught with manifold advantages to the ever-growing community whose numbers will in no distant future equal the kingdoms of Norway or Holland.

Peuliar and instructive is the position, as one views it, of the masses of our brethren in the Empire City. One must indeed be possessed of a sanguinary temperament to pronounce it satisfactory. The absence of a leader of commanding authority, whose magnetism is irresistible, is responsible for the state of the social and religious life, whose like is not to be met with in any well-regulated community.

For it cannot be argued, as a well-known Jewish divine did in an interview, that the magnitude of the size of the community here precludes the possibility of a unifying policy. Do not national problems, involving the interests of teeming millions, present far greater difficulties in any attempt at solution? And yet, where is the statesman worthy of the name that would shrink from his tasks or cower at their sight?

If a vast community such as ours is to maintain its dignity and self-respect it must organize to legislate for its social, its philanthropic and spiritual progress and betterment. It must make concerted efforts to evolve order out of chaos; it is in duty bound to unite all the varied and conflicting interests so jealously guarded—

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and with questionable wisdom, by each Fraternity and *Verband*.

*United we stand, divided we fall* is a principle laid down and acted on by many a hard-headed statesman and leader.

Now that the principle of Kehillah, which stands for organization, is recognized and admitted, and enthusiasm evinced in the deliberations of its representatives, let us possess our souls in commendable patience and repose confidence in those entrusted with the safeguarding of our interests.

John Morley (now raised to the peerage), statesman, author and philosopher, has facetiously remarked that "to speak respectfully of an opponent is to give him an advantage that he does not deserve."

Now, the formation of the Kehillah has called forth criticism, partly carping and unjust and partly justified. There are those captious spirits who attribute ulterior motives to the most noble venture, who question the integrity

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of the most trusted and self-abnegating men. The attitude of these war spirits — *chevaliers de bataille* and war horses—might easily be disregarded and contemned.

A New York correspondent has with excessive zeal derided the formation of the Kehillah in the columns of the *Jewish Chronicle*, of London. With a liberal use of banter he demonstrated, to his own satisfaction, the shortcomings of this admirable organization. He flung an avalanche of sarcasm at its *raison d'être*; he poured the vial of his wrath upon the courageous and widely esteemed young rabbi who conceived it and gave it birth.

Having exposed it with a merciless shower of rabid eloquence, it is nothing short of the miraculous that the Kehillah has not like the walls of Jericho been wholly wrecked root and branch.

I hold no brief for the New York community, nor do the eminent men guiding its destinies need defense and justification. For it is certainly in the nature of an effort of supererogation for the present writer to vindicate them. The rank, the public services and high character of our representative men constitute an ample vindication.

But shortcomings apart, and no deliberative conclave is free from errors of judgment. One cannot suppress an exclamation of genuine joy and pride at the formation of a local council of representative Jews to grapple manfully and in a serious vein with the many pressing problems of a great Jewish community in a great metropolis.

The questions confronting us in this modern Nineveh are: religious, educational, moral, social and philanthropic.

How are these dealt with? In what spirit are they approached? Do thoroughness, unselfishness and true Jewish sympathy, and last but not least, sound Jewishness, distinguish the deliberations of our local Jewish parliament?

To these queries, the reply must be qualified in part, but unequivocal in the whole. In all life's movements we discern motives pure and disinterested on the one hand, and self-interest and prominence given to the *ego* on the other.

To personal idiosyncrasies there is no end. A career is made or marred in proportion as one approaches his tasks.

And thus, in viewing the components of the Kehillah—the *dramatis personae*, the characters of the communal drama—it would amount to flagrant injustice to withhold a meed of homage and recognition to the men of affairs, many of whom whole-souledly absorbed in public and national questions, who enter the sphere of communal effort without a tinge of partisanship, "without the slightest expectation of reward," to use a Talmudic phrase; but with an earnestness and seriousness of purpose, concentrating their collective wisdom and large experience on those urgent problems calling for solution. The honor and interest of Israel are surely safe in their hands.

Let the sceptic say what he will,

let sarcasm be flung *ad infinitum*, and let the fool and impatient man dolefully express disappointment that a new heaven and a new earth have not yet been evolved from the inner consciousness of our Jewish councillors. But sufficient for the day is the *good* thereof.

Having regard to the brevity of the tenure in office of those representing the Community, and the limited opportunities so far afforded them for observation, for scrutiny and reformation, a commendable foundation has been laid upon which the program of well-conceived measures is to be discussed and consummated. The various committees acting at the instance of, and in concert with, the main body, are pursuing their allotted tasks *sans peur et sans reproche*, without fear and without favor.

Appreciating to the full the weight of their responsibility, each constituent of the Kehillah approaches his assigned functions in a spirit of thorough earnestness, in the ardent hope that he may contribute his quota to the solution of some communal problem.

With the co-ordinating principles accepted by the New York community, and the universal desire for harmonious co-operation, aiming at the elimination of all the elements that make for friction and dissonance, a new and important era will be introduced in our communal government. Jewish solidarity, an ideal for which we have long striven, will ere long become an accomplished fact.

*Facta non verba*, deeds not words, will be the principle acted on by the community. Is it a dream and a mere pious hope that the time may come when the whole American-Jewish community may be welded together in one homogeneous whole for our common good, and thus present to the world not only a united front, but a *united heart*!

When, indeed, we look back on the whole history of this great country, we cannot conceal the fact that it has become the envy and admiration of the world. Its principles of government are being sedulously copied by the archaic and effete civilizations. It is by no means an exaggerated statement that this country has exercised its great trust in a wise and liberal spirit, and governed the Commonwealth in a manner scarcely less glorious than the signal victories by which that Republic was won.

America says to each of us, "I have done all this for thee, what hast thou done for me?"

Religious liberty, freedom of conscience and all the correlated personal boons are of a free people's ordaining; they are the inalienable birthright of each citizen.

he formation of the Community is a sure means of perpetuating those great Mosaic principles, which formed the groundwork and

the bed-rock whereon the American Republic was built.

The *Kehillah* aims not only at the laudable ideal of Americanisation, but at the far loftier ideal—Judaisation—since, to borrow Lord Avebury's convincing statement, "that man is the truest patriot, and most just on the whole to every other nation, who has the strongest feeling of attachment to his own."

Let the protagonists of the New York Community lay this unction to their soul, that the measure of their deserved success will be the measure of their "strongest feeling of attachment to their own," the faithful execution of their high and honorable trust.

### Conversion of the Christians.

BY ARCHIBALD ROSS.

IN THE HEBREW STANDARD of July 1st my attention was called to a headline, "Converting the Jews Again," and to a quotation in another article, "We would be recreant indeed if we succumbed to the influx from a semi-barbaric Eastern Europe, and allowed our civilization to be submerged, and the Ghetto darkness of the Middle Ages to be re-established on this continent."

Last week business called me over the Williamsburg bridge, and for a time I had some opportunity of studying the "seething mass" of humanity over on the East Side. Before me, spreading out in all directions, were many races of men, but more particularly our Jewish neighbors, selling their wares and exhibiting an urbanity and good humor that was indeed remarkable under such sultry summer skies. As I looked upon this energetic people, with the glamor of persecution still resting on many of their features, an amazing panorama of the past eighteen centuries loomed before me. Here were the typical representatives of the great Israelitish race still surviving with a heroism that won my admiration. After suffering the most terrible cruelties at the hands of so-called Christians, generation after generation, in the name of Jesus the Nazarene, there they stood and labored, shoulder to shoulder, fighting for their honest rights in the vanguard of civilization. And I felt glad that in Mayor Gaynor we have a man who can see deeply into the substrata of society, and therefore would not be a party towards licensing a system that has forever carried with it the stigma of persecution.

In looking over the current events of history we find that intelligence ever demands fair play in the development of races. When the emotions of a government or a people gravitate towards ignorance and fear, the resultant is a long line of cruelty and bloodshed. The masses cannot rise into the higher realm of reason and reflection. They are crushed down un-

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der the weight of a dense and sordid materialism. Look at Aquinas, Ignatius, or Philip of Spain. We compliment France for the efforts she is making to throw off this incubus, and heartily laud Spain that she is at length rising out of her pool of slaughter, determined to see some light.

Christianity, so-called, has all along maintained that the Hebrew has no right to think for himself. He must have faith in the Christian dogma or perish. The whole of Christianity was leavened with the idea. Reason and faith are indeed great spurs in the elevation of our race. The Hebrew's keen, logical mind would not permit him to accept Jesus as the promised Messiah—he looked for the proofs. The criteria advanced were not relevant. He weighs the evidence on the scales of reason; the Christian weighs it on the scales of faith. They are both entitled to the right of private judgment, and their differences should not breed dissension, and certainly will not in healthy minds.

The futile argument has been advanced over and over again; that as there are six or seven hundred millions of Christians, there will be no difficulty in converting the whole human family. As the Golden Rule does away with war and bloodshed, and as great masses of so-called civilized people are mere children in mental compass, and others are swayed to ecstasy by superstition, blood, cruelty, deceit, hypocrisy, chicanery, pride,

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etc., we will have to cut off probably three hundred millions. In fact, coming down to pure crystallized truth of the Golden Rule kind, "WHATSOEVER YE WOULD," it will not be a very unfair estimate to say that there may be about thirty or forty millions of Christians on the earth. Jesus was a socialist, pure and simple; and it certainly would be better for the anarchists and the cliques to adopt some other term in defining their system. We are on the eve of great changes in a clearer conception of our highest moral code. Differences will disappear in the light of utilities and endeavors that work for peace.

It is useless, in the presence of this sacred question of human brotherhood, to run to the Paleys, Butlers, Neanders and others, fighting over the evidences. The brotherhood of man is the one pressing argument. Not one in this beautiful world has been able, and never will be able, to solve the nature of essence. The Almighty will keep that secret to Himself. But, as Goethe maintained, we may attempt it. Men will run to their hypotheses and theories to open up the realm of the material, while the Eternal is ever calling upon us to recognize the brotherhood of the children; and surely, with our advanced civilization, every day should find us nearer this acme of righteousness in the world.

The future is certainly full of promise. The virus of mediævalism is gradually disappearing. Fair play is rising to its proper platform. The Jew and the Gentile will have their differences, but agree as brethren. It is a consolatory thought that the Bible prophecy will be fulfilled—Israel shall multiply and scatter her blessings over all lands. The Mosaic Code, as well as the Christian, will be found serviceable in meeting the exigencies of the hour. The higher ideal of the Golden Rule cannot be followed now—the struggle, the animalism of the race prevents it. But Moses and Jesus stamped it as the unflinching beacon of the happiness for all time.

A thorough conversion of the Christian Church is in order. Jesus said: "First, cast the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye."

The situation of the Jews at Kiev is becoming worse. According to dispatches to the Jewish Aid Society the hostile mob is becoming dangerous in Slobodskol, a suburb of Vyatka. Organized bands frequently attack the Israelites. Six have been severely injured and a large number slightly injured, but no deaths are reported. The Jewish population is terrorized in all quarters by threats and abuse.

The Jewish community at Bayonne, France, has lost its venerated president, M. Jules Goumes, Chevalier of the Legion of Honor, who passed away at the age of ninety. The name of M. Goumes was associated with every philanthropic work in Bayonne. At the cemetery addresses were delivered by Chief Rabbi Schwartz, Senator Forsanis, Mayor of Biarritz, and M. Domingo, president of the Chamber of Commerce at Bayonne.

The government introduced the Polish Municipal Bill in the Duma on the eve of the close of the third session. The measure restricts the representation of Jews in the municipalities to twenty per cent. in the towns where our coreligionists form a majority, and to five per cent. in all other places. It also prohibits Jews from becoming mayors, deputy-mayors and town clerks, and enacts that one Jew only shall be allowed to sit on the Executive Councils.

A federation of Roumanian Jews has been effected in Philadelphia, Pa.

A Hebrew Free Loan Association has been established in South Brooklyn.

A Jewish museum, containing valuable exhibits, has been opened at Prague.

The Congregation Shamar Hadath, of Elmira, will soon remodel their synagogue.

Jewish residents, of Whitehall, N. Y., are busy collecting funds for a synagogue.

Rabbi Charles Fleisher's resignation as rabbi of Temple Israel of Boston has been accepted.

Fire in the synagogue of the Chevre Thillim of Brooklyn last week caused a loss of \$6,000.

The First Reformed Church of East New York is in the market to be sold as a synagogue.

Rabbi E. B. M. Browne has organized the First Austrian Hebrew Congregation of Roxbury, Mass.

The General Hebrew Free School, of Philadelphia, has purchased a plot at 320 Catherine street.

The synagogue of the Congregation Israel, Roxbury, Mass., was seriously damaged by fire on the 3d inst.

An invitation has been extended to Rabbi Jacob Meir, of Salonica, to become Haham Bashi of Jerusalem.

Eighteen different societies of Milwaukee, Wis., have petitioned the Public Library Board to install more Hebrew books.

Charles Frohman announces the production during the coming winter of "The Jew," from the pen of Augustus Thomas.

Hebrews of the Centerville section of Bayonne, N. J. have petitioned the authorities for better police protection from rowdies.

A new Hebrew weekly entitled "Hamodia" has begun to appear in Poltava under the editorship of Rabbi E. A. Rabinowitz.

The Hebrew Immigrant Aid Society observed its seventh anniversary last week with a mass meeting at Faneuil Hall, Boston.

Rev. Rudolph Farber has been re-elected for a term of three years as rabbi of Congregation Tifereth Israel, Des Moines, Ia.

Senator Beveridge was the principal speaker at the corner-stone laying of the Shaarey Tefillah Synagogue at Indianapolis, Ind., on the 3d inst.

The German Emperor has conferred the Order of the Red Eagle on Amstergersrat Dr. Carl Neuhaus, of Berlin who is now domiciled in London.

A conference of French rabbis has adopted some interesting decisions, among others, that women may, in case of need, be counted for Minyan.

A conference was held on Tuesday evening at the American House, Boston, for the purpose of establishing a Massachusetts Federation of Hebrews.

Mayor Mahool, of Baltimore, Md., has appointed Dr. Harry Friedenwald to serve with a committee of six on a municipal tuberculosis commission.

Grave incidents, are reported from Adrianople, where our co-religionists have been the victims of some outbreaks. The disorders have all been quelled, however.

Mrs. Henry W. Taft, sister-in-law of the President, is at present on a visit to Russia, where she intends to acquaint herself at first hand with the Jewish question.

Mr. Moses Shafer, formerly superintendent of the Baltimore Hebrew Free School, has been chosen as head of the Betsy Levy Memorial Orphan Asylum of Baltimore.

The sum of \$25,000 from Harry Newmark, of Los Angeles, in memory of his wife, Sarah Newmark, has been received by the Jewish Orphans' Home of Southern California.

The corner stone of Temple Emanuel, Tucson, Arizona, was laid recently. Masonic as well as religious services marked the event. This is Tucson's first congregation.

According to advices from Smolensk proceedings have been begun against 307 Jewish dentists for obtaining dental certificates in a fraudulent manner. Those accused include bankers, merchants, commercial travelers and others possessing no knowledge of dentistry. Five medical officials of Smolensk, including two physicians, are accused of conducting sham dental examinations.

The Kaiser visited Herr Ballin on the occasion of his stay at Hamburg last week and presented his host with a magnificent bronze bust of himself with a handsome pedestal.

Plans have been filed with the Building Department for the new synagogue of the Congregation Pincus Elijah to be located on Ninety-fifth street, West of Columbus avenue, this city.

At the annual meeting of the Cleveland Jewish Orphan Asylum last week President Wm. Stix, who has completed ten years in office, recommended the enlarging of the institution.

The Helen Solomon Day Nursery, of Chicago, Ill., has purchased a plot at Union and Barber avenues, Chicago, Ill., to be used as the site of the new nursery donated by Mrs. Levy Mayer.

After occupying the pulpit of the K. K. Beth Elohim, of Charleston, S. C., for the past sixteen years, Dr. Barnett A. Elzas has resigned and taken up his abode in New York city.

The Knights and Ladies of Security, a large fraternal order of the Northwest, have barred Hebrews from membership. Several who now belong are going to test the matter before the courts.

A Jewish bank, which was its establishment to the "Nouveau Cercle des Intimes" (Jewish club), will soon open its portals at Salonica, with a capital of 1,000,000 francs, fully subscribed.

The Ottoman Chamber has appointed the Jewish deputies, Faraggi Effendi and Mazliah Effendi, to represent it at the Congress of the Interparliamentary Union, which will meet in Brussels at the end of August.

The Jewish quarter of Adrianople has been severely damaged by an inundation, and numerous families have been reduced to beggary. Great distress has also been caused by inundations to the Jewish population of Istip.

A new congregation was recently organized in the northwest section of Philadelphia. A building has been purchased on Columbia avenue, near Thirty-third street, and the congregation will take possession on August 1.

The Betsey Wiesenfeld Sisterhood of Personal Service and Emergency Relief has been established in Baltimore, Md., by Mrs. G. Rosenfeld. The newly established work is named in honor of one of Baltimore's pioneers in philanthropic work.

The New Hebrew Congregation at Durban, South Africa, has rented the old premises formerly utilized by the Durban Hebrew Congregation as a place of worship. The building has been renovated and the new synagogue was consecrated on Sunday, May 29.

The Premier of Hungary has sent a long telegram of thanks to Baron Albert von Rothschild for his donation of 20,000 kronen for the relief of the sufferers from the floods in Hungary. In addition, Baron von Rothschild gave 10,000 kronen for the benefit of the sufferers from the inundations in the Tyrol.

Colonel Bloch, commanding the 129th French Infantry Regiment, has been promoted to the grade of General of Brigade, and appointed to the command of a brigade of infantry at Bourg. Two other Jews are Generals on active service: General (of Division) Valabregue, and General (of Brigade) Heymann.

Judge Page has denied Jacob Adler an injunction restraining Charles H. Nathanson from producing one of the late Jacob Gordin's plays. In his moving papers Adler stated "I am known as the leading Jewish actor in this country and in Europe, and as such have attained a renowned reputation."

Isaiah Leo Sharfman, of Roxbury, Mass., has been appointed Professor of Economics and Law in the University of Tien-Tsin, China, for a term of three years, beginning next fall. He was born in Russia twenty-four years ago, and immigrated into this country at the age of eight.

The Congregation Shaare Zedek (Stockton Street Synagogue), of San Francisco, has terminated its existence and distributed its funds on hand among a number of local Jewish charities, including \$2,000 to the Hebrew Home for Aged; \$2,000 to the Pacific Hebrew Orphan Asylum, and \$1,000 to the Hebrew Free Loan Association.

Court Councillor Baron Joseph Schey von Koromla, member of the Austrian House of Peers and Professor of Austrian Civil Right at the University of Vienna, has been elected Dean of the Faculty of Law for the next year. Court Councillor Professor Dr. Karl Stoss has been elected Pro-Dean of the same faculty.

CORRESPONDENCE.

Moses Through the Spectacles of Rabbi Joel Blau.

Editor HEBREW STANDARD:

I always read the weekly sermon by Rabbi Joel Blau with pleasure and profit, and have always regarded him as a scholar, to which distinction he is unquestionably entitled. But this time Rabbi Blau would seem anxious to lay claim to be a very great man—according to the dictum of the Talmud of כל הגדול מחברו יצרו גרוק הימנו (Succoh li, a) as

rendered by himself in this very sermon, since he can commit a sin which an ordinary man would not dare to!

In his sermon of last week's issue he permits himself to speak of that superb immortalized man, that human giant, that prophet of prophets, of Moses! In a way so irreverent that were the subject not a Moses, but even a Washington, the public sentiment of the United States would have been terribly outraged! Rabbi Blau says that "his (Moses') extreme passion, his uncontrollable temper, seem to have got the better of him every time a critical situation arose, calling for consummate tact and deft statesmanship." This statement I challenge in toto!

During an unprecedented leadership of forty years duration of a people that had to be made into a nation, whose eyes the first flash of liberty had so dazzled as to have become now and again uncontrollable—some of them, indeed, mistaking license for liberty; whom he had to lead through an untrodden path, every step of which was beset with difficulties literally superhuman, yet Moses lost his temper—while dealing with the people as a whole, only once, on one occasion only! When to the people he spoke and the rock he struck! On the other two occasions mentioned in Ex. xvii., and Num. xi., Moses did not lose his temper, he but poured his plaint in God's ears. In the golden calf affair, Moses did not lose his temper, but kindled by the fire of neighbors' indignation he acted with vigor and promptitude; and here is the proof that he was not reproved by God for his conduct on any of those occasions! To say in face of this that "his uncontrollable temper had got the better of him every time a critical situation arose" is a gross exaggeration, an offense of no small degree!

But this is not all. Here is another choice specimen of the preacher's license. Rabbi Blau says lower down "Moses when communing with God in rapid 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." Moses fell "below the depths of the earth!" because he lost his temper on one occasion! If this be not strong language against a man like Moses then I don't know what is! I wonder whether a Christian or Mohammedan divine would permit himself to speak in that same strain against the founder of his religion! I wonder how many times has this Shepherd Rabbi Blau lost his temper during his forty (?) years of pastorate of a flock I should say so much smaller than that of Moses? And did he, too, each time "fall below the depths of the earth?" Such language cannot be sufficiently condemned when coming from the mouth of a Jewish preacher and teacher. Such language when applied to the "man of God," is bordering on blasphemy! Rabbi Blau's facile pen has ran away this time with his learning, his logic, even his sense of decency, and left him an irreverent chatterbox!

What I expected to hear of Rabbi Joel Blau while on this subject was something like this: That Moses soaring so high himself, and being so meek, considered his people to be on a somewhat similar level with himself. He himself could do without food and drink for so many days when absorbed in communion with God, he could not very well understand why his people should kick up such a row over such small trifles as the want of water for a short time! and he upbraided them, not so much for the thing itself, as for the pettiness of their mind in making a row over it. For only God is capable of being at both ends of the scale at the same time—to be immortal; and yet able to enter fully into all the petty grievances, into all the feelings of the most earthly of his creatures (Is. lvii., 15, and Psalm cxlii., 5-6). Only God, though so high, can bring himself down to any required depth; man cannot! If he soars high he cannot descend low! Hence Moses could not! I trust that when Rabbi Joel Blau handles Moses next time he would not forget to put his kid gloves on.

Yours obediently, S. FYNE. Philadelphia, Tamuz 4, 5670.

Pentateuchal Exposition, Indeed!

Editor HEBREW STANDARD:

A feeling deepened and accentuated by the rolling on of time has led me to believe that your paper stands for Jewish Orthodoxy—by which I mean, of course, the teachings of Holy Writ, enforced by the traditional laws. It is therefore with regret and pain that I find you lending your columns weekly to a claimed exposition of the Pentateuchal sections, tinged with a cancerous radicalism, and therefore calculated to lead the unwary astray.

No wonder that a graduate of the Cincinnati college whose heretical utterances have more than once been given to the public, no wonder that such a person (though he be called a "Rabbi") should examine (?) the Pentateuch from destructive sources; should seek to remove by word or innuendo all faith in its au-

thenticity, and should even cloud over the Divine deliverance of the Decalogue (without which its truth and perpetuity would count for naught) by a resort to a species of "explanation," out of all harmony with Jewish law and Jewish tradition (I mean settled tradition, not individual opinion).

Against all this I want to enter an emphatic protest; but the writer, emboldened by his own notions, dares to call into question the character of the greatest of men; dares to say in the face even of the Divine evidence ככל בתי נאמן ולא כס נביא עיד בשראלי הוה כמשה אשר רעו פנים כפנים that Moses' "uncontrollable temper" 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." And this assertion, too, after declaring that "the heroes of the Bible are limned in true, lifelike colors."

Our greatest of teachers surely needs no defense; his character surmounts that of any other human being in chronicled history; but he was a man—a man of men, it is true—but still a man; a man pleading for sinners; a man who, "the meekest of the men who were upon the face of the earth," reluctantly accepted what God commanded him to do; who asked to be "blotted out the book that Thou hast written," rather than Israel be destroyed; who did nothing out of his own heart.

כי לא מלכי but at the will of the Almighty; yet who was withal a man; who once in all his dealings of forty long, aye, the longest and most trying years, lost his temper after having pleaded for the people time and again, and exclaimed שמעו נא המורים

No extenuation in the presence of the Deity, it is true; but how dare we, insignificant groundlings, how dare we before the tribunal of all history be given to condemning when we ourselves, nor the greatest of us, can reach the ankles of such a giant!

No! Great men's errors are not to be condoned. Would that the present age and a miscalled pulpit understood this well. But our teacher Moses stands apart from all men. Why, the illustrious Michel Angelo, in disgust with those idolators of a calf of gold, exclaimed in some such words, "Had they (Israel) but worshipped that man of men there would have been reason therefor."

Again no! Israel reveres its heroes; but, like God Himself, places Moses above all others that have trod earth. לא כ עברי "My servant is not so," like other prophets.

Now, Mr. Editor, your policy is in the direction of impartiality; but you cannot afford to have your readers (more especially the rising generation, unfortunately so prone to a scepticism which seizes upon any utterance to sustain what is unsustainable) doubt the Truth of Inspiration; challenge the authenticity of the Mosaic utterances, nor Moses' authorship of the entire Pentateuch; you cannot, in harmony with your expressed editorial convictions as declared, maintained and upheld by the lamented founder of your paper, engage "Rabbis" who are both un-Rabbinical and un-Biblical to talk about TRUTHS, which they themselves disbelieve. Opinions will differ, but I submit this is not solely the issue.

Mountains of quotation from the Torah itself are the sustaining forces; as that Torah is our עץ היים; and once its hold is loosened there is no vitality, no existence, no Israel, no world of Truth, no word of Almighty God.

Let us repeat the whole phrase: עץ היים היא למחיקים כה וחומכה מאשר

HENRY S. MORAIS. July 11, 1910.

About Musical People.

Mr. Arthur Rosenstein, who has been studying the art of conducting under Richard Strauss at Munich, recently made his debut there. Chosen to conduct the concerts of the Academic Orchestral Society, the first concert under his direction proved a success in every way. The critic of the Munchner Post praises Mr. Rosenstein's reposeful manner, his attainment of dynamic and rythmical efforts and his clearly revealed musicianship.

Another aspirant for honors as an operatic conductor, Mr. Josiah Zuro, will appear in that capacity for the first time at a Broadway theatre next month. He has been engaged by Oscar Hammerstein to direct the American opera, which Victor Herbert composed for the Manhattan Opera House some time ago. Both M. Dipple and M. Campanini were anxious to secure Mr. Zuro's services for Chicago and Philadelphia, but the young musician decided to remain with Mr. Hammerstein, whose activities in the musical field are by no means at an end.

Arnold Volpe has succeeded Nahan Franko as conductor of the popular concerts in Central Park. A few days ago I greatly enjoyed Mr. Volpe's interpretation of various selections, especially the real Viennese swing and brio imparted to the "Blue Danube" waltz. The orchestra shows the result of Mr. Volpe's careful and painstaking training. He is an earnest and capable leader, with a fine sense of tempo and no little personal magnetism.

Concerts are now given in Central Park by Kaltenturn's Orchestra in the natural amphitheatre below McGowan's Pass Tavern, a few steps away from the 194th street entrance. MORITZ MUSIKNARR.

## The Man of Few Words.

A man who is always writing about other people and saying very little about himself, deserves a dose of his own medicine. It is the purpose of this article to say that which is the truth about this "man of few words," as he styles himself.

He was born miles and miles and miles away from New York, "years and years and years" ago, in the language of Harry Lauder, which would make it appear that this man is of Scotch origin, and yet nobody ever said said so to his face, for fear his Irish blood would get stirred up and, judgment from his great success as a business man, many would consider him a credit to the Jewish race, and, come to think of it, he was ushered into the commercial life of New York with the beginning of the Bargainolac age—the new era succeeding the Mammalian age.

If you do not yet know the meaning of the names of these ages just referred to, it is proper to state that the word Bargainolac means this age in particular and is derived from the word bar-

fore the eyes of the populace; when men became commercially great because of certain individual powers and prowess, this man of few words and mighty few dollars decided that he was made of "sterner stuff" than that required to be an employe of any other man and yet he had helped the other man to fame and riches by fidelity to every duty and at the same time reaping the benefit from the school of experience that all enjoy when they are properly placed. He saw the names of great merchants—now dead and gone, of course, but great names just the same—A. T. Stewart, H. B. Claffin, E. S. Jaffray, Charles Broadway Rous, Edward Ridley, Marshall Field, a galaxy of names unadorned by any of our coreligionists, names, however, that were to be conjured with, and the subject of this sketch has always paid tribute to the greatness of these merchant princes. They were an object lesson to him; they are still an incentive to him, a memory hallowed and cherished by him; and whose records of probity he emulated, but at the

knows no bounds, and he is just as nuent, just as poignant when he quotes from the scriptures as when he writes of the philosophers, the poets, the merchant, the statesmen or whatever subject he adopts. He would have been just as great in the realms of literature as he has proven himself in the millinery business had he chosen the world of letters for his vocation. In his advertising literature he will quote from the scholars with appropriate comments, at once sublime and modernized, and, again, he is not afraid to "rub up" against Roosevelt (whom he admires) or Taft, whom he encourages. He will take a highland fling at either Robert Burns or James Jeffries (haven't heard his opinion of Johnson yet), then, again, Socrates or Epictetus have no terrors for him. And it is strange how one of his wonderful versatility can be misunderstood and misinterpreted, the common fate of all who have tried to uplift things and people in this world. His comments on men and things have ever created the impression that he is not a lover of mankind, and that he is a hater of some, in fact he has been accused of anti-semitic tendencies, perhaps because of his selection of choice subjects for his articles. Nothing could be further from the truth. All his writings, quotations, etc., breathe the life and throb with the impulses of an unselfish nature and bespeak a broader humanity than has yet been produced in commercial literature. His tributes to the merchants whose lives he essayed were the product of a genius pure and simple, but alack! too often misunderstood. Here we quote one of his epics that bespeaks a grandeur hard to find in any of the books you read about:

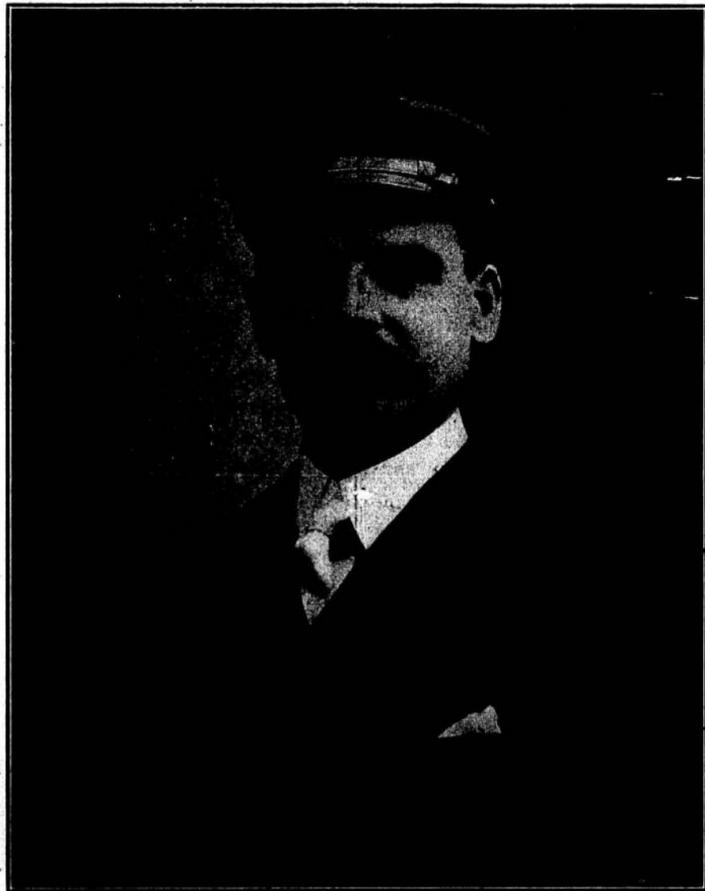
"When a fellow dies his past faults are all forgotten, his friends forget the knocking they spoke but yesterday, they rake up some good points about his life, they place flowers on his dead breast and around his marble brow; he is no judge of flowers then; he cannot smell the beautiful odors, as he has cashed his checks. My advice to you is to send the flowers to him while he is living; he will enjoy them, they will help to make him happy and bring out the heavenly smile. If there are any bad points about him that you do not care about, forget them while he's living, but if you are looking for the day to let your sharp tongue loose and relieve your small mind save up all his bad qualities and knock him when he's dead. Let me tell you, my kind millinery friend, that you will pass through this great old world but once, and any good turn or act of kindness that you can show to any human heart to do it now; don't put it off until to-morrow; don't date it ahead like the boys on the road when they sell you millinery at a good fat profit; remember you slide through this grand old world but once; the present time is Life; to-morrow is Death; help out to-day, to-morrow may be too late. If you love any one let him know it right now; don't wait until the angel takes the soul from the body and then march to his coffin with a mourning band and drop a few tears; give them living smiles, give them sunshine, give them words of cheer, give them advice, give them a helping hand, give it to-day, to-morrow may never come to us. To-day is life; the birth of to-morrow has not arrived; it lies hidden behind the midnight stars. The Bible says, 'Boast not thyself of to-morrow, for thou knowest not what a day may bring forth.'"

If ever a man's character was revealed in his writing this quotation from John Miles' pen shows a magnanimity that is as boundless as the ocean, a heart that throbs with the spirit of paying tribute to the living, which we proudly do in this article, and apply it to himself, apologizing for using his own words but they convey our meaning. He is the author of several articles, masterpieces in advertising, viz.: "An Irishman is Usually Sober When He's Broke," "The Great Blind Merchant," "As I Live I Grow," "Knock a Man When He's Dead; Your Words Will Never Hurt Him," the refrain of which is "Speak kindly of him when he's alive, your words may do him good," etc.; etc. That's the story of John Miles, the "man of few words," but the man of big deeds, originator of low prices and pioneer of the net cash plan in the wholesale millinery line.

Congregation 'Mehveh Israel of Harlem.

The congregation, having acquired the property at 122 West 129th street is holding regular Sabbath services on Friday evenings, Sabbath morning and afternoon, on the second floor of the structure where a temporary synagogue has been arranged. The synagogue proper will be located on the parlor floor, which will undergo considerable alterations, and it is expected will be in readiness during the month of September before the great Holy days. Considerable interest is already being displayed and the congregation bids fair to supply a need in its newly chosen section of the city. The officers are Marks Moses, president; Louis Lubetkin, vice-president; Henry Banner, treasurer, and Rudolph R. Arnstein, secretary, together with a Board of Directors. Rev. Henry S. Morais is the minister of the congregation, Rev. Philip H. Diamondstein, chazan, and Rev. Rueben Dollinsky, reader.

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JOHN MILES,  
"The man of few words."

gain. The Mammalian age is the one in which our parents lived and the parents of this "man of few words."

As we were about to say—excuse the interruption (some people would rather call it a digression)—at a time, or period in the commercial age of this universe, when a few names loomed up large in the business horizon; when there were no big electric signs to flash them be-

same time he improved their methods by advancing the same ideas into new fields, in a new era, which we have termed the Bargainolac age.

If you do not know to whom we refer, it will perhaps enlighten you to introduce John Miles, the wholesale milliner, of 610 to 614 Broadway, New York, the man of few words, who has a characteristic sign on his show windows, composed of several trees showing his comparative growth since 1891, when he launched forth as the exponent of the "cash down" idea in the millinery business. He is known to-day from the Atlantic to the Pacific; from the Rocky Mountains to the Gulf of Mexico, and he deserves his unqualified success in carving his name in the tree of commerce as deeply rooted as the names before mentioned.

His great success was achieved in spite of many obstacles, and in a time when new ideas and methods prevailed, and of which he was the pioneer, competing with firms entrenched behind great capital and unlimited credit; and yet, with his mighty few dollars (\$50 is the exact amount), he started in to climb the ladder of fame and wealth, and he has reached the topmost rung in the wholesale millinery trade. How he did it is masterfully told in his remarkable personality. An unbounded enthusiasm, a cheerful disposition, a plucky wielder of the "bargain" sledgehammer, an intelligent perception of the intricacies of the human mind and his method of appealing to it in unique, original fashion and producing "the goods," did the trick.

That's the summary of the qualities of John Miles' business ability, but there is another side to his life, the human side itself, that appeals strongly to one's pride, and even that has shown itself in his business affairs, in the literature that he has sent broadcast throughout the land. His versatility

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**The New Era in England.**  
By N. S. BURSTEIN, (CARDIFF.)

**K**ING EDWARD VII. is dead. Everybody knows it—even the babes in the cradle. When he died everything that has life seems to have given signs of grief and sorrow. Everybody felt the loss, not only of an exemplary King but of an all-round good man.

If the measure of Humanity shows the height of Divinity in man, then King Edward VII. was really divine, as he was superbly human. He met all men, without any misgiving or prejudice, no matter to whichever nationality, religion or race he belonged. That was the finest trait in his charac-

ter. In short, King Edward VII. was a virtuous King. The Chinese say: "A virtuous prince moves and for ages shows Empire the way." He has undoubtedly shown the right kingly way and may only his successor follow in his footsteps.

With the accession of King George V. to the English Throne a New Era begins, the destiny of which no one can fortell. It is only to be hoped that it will be a happy one. Since Oliver Cromwell, who had broken the iron conscience of the then ruling power, Liberty and Equality have been England's greatest pride and happiness. Men, fleeing from tyranny, persecution and oppression found in England—the land of the free—an asylum, a haven of rest. But alas! the Alien's Act has changed all this, and the man on the Continent looks with some terror at England's turbulent freedom. If you are going to England, he has heard them say, you must be in perfect health; you must have £5 in your possession; you must have a trade in your hand; you must prove that you will get employment as soon as they will allow you to land; and even then, when you prove all this, you are at the mercy of petty officials, who turn and twist these rules to their own whims, fancies, likes and dislikes. Honesty, uprightness, skill and ability in a man are of no consequence; and if one, out of despair, cries aloud: "I would rather you cut off my head than send me back," he is simply taken no notice of and is hurled back across the sea with stoical coolness.

It really makes one alarmed at England's democratic institutions lapsing into a sort of barbarism. There is absolutely no beneficent necessity in this absurd and obnoxious Alien's Act, and the amount of money, energy and labor spent on the same could be more usefully employed for a better purpose. The average Englishman knows nothing of an Alien question existing here in England, as there is practically none in existence. As to the bad Alien characters and criminals it is only in a court of law where they may be disposed of; but this can never be done at a landing stage. The present Alien's Act can only be classed as a "Lynch-law" against the inno-

cent, poor and oppressed, but it will never keep the criminal out. This Alien's Act was the dark spot in King Edward's reign, and it must vanish in the New Era of King George V. The sooner it is done with the better for the fair name of the English Government, which was based on right and love. The making of concessions in the administration of the Alien's Act in form of "Receiving Houses" and "Permission to Appeal to a Higher Court," etc., is just like throwing innocent men into the sea, and then be so generous as to shout: "Sauve qui peut!" All right-thinking men will expect now from a man with such a sterling character as Mr. Winston Churchill, to stand up and say: "Down with this absurd Alien's Act! England's shores must be free, and a modern inquisition of that sort must be ENDED and not mended!"

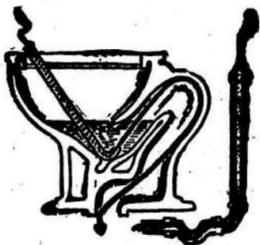
Let love and justice be the pivot on which the English Government should move, so that the New Epoch of the reign of King George V. be an Epoch of real peace and good-will to all men.

**LITERARY.**

**RELIGION OF THE CIVILIZED WORLD AND JUDAISM—BY H. J. KISCH.**

**T**HIS little book means well. But the pretentiousness of the title is offset by the inadequacy of the achievement. It is difficult to see for whom this schoolboy-like essay with its elementary thought is designed. It takes the form of a laudable appeal to the Jew to be loyal to Judaism, and yet it is padded out with page after page of more or less irrelevant quotations from Christian authors. It is depressing to see a worthy cause treated in so amateurish and misdirected a manner. Let one example characterize the effort. The author tells us that the mission of Judaism, "and to spread abroad among the Gentiles and throughout the world that same religion divested of ceremonial observances which were to a great extent historical and national." This is, of course, an absurd statement. Even Claude Montefiore in his latest Jesus-reverencing phase admits that Jesus himself never dreamed of any preaching outside Israel, either directly or by his disciples." (Synoptic Gospels, p. lxxxv.) And yet the book means well and is on the right side—alas! P.

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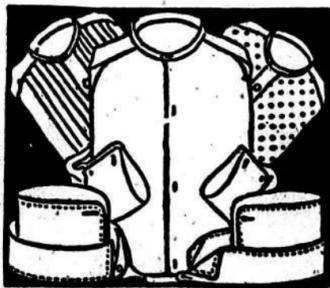
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Dated New York, the 22d day of June, 1910. LEAH ISRAEL, Administratrix. BERNHEIM & LOEWENTHAL, Attorneys for Administratrix, No. 55 Nassau Street, New York City.

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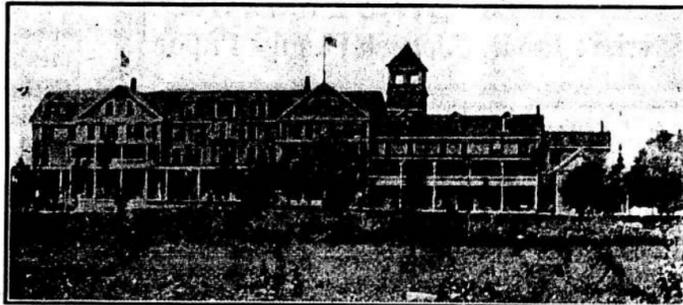
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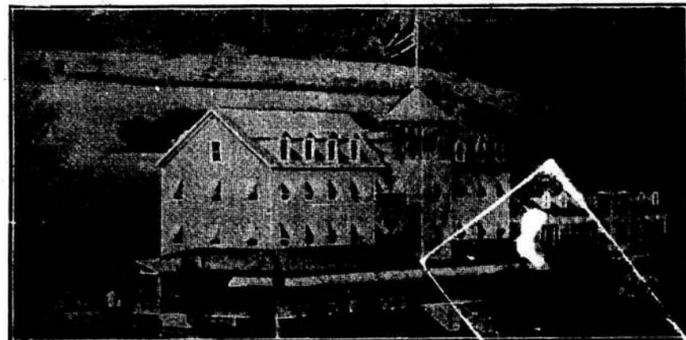
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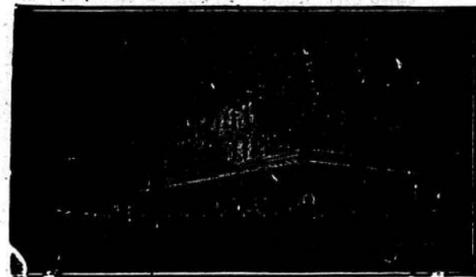
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כלל

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

THAT THE SECOND number of the new Jewish Review sees something to admire in other Jewries than that of England is for an Anglo-Jewish publication truly remarkable.

WHY the Jews of London should object to young Jewish boys earning their own livelihood as newsboys passes our understanding. There are many Jewish newsboys in this metropolis, and some of them will be heard from in the future as leaders and directors of our thought and opinions.

THAT THE RECENT Central Conference meeting was held in Michigan may have been due to the desire of some of its leaders to see if they could hold a convention out of the fierce, white light of journalistic publicity. They succeeded! But at what cost to the press-pandering preachers!

WE CERTAINLY REGRET that The Jewish Outlook of Denver is not pleased with the Orthodox Jewish journals of America in general, and with the editor of this exponent of the Orthodox view of life in particular. If the hands into which The Jewish Outlook has come are "bony," we hope we shall continue to be led by "boneless hands!"

THE KING has spoken! He has set forth who his successors are to be! He does this because he assumed to speak in the name of all our uncrowned kings of finance and captains of industry. Thomas Fortune Ryan's statement, that two of the seven heirs apparent to wealth in this country are Jews, both members of the firm of Kuhn, Loeb & Co., may be taken as a delicate compliment to this community.

THAT NATURALIZATION conditions in our local courts have been intolerable, is very well known. We have time and again referred to this evil—for such it has become—in no uncertain terms. Fortunately, Brooklyn sets us a good example in this respect, and the Congressional investigation committee has revealed its hitherto undiscovered efficiency. With this as an incentive, may we not hope for the necessary amelioration in this borough?

DR. ISIDOR SINGER publishes in the July issue of the Federation Review a suggestive article, "The Departure of Solomon Schechter and the Arrival Claude G. Montefiore." Die Katz kann's Mausem nicht lassen, but taken altogether, the author tries, at least, to do justice to his bete noir of bygone days. Had Dr. Singer, in penning the resume of Prof. Schechter's seven years' activity, in mind our friend Kohelet's saying: ויר וקך דויר כא

THE JEWISH CHAUTAUQUA Society does well to lay stress on the work of the synagogue and religious school at its coming fourteenth summer assembly. This is perhaps the most important problem for the future of the Jew in America. The Chautauqua opens next Sunday in Detroit, and first place on its programme is devoted to illustrative lessons in religious school teaching. If the Chautauqua is, as some say, dependent on the caprice of the hour or the Jewish question of the moment for its stimulus, here it has struck it well. Now that we are quite safely beyond the old and haphazard methods which formerly obtained in our religious schools, and have a realizing sense of our past defects in the premises, the Chautauqua deserves support in the campaign it is making toward a better appreciation of our duties in instructing our youth.

THE MINISTERS OF Anglo-Jewry seem to evince considerable interest in the recent controversy in Temple Emanu-El anent Rabbi Magnes. Well they may! Without declaring, or even intimating, that Anglo-Jewish ministers (who do not hold the rabbinical diploma) are not as idealistic or outspoken as the brilliant junior rabbi of our Cathedral Synagogue, we nevertheless think they can learn a great deal from the late events in which he was the principal player.

THE White Slave Traffic in this city seems to have degenerated into a case of "much cry and little wool." The fact that the special grand jury which investigated the entire subject, under the expert guidance of a gentleman whose career and attainments convince us of his thoroughness in ferreting out the "evil," could produce nothing in effect more tangible than a presentment on the matter, ought to secure immunity for our community in future from the wild and unguarded attacks of professional muckrakers and denunciators.

IN ENGLAND receiving-stations for immigrants seem about to come into existence now. Much patient effort has been made towards this end by the Anglo-Jewish community ever since the present Aliens Act came upon the British statute-book. In this country of ours, despite the fact that our immigration laws have had the tendency to become rigid and inflexible of late years and under recent administrators, receiving-stations for immigrants are an integral part of our service. Ellis Island has indeed become a model for the whole world.

THE THIRTEENTH ANNUAL Convention of the American Zionists does not seem to have created much, if any, stir communally. Perhaps for this very reason it was a milestone on the road of Zionist progress in this country. For one thing, it marked a complete change in the personnel of the administrative branches of Zionism here. Whether it was an act of wisdom to venture upon this, remains to be seen. Assuredly, however, a movement which has for its secretary—true only in an honorary capacity—the talented Miss Henrietta Szold, of this city, will be of some importance and a factor in our communal life. Then, too, Prof. I. Friedlaender, of New York, the new executive, is a Zionist of vast experience and enthusiastic whenever the subject of practical work in Palestine by the Zionists is broached. The future of Zionism in America looks bright.

THAT THE DEFUNCT Jewish Quarterly Review is to be revived in this country we learned months, indeed, years ago. From time to time we were told, too, that it would surely come out in January of this year—less than eighteen months after it had ceased to be issued in England. Later the date of publication of the American Jewish Quarterly Review was deferred to this month. Now, Dr. Cyrus Adler, the editor, announces that he expects the magazine will shortly appear in Philadelphia. Of course, we, on the periphery of Jewish scholarship, must wait without question for the inner light to be shed on us. But there is apparent reason to hope that publication of the periodical be not too long postponed. The Jewish Quarterly Review answered a pressing need; it was a publication of which Jews the world over could well be proud. Let us hail it soon as tangible evidence that American Jewry can maintain on the proper scale a publication of the standing and quality of this one.

THE appearance of a number of our prominent rabbis as leading spirits in the newly-organized League for Individual and Social Justice must not lead anyone to assume that Jewish ministers as a class are anti-Socialist in their tendency. Indeed, several Jewish preachers, who frequently are featured in the daily press, declare they have profound sympathy with the doctrines and purposes of the Socialists. Certainly, the Socialists on the continent of Europe form that party from which Jews may in the future, for better or for worse, expect to receive most tangible benefits. The European Socialist is almost invariably quite free from all religious and racial prejudices; he has little or no religion; he cannot, if he is loyal to the platform of his party, attach much importance to race. At the same time we ought not to forget that the so-called Christian Socialists contain in their ranks some of the most rabid Jew-baiters and anti-Semites of the world. Further, Jewish writers of a pessimistic mind assert that, if the Socialists themselves ever realize their programme effectually, they, too, will turn against the Jews. It is difficult to believe this statement; we know how much Socialism owes to some of its most distinguished exponents who were Jews by birth. Still, the rabbis who have entered upon the work of combatting Socialism need not fear that their action will be misconstrued. Judaism, as a religion, despite the Levitical legislation of the Bible, does not stand for a way of life in complete consonance with the theories of modern Socialists.

The Death of the Righteous:

חמת נפשי מות ישרים וחתי אחריתי כמותו "Let me die the death of the righteous and let my last end be like his." (Num. xxiii: 10.)

WHEN our race is run and the goal greets us from yonder—let us not die in ignominy and shame, but let our last end be "the death of the righteous." Though it be decreed that our flesh quiver to the very last with agonies untold, and pangs unnumbered shoot in ever quickening succession through the weakened frame, yet let our spirit be free of uneasiness and fear—let it be like a dove that flies above a stormy sea! Though the sight of our pupils become darkened within the glazed orbs, until it recognizes not the most familiar objects that were wont to gladden it, yet let the vision of the soul not be dimmed—yea, let the latter rather grow brighter, ever brighter, in proportion as the former glides into the shadows of the night...

And so, may this brightening power of the light within us, be our last reward here on earth. Let it be the blissful compensation for all the moil and toil, all the misery and travail, which we had gone through in our career. Let it throw its golden reflection into the darkest moments of our former days and gild our very sufferings with glory everlasting. What are, in very truth, the sore disappointments of a lifetime compared with the supreme conquest of the flesh and its impotence, that comes to us at the eternal parting of the ways? Should we not be glad to suffer for the sake of being blest at last?

At last we shall be blest. Aided by a clearer vision, we shall cast our glance backward. While the body will writhe amidst the throes that deliver the soul—the soul, in complete separation and self-absorption, will walk with God, hand in hand, in the Garden of Retrospect. There she will behold the fairest flowers, woven of the most velvety petals, garnished with the softest hues. There she will bathe in the rivers of joy and satisfaction that water the garden, and listen to it as it babbles of the past and of the past's noble achievements. Here and there, to be sure, she will come upon noisome weeds and foul waters, too; for where is the righteous man who never sins at all? But she will rejoice in the fact that there are more flowers than weeds; and she will recognize that her failings were but stages in her development, rungs in her ascent Godward. Thereupon she will give herself over in a total abandon to the peace, the undisturbed calm of this garden. No inbitings of remorse shall sting her. No storm of regret shall ruffle her. As she scans the past and its deeds, she shall find it serene all through.

Out she will step from the Garden of Retrospect and be carried aloft to a high peak. The past will lie behind her and the future stretch out before her in a long, unbounded vista. What a beatified vision shall be hers while viewing the heavenly scene! What a wonderful light shall be shed upon her onward path! The brightest flashes of intuition that had illumined her past shall be as darkness compared with the brilliant rays of knowledge that shall be as a torch to her progress yet to be! The deepest thoughts in which she had gloried during her earthly wanderings shall appear shallow and worthless compared with the thoughts that shall come to her straight from the sources of eternity! The keenest realizations of truth and kindness and beauty shall appear blunt, barely touching the fringe of reality, as she sights from afar the existence of a complete Truth, of a perfect Kindness, of a Holy Beauty.

Unto her, the soul of the righteous shall come, in the supreme moment, gratifying visions of the past, absolute freedom from the chains of the present—and blissful anticipations of future joy and future perfection.

Shall we not pray, then, as Balaam did, for such a matchless blessing?

Yes, when our race is run and the goal greets us from yonder—let us not die in ignominy and shame; but let our last end be "the death of the righteous!"

RABBI JOEL BLAU.

THE Boston community seems to be glad that the residence of Rabbi Charles Fleischer, of Temple Adath Israel, in their midst is drawing to a close. We cannot blame them. Rabbi Fleischer's Judaism is so foreign to the conception of Judaism which we have inherited from the fathers, that it is not a cause of surprise to us to have him looked upon as a disturbing element by those whose Judaism does not run into "Liberal" (synonymous with "sensational") channels. What Rabbi Fleischer proposes to do when he leaves Boston, we have no means of knowing. No doubt exists in our mind, however, that he will continue to contribute to the gayety of nations as long as he draws breath.

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### Smuggling.

IT IS quite remarkable how many people there are who go abroad, who, under ordinary circumstances, would not take anything not belonging to them, who wouldn't dream of stealing or cheating anybody or committing any crime of the most trivial character, and yet think absolutely nothing of cheating the United States Government, and evading its custom laws by making false declarations of goods purchased in foreign lands, or making no declarations at all of dutiable goods, and endeavoring to smuggle them through without paying the lawful custom duty.

Quite a number of people of "high standing" in society have recently been "pilloried" by the customs authorities, and all of these who have been thus openly listed would have gladly paid the accrued duty, and many thousands more, if the publicity of their offenses could have been suppressed.

Notwithstanding the many seizures and official "hold-ups," a good many of the returning travelers seem to believe they can escape the scrutiny of the customs officials, and a good many of them are mistaken and find themselves in the net.

While smuggling may not have been looked upon for a long time by returning travelers as criminal, the Government authorities are making this practice quite odious, and while large fines have been inflicted frequently, the statement of the courts that imprisonment

in addition will follow is likely to end largely, this "gentlemanly" fashion of smuggling so largely engaged in by the feminine sex.

It is much better to buy your outfits and jewelry here than to risk obloquy and disgrace in being caught with the "goods on." Let some of the money remain here and be spent here. Duty honestly added and paid will bring the cost at such a figure as to make the home market, probably, the cheapest market to purchase in.

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## POINTS of ORDER.

### AFTER THE CONVENTION.

WHAT has the Convention accomplished? they now ask, and the returning delegate who had journeyed far from home, and has braved the July heat and smoke of Pittsburg, must strain his nerves some more and give an answer. And it is not so difficult to give a reply, but one is at the same time reminded of the words of Mr. Dooley, who, on the occasion of a celebrated Presidential election, remarked that, after all, "the country will be no better on Wednesday than on Tuesday. After all, the Zionist movement in this country is now in about the same state as it was before the 13th Convention of the Federation of American Zionists. A convention by itself can neither make nor mar a movement, and no great changes can be expected to take place at once in any Jewish activity. Yet conventions are necessary, just the same, and the annual gathering of delegates from such an organization has an object in itself and aside from what may be done through the course of the deliberations.

It is necessary to come together and review the situation and make plans for the future. It is necessary to receive the reports of officers. (And when we were going to Pittsburg, we did not expect that the absent-minded Secretary of the Federation, Mr. Jasin, would lose the report of the Executive Committee on the way; after two days of useless discussion and uncertainty and waiting, the report was, however, discovered, and then the business of the convention was for the first time really begun.) It is necessary to examine the work of those who have been in charge of the affairs of the organization and to change the personnel of the officers when that becomes advisable. Besides that, the conventions of the Zionist Federation serve as a means for propaganda and demonstration for the Jewish national ideal, and as such the Pittsburg Convention also did good work for the movement. The convention demonstrated anew that sentiment in favor of Zionism is everywhere growing and ripening, and though the organization is not yet strong enough to take advantage of the prevailing interest in the Zionist ideal, sympathy with the cause is nevertheless making itself felt in various forms.

Pittsburg—at least, Jewish Pittsburg—is not particularly attractive in appearance, and it was a big test of endurance to go and to stay through the convention in the present hot weather, but it was by all means worth while going to Pittsburg in order to get acquainted with the spirited and congenial, brawny and brainy young men who are conducting the Zionist work in that city. A finer and

more energetic set of young people it would be hard to find anywhere, and the elaborate arrangements for the convention and the reception of the delegates was made with that perfect system, exactness, promptness and tact which is characteristic of the best types of young American Jews, who had been brought up in thorough Jewish surroundings.

The reception given to the delegates was most cordial and the arrangements made for their entertainment and their convenience deserve the highest commendation. Delegates from Pittsburg had been present at different conventions, and some of us had for some years been acquainted with the leading Zionist workers in that city. But to see the Pittsburg "boys" working together with such vim and energy, such joy in their task, and such harmony, was a veritable treat. It was more than that; it was a source of inspiration. Such workers for the Jewish cause as Avner, Amdursky, Lichter, Neiman, Raphael, and a number of the other members of the arrangements committee, would do credit to any community.

On Saturday evening the Athletic Class of the Zionist Institute—an excellent and well-conducted institution—gave a gymnastic drill, in order to demonstrate the physical prowess of the members. But, as a matter of fact, all the members of the arrangements committee gave a wonderful exhibit of physical endurance throughout the convention. The members of the arrangements committee were just working all the time, and what with the arrangements for the reception, the dinner, the successful dramatic performance of a Zionist play, and with all the other features of the convention, there was not time left them for either eating or sleeping, and it is known that many of these young men went without sleep several nights.

It is, indeed, a fine set of young people that the Pittsburg Zionists have, and it is the Zionist ideal which has given these young men inspiration, has given them an idea to fight and to work for, and has shaped their manly and courageous attitude toward Jewish life. What Zionism has done for the Jewish youth of Pittsburg it has also done for Jewish communities in other cities. A handful of Zionists often form the leaven of Jewish thought and Jewish activity in any city. Our Sages have it that one just man can save a city from destruction, and it may also be said that one good Zionist in a community saves it from spiritual inertia and decay. Happy is the Jewish community which, like Pittsburg, has many and ardent Zionists, for Zionism is the ideal which gives breath and depth to Jewish life, which gives us a healthy outlook for the future.

They called it a Bar Mitzvah Convention in Pittsburg, and this designation reminded one of the story of the Yesuvnick, which was told here by Dr. Schmaryahu Levin. The Yesuvnick (countryman) had come to live in the city, and he was full of enthusiasm of the advantages of city life. "For over twelve years we lived in the country and nothing happened to our boy, but just as we come to the city he becomes Bar Mitzvah. There is nothing like the city." For over twelve years we have been holding conventions in various parts of the country and nothing happened like that which we saw in Pittsburg. We had to come to Pittsburg to see the perfect arrangements and the energetic and systematic work of the Zionist Council of that city.

In-so-far as actual Zionist work is concerned and the deliberations pertaining to the organization, the Convention was perhaps poorer than any of the previous gatherings, but the Convention served its object of making new propaganda for the cause, of making new converts and of winning new financial support. With these new converts and with the new support we are bound to develop in time a healthier and stronger movement. For the present the genuine workers are few, the leaders lack a thorough grasp of the situation, and many of the followers within the organization are ignorant. Demagogue pleas are often accepted as true presentations of facts, and it is, in the present state of the weakness of the organization, possible for one man, with a knack for intriguing, to cause a lot of trouble. But such difficulties are confronted by many organizations, and it is part of their business to overcome them.

On the whole, Zionism is in fairly good shape in this country, and with Dr. Friedenwald as Honorary President and Prof. Israel Friedlaender as Chairman of the Executive Committee, Miss Henrietta Szold as Honorary Secretary, and with these, and with Louis Lipsky as members of the Administration Committee, the Federation bids fair to do some good work during the coming year.

The main thing is to have faith in the ideal and the staunch Zionists from all parts of the country, and from Pittsburg itself, whom we met in that city, helped to inspire a faith stronger than ever in the truth and ultimate triumph of Zionism. B. G. R.

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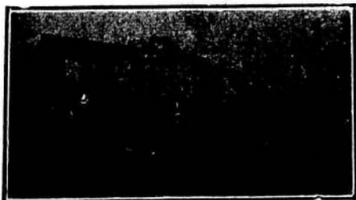
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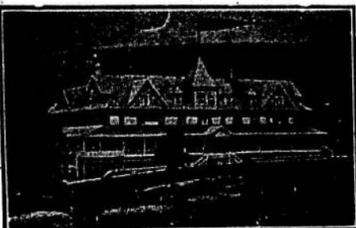
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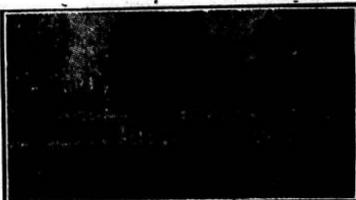
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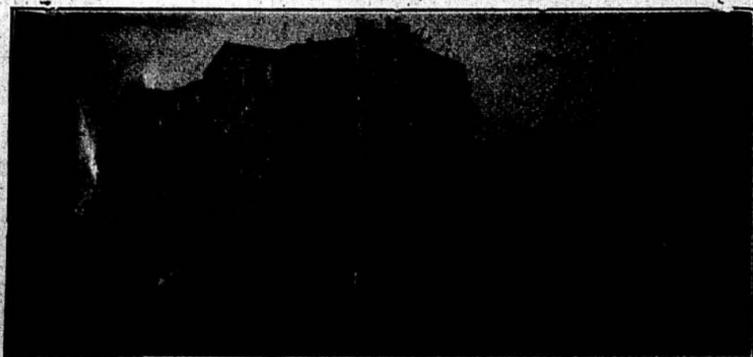


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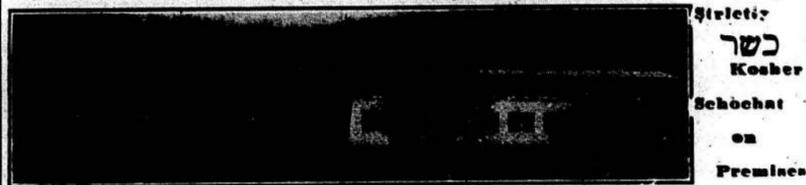
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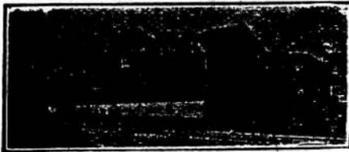
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# NEWS FROM ENGLAND.

(Exclusive Correspondence to the HEBREW STANDARD.)

**Royal Memorial Fund Doubled by Rothschilds' Gift—Jewish Hospital Fund Going Ahead as a Separate King Edward Memorial, but Much Dissatisfaction Prevalent—Other Honors for Jews—Interesting Convention of Union of Hebrew and Religion Classes—Norman Bentwich on Jewish Religious Education in London—The Teaching of Hebrew—British Consular Report on Palestine—Sirota to Sing in London and Manchester.**

LONDON, July 1, 1910.

After lagging somewhat in the East End, the Jewish King Edward VII Memorial Fund has doubled itself by a contribution from the Rothschilds of over \$1,000, or to be exact, a sum equivalent to 8,400 sixpences—it being of course a sixpenny fund. The total amount is \$2,280. The fund was inaugurated immediately after His Majesty's death at a meeting held at the Jewish Working Men's Club, at which a resolution was carried, approving the suggestion, but nothing was settled as to the nature of the memorial. It was felt this would largely depend on the amount of money collected and on the wishes of the present King. Since then the committee, provisionally appointed, have held several meetings, and active collecting has been entered upon during the last few days. It has been decided not to endeavor to raise a large sum, as Jews generally would naturally identify themselves with any schemes put forward for a memorial to his late Majesty. All that will be required will be an amount sufficient for some token which will serve as testimony of the affection in which King Edward was held by his Jewish East End subjects, and of the reverence entertained by them for his memory.

The Jewish hospital question, which has in some way got mixed up with this memorial fund, of course stands quite apart and apparently now will go on as before as a separate movement. Altogether with past moneys, \$15,000 has been collected for the Jewish hospital scheme, and it is intended that this shall also figure as a memorial fund to his late Majesty. In some quarters it is urged that there is a certain danger in the action of the Jewish Hospital Association. It is said that if it persists in its intention of erecting a hospital bearing his late Majesty's name and receiving the patronage of the present monarch, the Jewish community will be honored, by reason of its reverence for the memory of King Edward, to support such an institution with adequate funds, whereas, if no such name attached to it and no such patronage were given it would be allowed to fall for want of funds which the community as a whole would refuse to provide.

In certain quarters it is therefore suggested that at the proper time these facts should be clearly placed before King George V. with a view to preventing, as far as possible, the erection of another hospital for which, it is urged, there appears to be no special need. The promoters of the sixpenny fund declare that they are not tied to any particular form; but they have announced that it shall not take the shape of a hospital.

Three other Jewish names figure in King George V.'s first Birthday Honors' List—those of Sir Alfred Mond, Carl Meyer and Dr. Stein. Sir Alfred Mond is the son of the late Dr. Ludwig, the famous chemist, whose magnificent gift of pictures to the nation is remembered. Sir Alfred was educated at Cheltenham, Cambridge and Edinburgh. He has been called to the bar but does not practice. In the last Parliament he sat for Chester, but is now member for Swansea. Among his many communal activities is the presidency of the Swansea branch of the Anglo-Jewish Association.

Carl Meyer was born in 1851 and educated abroad. He is a lieutenant of the city of London and a director of the National Bank of Egypt and chairman of the London Committee of the DeBeers Diamond Company. He was formerly a member of the Berkeley Synagogue and is a leading supporter of the Shakespeare National Memorial Theatre.

A Jewish name also figures in the Indian Honors' List. Dr. Marc Aurel Stein, superintendent of the Archaeological Survey of India, was given the C. I. E. decoration. He is 49 years of age and was born at Buda Pesth. In 1888 he was appointed registrar of the Punjab University at Lahore and principal of the Oriental College. Eleven years later he became principal of the Calcutta Madrasah. After two years his archaeological experiences in Cashmir and Chinese Turkestan under a government commission have been crowned with success. He is a frequent writer on Oriental topics.

The annual convention of the Union of Hebrew and Religion Classes has just been held, with Frank I. Lyons in the chair. Several interesting speeches were delivered. Discussing the teaching of religion—incidental or direct—the Rev. Morris Joseph said that what was to be aimed at was the making of religious teaching as informal as possible. The child had to be won for God and goodness as Judaism conceived them. Delivered effectively, the teaching must be informal and spontaneous and the child at the outset made to understand that religion stood quite apart in a category of its own and that not only its subject matter sacred and solemn, but it

had a unique meaning for his conscience and his life.

Moral training was not a mere by-product of religious instruction as it was of secular teaching, but its essential business. Unless that instruction tended to the development of the character and the culture of the soul, it obviously failed. The informal method, then, was the best method for teaching religion, if only because the opposite method was necessarily the one that had to be used in teaching other subjects. The child must be helped by the very difference of procedure to feel that in the religion class he was standing on holy ground, lifted to a higher atmosphere than that created by his secular studies.

The most signal illustration of the power of the indirect method was the teacher himself. His life and character were among the most effective forces that could be brought to bear upon the child's nature. Correct demeanor, courtesy to example, gentleness, good temper, neatness in dress and person, punctuality and regularity, on all such matters the teacher might give in his own personal example silent instruction far more effective than any formal teaching. As to the spoken lessons, it was well for the teacher to rely, as a rule, not upon text-books, but upon himself. Text-books he would use for his own benefit privately, but what he thus learned he would reproduce, colored by his own individuality and glowing with his own enthusiasm.

Norman Bentwich contributed a speech on the need for unifying Jewish religious education in London. He estimated that there were some 35,000 Jewish children at different schools in London. Of that number about 7,000 to 8,000 were in Jewish voluntary schools, about 4,000 in Christian voluntary schools, about 22,000 in ordinary Council schools, and a certain number in secondary and public schools. Not more than two-thirds were receiving a religious education (apart from what they might be receiving from their parents), either at the voluntary schools, the classes of the Jewish Religious Education Board, the synagogue classes, or the Talmud Torahs and Chedorim. While at the Talmud Torahs the teaching was very intensive, the physical conditions and a great deal of the educational arrangements left much to be desired. During the last four or five years there had been a movement for bringing greater co-ordination and greater educational efficiency among the different bodies, and he asked whether the time had not come when there should be a single body to unify and co-ordinate Jewish education in London. They were almost exactly in the same position as English education was eight or nine years ago.

The ideal system would be to have a Jewish university, one body directing the whole of the religious education in London, with primary classes, secondary classes for advanced pupils, and a training college for teachers. A training college they could establish almost immediately, as the conditions were ready. The need in England was not so much to save sick Jews as to save sick Judaism. He estimated that to establish an efficient training college a guaranteed income of \$2,500 a year would be required. The actual center would be Jews' College, but it was impossible to ask the principal to take on this fresh duty, as the staff were already hard-worked. The conditions of the Talmud Torahs in the East End should be improved at once. It was a scandal that so many boys should be taught in cellars and in stables.

Speaking on the teaching of Hebrew the Rev. A. A. Green declared that the old empiric method of teaching Hebrew had been a failure altogether. The only excuse for it was that Hebrew, being the language of our prayers, they desired to familiarize children with the language of the prayer-book at all costs. If they had accomplished that beneficent purpose, he would have been content, but the small amount of transitory knowledge they had been able to impart in that way had been of little use. Some teachers had tried the much-vaunted experiment of teaching Hebrew as a lively language. He had nothing but admiration for that method when the teacher had the time to do justice to it. His advice was to abandon the methods of inventory and rather try the phrases which covered the prayer and praise. He recommended the use of a good grammar, with the assistance of graduated exercises based as far as possible on history and on the continual use of the phrases that occurred in the prayer-book.

The British Consular reports from Palestine give some interesting particulars about Jerusalem. The population of the city is given as about 80,000, of which about three-quarters are Jews, mostly of the poorer classes. The most important industry is soap-making. Next in order of importance comes the manufacture of religious articles. Public health is surprisingly good, although malaria and other diseases are always present. Last year's harvest was a bad one, although the orange and olive crops were good. The English language is generally understood, as also are French and German. The prosperity of Jerusalem depends largely on the tourist and pilgrim traffic. Of the pilgrims the majority are Russians who usually make a long stay in Jerusalem, from which city they vis-

it on foot the various places of interest. Sirota, of the golden voice, is after all to make a second appearance in England, namely at Manchester, on July 10, after which he will return to Warsaw. The Gramophone Company are booming their list of Sirota records. There are about 20 of these.

## Free Sons of Israel.

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### Fallsburgh, N. Y.

The season is now in full swing and new arrivals are coming daily. The Flag House, the leading hostelry of South Fallsburgh, is enjoying an unusually prosperous season. Some of those registered there are:

Isidore Scheinfeld, Mr. Gellman, Mrs. Strauss, Mr. Abeles, Mrs. Daubert and family, Mr. M. Kallman, Mrs. Limansky and family, Mrs. Meltzer and family, Mrs. Fleischer and family, Mrs. Dittenheimer, the Wackts family, Mrs. Luntz and family, Mr. Dauber and family, Miss Sorin, Mr. and Mrs. Deutsch and family, Mr. Weinrib and family, Mr. Sturn, Mrs. Berman, Mrs. Hammel, Mrs. Greenstein and family Miss Sophie Liberman, Mr. Rosenblum and two sisters, Mr. Muscher, wife and sister, Mr. and Mrs. Glazer and Mr. and Mrs. Friedman and family.

For the week of July 18 a most excellent programme has been arranged for the Fifth Avenue Theatre, headed by Laura Burt and Henry B. Stanford, in their amusing sketch, "The Order of the Bath." Matthews and Ashley, Avery and Hart, Belle Davis and her cracker-jacks, the Charles Ahearn Troupe of Cycling Comedians, the Three Donalds and improved educational motion pictures will complete the programme.

Nora Bayes and Jack Norworth are the bright, particular stars on a representative Broadway vaudeville bill, which has been assembled for the coming week at the New Brighton Theatre at Brighton Beach. Seaside visitors will see the musical comedy favorites in a new repertoire of songs rendered in manner characteristic of the artists. Harry Fox and the Millership Sisters in a most entertaining singing diversion; the Italian Opera Company; Leo Carillo; Minnie St. Clare; Benham and King; Vittorio and Georgetti; the DiBlos Comedy Circus, and new moving pictures by the Brightonscope complete the programme. Popular Sunday concerts in the afternoon and evening as usual.

The Messrs. Shubert announce that their new summer revue, "Eddie Foy in 'Up and Down Broadway,'" assisted by Emma Carus, will begin an indefinite engagement at the Casino Theatre on Monday evening, July 18.

This piece, which is said to be the first American production of a typical French revue, may be described as a more or less incoherent resume of recent events with numerous comedy scenes, burlesque episodes, up-to-date songs, travesties of plays, elaborate chorus numbers, and an ever-changing vista of scenery, showing localities as diverse as the summit of Mt. Parnassus and the Cafe de Lobster on Broadway. "Up and Down Broadway" requires sixteen different sets of scenery, thus establishing a new record for lavishness in this respect. In addition to Mr. Foy and Miss Carus, the principals in the cast are Vida Whitmore, Phyllis Gordon, Ricca Allen, Eva Williams, May Doughty, Anna Wheaton, May Dealy, Jessica Worth, Marguerite St. Claire, Sylvia Clark, Peggy Merritt, Gloria Pierce, Marie Flood, Millicent TenEyck, George Anderson, Martin Brown, Hans Roberts, Frederick Powell, James B. Carson, Harry MacDonough, Jr., Ernest Hars, Jack Diamond, Robert Milliken, Henry Holt, George Lyman, Harold Robe and Ray Dodge.

**WELL, SOLOMON.**—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Solomon Well, 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 M. S. & I. S. Isaacs, at No. 52 William Street, in the Borough of Manhattan, City of New York, on or before the first day of February next.  
Dated New York, the 11th day of July, 1910.  
JOSEPH A. BLUM, Executor.  
M. S. & I. S. ISAACS, Attorneys for Executor, 52 William Street, Borough of Manhattan, New York City.

### Arverne, L. I.

On Sunday last, 10th inst., there was celebrated the service of Slum Hatarah with all the ceremony usual on such a sacred occasion.

The Sefer Torah is the fifth written by the Rabbi of the Congregation Derech Emuno. The Rev. Abraham H. Nieto is a splendid specimen of Meleches Sofer. The service, which was under the direction of the Cantor, Rev. Herman Meyer, was rendered by an official choir, accompanied by piano and stringed instruments.

A special feature was introduced by the rendering of "Kol Nidre," with a new arrangement for piano and violin, by the cantor.

The service was opened with an address by Hon. Henry W. Unger, who, in an impressive manner, pointed out the necessity of liberal offerings for the privilege of writing a letter in the Tofah, as the proceeds were to be divided between the Daughters of Torah Home for the Aged and the Hebrew Sanitarium at Rockaway Park. The net result of the offerings was very nearly twelve hundred dollars. The Sefer will be used this Sabbath.

The social season here is moving along rapidly with increasing impetus, which augurs well for a banner season. The opening of Colonial Hall and the Arverne Hotel started the ball a rolling, while the inaugural dance at the Shore Annex proved that once again the dog days are with us and it is only a question of time until all who was here last year will make their appearance again.

As usual, benefit performances are in order, and the first one was held at the Pier Theatre to help the Young Women's Hebrew Association. Such headliners as Hyams and McIntyre, Maude Lambert and Cliff Gordon assured its success from the start. Credit is due Mr. Julius Witmark for being able to assemble such a galaxy of stars for a single performance.

Last night the "all for the babies" benefit was given at the pier under the personal supervision of Henry B. Harris, and, of course, a handsome sum was realized for the Hebrew Infant Asylum. Bert Williams, George M. Cohan and Ruth St. Denis were a few of the Broadway luminaries who volunteered their services.

The Arverne Carnival Association has again undertaken to let the public decide who shall be Queen of the Arverne Carnival, and already considerable interest has been aroused as to the final outcome. Miss Evelyne Rosenfeld is in the lead. Miss "Juliette" has also secured some votes, but as she intends leaving here next week her entry will probably be withdrawn. Miss Rene Salvin confided to the writer that she does not want to be Queen, but—that's what they all say. One thing is devoutly to be wished for. That the unpleasantness arising from the final ballot will not occur this year as it did last season. Owing to the present method of procuring the votes it seems difficult to avoid adverse criticism and hasty remarks. But let us hope for the best and trust to the levelheadedness of the average American girl to put aside petty jealousies and go in for the fun of it all. As several cottages and an open air picture show have been built on the site of last year's carnival pageant, it has not as yet been fully decided where the event will be held this fall.  
JESS LEDERER.

### Jewish Chautauque Society.

The opening session of the fourteenth annual assembly of the Jewish Chautauque will be held next Sunday night, July 17, in Temple Beth-El, Detroit, Mich. This will start a busy week of meetings which have been arranged by the committee appointed by the Board of Directors of the Jewish Chautauque Society. Delegates from every section of the country signify their intention of being present as well as representatives from many Sabbath Schools. In addition, there will be a large number of rabbis present as well as laymen interested in educational matters.

Many of these will be active at the different sessions, and a special day has been dedicated to the study of circle work, of which there will be an important symposium of "Problems of Circles and Their Solution," led by Miss Jeanette Miriam Goldberg, field secretary. Those who will present papers upon this topic are:

Harriet Arnsen, Niagara Falls, N. Y.; Henry Cohen, Sharon, Pa.; Mrs. Chas. Lowenstein, Enid, Okla.; Miss Lina Josephs, East Liverpool; Mrs. J. H. Abrams, Duluth, Minn.

Many attractive social features have been arranged between the seasons given to more serious work. There will be a moonlight boat ride on the Detroit River and receptions and entertainments tendered by the Woman's Auxiliary Association of Temple Beth-El.

Preliminary reports of those who will be in attendance at the assembly seem to show that the present gathering will be the most successful in the history of the society.

Two important congregations have been recently added to the roll of membership of the Union of American Hebrew Congregations, Mishkan Israel of New Haven Conn., and Beth Israel of Houston, Texas.

The early erection and completion of the new buildings for the Hebrew Union College is contemplated.

# A Godsend to Sickly Children

**Mr. N. L. Duffee's little baby girl made healthy and fat after she had been so puny and weak she was not expected to live.**

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BROOKLYN NOTES.

Hebrew Benevolent Association.

The Hebrew Benevolent Association of Brooklyn, which each year gives a number of excursions for the sick and poor Jewish children of Brooklyn and their mothers, will again give a series of excursions during July and August of this year, under the joint auspices of the association and the United Jewish Aid Societies of Brooklyn. The excursions will be held on Wednesday, July 27; August 10 and August 24. A special train over the Long Island Railroad will leave the Flatbush avenue depot at 9 o'clock promptly on each of the above dates, and the children and their mothers will be taken, to the Hebrew Sanitarium at Rockaway Park.

Congregation Baith Israel Anshei Emeas.

At the instigation of Rev. Israel Goldfarb and Samuel Bruder a meeting was held on Thursday evening, July 7, in the meeting rooms of Congregation Baith Israel Anshei Emeas for the purpose of organizing a Hebrew free loan society for South Brooklyn. Although the meeting was poorly attended, owing to the hot weather, a sum of \$505 was raised. It is expected that the wealthier Jews of the South Brooklyn section will come forward and support the society liberally. The temporary officers elected are: H. M. Copland, chairman; Samuel Beck, treasurer, and the Rev. Israel Goldfarb, secretary. A second meeting was held last night to perfect the organization.

Hebrew Educational Society's Juvenile Farms.

The farm gardens of the Hebrew Educational Society were officially opened for the children of Brownsville Sunday afternoon. The use of the large plot of ground fronting on Blake avenue and running from Osborn street to Thatford avenue was given to the Board of Directors of the educational institution by the owner, Louis Littlefield, to be used as a children's farm garden. Each one of the children admitted Sunday afternoon was allotted one of the little gardens, each 4 by 13 feet, and the children will cultivate them during the five afternoons each week from 3 to 6 o'clock.

The total attendance at the farm garden during the two months last year was about 4,000. The crops raised by the children included more than 8,700 radishes, 1,800 beets, 200 quarts of beans, 1,000 heads of lettuce and 200 ears of corn. The children this year will be under the supervision of competent instructors.

A Hebrew Manuscript Bible.

A finely written and well decorated Hebrew manuscript Bible of the fifteenth century will be sold at Sathby's in London on July 22. It was brought from Constantinople by the late Chief Rabbi Dr. Lewis Loewe in 1846, and is written in exactly the same style as the Hebrew Bible in the library of Raphael Ferkhi, of Damascus.

The text, which has the diacritical and musical accents, is in double columns, except in such places as require a different style in synagogue scrolls. The chapters and verses are separated, but there is apparently no difference in the size of the first letter of each book. The absence of a distinguishing letter is said to be generally regarded as a proof of antiquity.

The order of the books, which is said to be unusual, is as follows: Pentateuch, Joshua, Judges, Samuel, Kings, Isaiah, Jeremiah, Ezekiel, the Twelve Minor Prophets, followed by Chronicles, Psalms, Job, Proverbs, Ruth, Song of Songs, Ecclesiastes, Lamentations, Esther, Daniel, Ezra and Nehemiah.

On many pages are illustrations in gold, red and blue. On the last page the scribe says that he finished the writing on Tuesday, the tenth Tamuz, 5256 (1496, but his name has been erased). It is believed that the work was executed in Damascus.

The manuscript is on vellum. It is of small 4to size, and consists of 493 leaves. It is bound in tortoise shell with silver hinges, clasps, and studded frame and center ornaments. The back is also studded with silver nails, forming a verse from a psalm.

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SOCIAL.

Mrs. S. Frankel is at the Delaware House, Belmar, N. J.

Mr. C. Samlson and family are guests at the Ellisberg, Arverne, L. I.

Mr. H. Berkowitz and family will summer at the Carrollton Hotel, Hammels Station, L. I.

Mrs. M. Harris and family are spending the summer at the Hotel Vendome, Long Branch, N. J.

Miss Gertrude Weiss, of Brooklyn, is a guest at the Laurel House, Haines Falls, N. Y.

Mrs. H. Rosenbaum, of No. 518 West 111th street, will summer at the Colorado, Belmar, N. J.

Mr. and Mrs. I. Zwihsn and family have taken a cottage at Rockaway Park for the season.

Mr. Harris H. Uris and family will spend the vacation period at the Atlantic Hotel, Long Branch, N. J.

Mr. Harry Fischel and daughter, Sadie G., spent a few days in Paris last week. They are now on the Mediterranean en route for Palestine.

Mr. Maks Weiss and family, of 354 Hancock street, Brooklyn, will spend the next few weeks at the Sharon House, Sharon Springs, N. Y.

Mr. and Mrs. Jacob G. Ascher and Mr. S. Belais are stopping for the season at Kiamessa Inn, Kiamessa Lake, N. Y. Mr. Ascher will soon leave for a trip abroad.

Mr. and Mrs. Arthur Lewis, of 235 West 102d street, left on Wednesday last for a two weeks' automobile tour embracing the Berkshire Hills, Narragansett Pier, and the New England coast resorts.

Mrs. Sarah Volk, of 88 Delancey street, sailed on Tuesday, the 12th inst., on S. S. Kaiser Wilhelm der Grosse. Mrs. Volk will remain abroad four months, visiting relatives and friends in France and Germany.

Mr. and Mrs. Chas. Wolfson, of 244 West 102d street, who are at present summering at Sharon Springs, will celebrate the twenty-fifth anniversary of their marriage at their country home this Saturday and Sunday, July 16 and 17. A large gathering of relatives and friends from New York city, Providence and other out of town cities is expected to be present.

The theatrical performance at Arverne on Saturday night, which Mr. Henry B. Harris arranged for the benefit of the Hebrew Infant Asylum, was probably the biggest thing in that line which ever took place at Arverne. Probably no greater array of talent has ever appeared at a benefit performance and the audience simply tested the capacity of the theatre. Some of those who volunteered their services were: Geo. M. Cohan, Raymond Hitchcock, Nora Bayes and Jack Norworth, Ruth St. Denis, Andrew Mack, Bert Williams, Al H. Wilson, Edmund Breese, Bobby North, May De Sousa, Favor and Sinclair, Hazelton and Kenton and the Lamb's Quartette.

BIRTHS.

BERNSTEIN.—Mr. and Mrs. L. Bernstein (nee Anna Fenster), of 56 Lenox avenue, wish to announce the birth of a daughter on July 7, 1910.

BAR MITZVAH.

AARONSON.—Mr. and Mrs. V. S. D. Aaronson announce the Bar Mitzvah of their son Azriel Zelig at the Synagogue Mishkan Israel Anshei Suwalk, 54 Chrystie street, on Saturday, July 16. Reception after services at 451 Grand street, room 5.

SCHWEITZER.—Mr. and Mrs. Henry Schweitzer beg to announce the Bar Mitzvah of their son, Jerome M., Saturday, July 16, 1910, Temple Anshe Chesed, Seventh avenue and 114th street.

SINSHEIMER.—Mr. and Mrs. A. L. Sinsheimer, of 1958 Madison avenue, announces the Bar Mitzvah of their son Jerome W., Saturday, July 16, Temple Hand and Hand, 145th street and Willis avenue. At home Sunday, 17th, 8 p. m.

ENGAGEMENTS.

BARNETT-WEIL.—Mr. and Mrs. Max Weil of 1274 Gates avenue, Brooklyn, New York, announce the engagement of their daughter Frances to Mr. William Barnett.

KEMPNER-GOLDWATER.—Mrs. Cella Goldwater, of 120 West 139th street, New York city, announces the engagement of her daughter Vilma to Louis Kempner, of Plattsburg, N. Y.

MANN-ROSENTHAL.—Mr. and Mrs. Joseph Rosenthal, of 7 West 120th street, New York city, announce the engagement of their daughter Sarah Ruth to Mr. Samuel Mann. Reception will be announced later.

MAUTNER-HIRSCH.—Mrs. H. Hirsch announces the engagement of her daughter Helen to Mr. Henry Mautner.

MERKEL-LONDON.—Mr. and Mrs. Jacob London, of 28 Beekman place, New York city, announce the engagement of their daughter Meta to David Merkel, of Plattsburg, N. Y.

MINTON-COHEN.—Miss Julia Cohen, of No. 129 West 112th street, to Mr. A. H. Minton, of Trinidad, Col. No cards.

NEWITTER-WALLACH.—Mr. and Mrs. Hirsch Wallach, of 204 West 118th street announce the betrothal of their daughter Nanette to Mr. Milton Newitter, of New York.

SALMONOWITZ-TOPPER.—Mrs. S. Topper announces the engagement of her daughter Rose to Mr. Samuel Salmonowitz, Sunday, July 17, 1910, at the residence of Mrs. E. Rockman, 324 East 23d street, 3 to 6. No cards.

WAXBERG-HOFFBERG.—Mr. H. Waxberg announces the engagement of his daughter Hannah to Albert Hoffberg.

WOLFF-LINTER.—Mr. and Mrs. Adolph Linter announce the engagement of their daughter Henrietta to Mr. Abraham I. Wolff.

MARRIAGES.

KARSCH-PAUZER.—July 2, Charles Karsch to Henrietta Pauzer at the Lexington, East 116th street. Rev. Adolph Spiegel officiated.

MAHLER-LIPPMAN.—Leo Mahler to Rose Lippman on July 3 by Rev. Adolph Spiegel at his residence, 1 West 119th street.

DULBERGER-WEINSTEIN.—Herman William Dulberger to Rebecca Weinstein by Rev. Adolph Spiegel at Henry Street Synagogue on July 3, 1910.

SCHLEIDER-PADELEWSKI.—Louis H. Scheider to Ida Padelwski at the Vienna by Rev. Adolph Spiegel on July 10, 1910.

PRESSMAN-GOLDBERG.—Miss Dora Pressman to Mr. Harry Goldberg at the Grand Central Palace, Clinton street, by Rev. B. Woolf.

TODEL-HELD.—Miss Molly Held was married on July 10 to Mr. Max Todel by Rev. Dr. Jacob Tarlau at Magen Abraham Synagogue, on Attorney street. After the ceremony the wedding reception and supper was given at the Stuyvesant Casino. Among the large number of relatives and guests present were: Dr. and Mrs. Morris A. Held, Dr. and Mrs. I. Held, Dr. and Mrs. William Neumann, Mr. and Mrs. E. J. Pearlman, Mr. and Mrs. M. Fishman, Miss Florence Barron, D. Solomon Neumann, Dr. Henry Kirshenbaum, Dr. Louis Cohn, Dr. Chas. Shmer, Dr. Morris Altman, Counselor David M. Held, Counselor Jacob M. Mandelbaum, Counselor Max Shmer, L. Kleinfeld, S. Ashenazy and Mayer Abraham. The wedding supper was furnished by Menschel Bros., the proprietors of the Stuyvesant Casino.

OBITUARY.

EMANUEL.—Jonathan Manly Emanuel, Chief Engineer and Lieut. Commander U. S. Navy, died at his home in Philadelphia, on June 24, aged seventy-two years. He was born in London, England, and his parents came to this country when he was three years old and settled at Linwood, Pa., a few miles south of Philadelphia. His father was a physician of note. Mr. Emanuel entered the engineering branch of the Navy in 1856 as third assistant engineer, and was retired in 1890, after thirty-four years of active service, including the Civil War. He invented an engine which is still used by the government and wrote several works on engineering and naval construction. Under the first Roosevelt administration he had attained the rank of chief engineer. He was one of the Board of Judges during the Naval Export Exposition, and was chairman of the Committee of Arts and Sciences of the Franklin Institute. He was a man of over fifty years standing and a member of Union Lodge of Philadelphia.

He had two brothers in the Civil War, since deceased, one, who at the close of the war was brigade surgeon, and the other was a major of infantry and afterward removed to New York and was a member of True Craftsman's Lodge, F. and A. M.

The deceased left a widow, son and daughter.

FRANK.—Philip J. Frank, twenty-six years old, died at the home of his parents, Mr. and Mrs. Simon Frank, 1434 Fifty-seventh street, Brooklyn, N. Y., on Wednesday night, after a lingering illness. Until about four months ago, he was a perfect specimen of manhood physically, strong, athletic and of fine physique. His father is president of the Temple Emanu-El Borough Park. He was to have graduated from the University of New York in the class of 1910. He was an extremely popular and lovable young man and his death is mourned by a host of friends, who had learned to appreciate him because of his many noble qualities of mind and heart. His sorrowing parents have the sympathy of a large circle of friends.

IN MEMORIAM.

SCHWARTZ.—The unveiling of the monument to the memory of the late Sophia Schwartz takes place at Mt. Hope Cemetery, Cypress Hills, Sunday, July 10, at 2.30 p. m. If rainy weather, will be postponed until Sunday following.

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The Society of American Cantors. At the last regular meeting of the Society of American Cantors, held at the vestry rooms of Temple Mt. Zion, West 119th street, the new constitution was adopted. The date of the musical evening of the society was fixed for the second week of February, 1911. The Rev. Henry Rusotto, of Temple Israel, Far Rockaway, was elected a member of the society, and Mr. Max Spicker, an honorary member, addressed the meeting with well-fitting remarks.

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

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WANTED—Graduate of high school department of Normal College seeks some respectable clerical position for the summer. Willing to learn and can supply excellent references. S. ABRAMSON, 70-72 East 110th street.

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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.

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.

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# CHILDREN'S PAGE.

## The Dubner Maggid

DEAR CHILDREN:

THIS custom of weeping for the destruction of God's holy house, of which I told you last week, is called "Tikun Chatzoth," and is performed as follows.

After the mourner for Zion and Jerusalem has taken his seat on the ground near the door of his house, on the side of the "Mezuzah," has divested himself of his shoes, and put ashes upon that part of his head where the "Tephilin" are worn, he bows his head and weeps bitterly for the burning of the Torah by the heathens. He then recites the Confession of Sins, signifying thereby that, because of our sins, Jerusalem is still in desolation and the Holy Temple still in ruins. He then tearfully recites the following psalms: Psalm 137, "By the rivers of Babylon we sat, and we also wept when we remembered Zion," etc. Psalm 79, "A Psalm of Asoph: O God! Nations have entered into Thy heritage; they have profaned thy Holy Temple; they have rendered Jerusalem heaps of ruins," etc. Lamentations, chap. 5, "Remember, O Lord, what both occurred to us, look down and behold our disgrace."

"Our inheritance is turned over to strangers, our houses to aliens," etc. Then selected verses from the Prophets, who themselves wept for the Holy Temple, foreseeing its destruction, after which they attune their mournful dirge to the compositions of great caballists and poets of more modern times, who alternately weep with and comfort the midnight mourner.

After having sat, bowed down and all but crushed to the ground, which is wet with his tears, he suddenly arouses himself, shakes off the lethargy of despair, and arising to his full stature, in a voice ringing with hope and cheer, exclaims, "Shake thyself free from the dust, captive of Jerusalem; loosen thyself from the bands of thy neck, O captive daughter of Zion!"

"Over thy walls, O Jerusalem, have I appointed watchmen, all the day and all the night, continually,

shall they not be silent: ye that make mention of the Lord, take ye no rest."  
 "And give him no rest until he have established, and until he have set up Jerusalem as a praise on the earth."  
 "Sworn both the Lord by his right hand and by the arm of his strength, I will not give thy corn anymore as food for thy enemies, and the sons of the stranger shall not drink thy young wine for which thou hast labored."  
 "But they who gather it shall eat it, and praise the Lord; and they who bring it together shall drink it in the courts of my sanctuary," (Isaiah, 62.)

There are yet many things to be told you of this most touching homage to our most cherished ideals, dear children. But a little will I reveal and more will I conceal. It is all too holy for any other than the Holy Language to express the hidden meaning knit into this peculiar poetic ceremony with all the heart fibres of the Jew. (You will find it all in the holy book called "Shaarei Zion.")

After our beloved preacher, the Dubner Maggid, of blessed memory, had concluded this ceremony he sat down to the study of the Torah, which he continued until near the dawn of the morning light. He then bathed himself in a "Mikvah" consecrated for purification and exactly at break of day he put on his "Talit" and "Tephilin" (which he wore all day until after the "Mincha" services) and prayed according to the manner of the greatest of our ancient pietists of blessed memory—simultaneously with the appearance of the sun.

As soon as he had donned the "Talit" and "Tephilin," he turned his face toward the wall, and although he was a stout man, he yet stood in a stooping posture from the beginning to the end of his prayers, without moving hand or foot, turning neither to the right nor to the left, as a servant who stands before his master.

His seat at the eastern wall, in front of which he prayed, was ever flooded by his tears. Constantly did his eyes pour forth the torrents that relieve an overflowing heart.

After he had finished the morning prayer, he sat down to the study of "Mishna" and "Gemorrah" until noon; he then partook of his breakfast.

From the Beth Hamedrash to his home he walked with his "Tephilin" covered. On arriving at his home he again uncovered his "Tephilin" and thus ate his meal. After that he returned to the Beth Hamedrash and learned with the "Yeshiva" (Talmudical Seminary).

It was his daily custom during the learning to get up from the table around which the "Yeshiva" students were sitting and to go to the "Amud" (reader's desk), wherein there lay a large sidur called the "Kal Bo," and opening it at the

Psalms, he would say many chapters of Psalms, with great earnestness and with his eyes suffused with tears; after which he would return to the "Yeshiva" and learn the "Shiur" (the regular daily portion of their studies).

This he would do every day in the year, and no one knew what caused him to cry so much until after he had departed this life and all were following him to his last resting-place, the "Shamus" (sexton) said, "I believe I know why he cried so much."

(I hope to continue this next week.)

### CONUNDRUMS.

Why are young children like castles in the air? Because their existence is only infancy (in fancy).

Why is a book like an evergreen? Because it is always full of leaves.

Why were the cannon at Delhi like tailors? Because they made breaches (breaches).

Why is a sheet of postage stamps like distant relations? Because they are only slightly connected.

How can venison never be cheap? Because it is always deer (dear).

Why is a pianist like the warden of a prison? Because he fingers the keys.

Why can no man say his time is his own? Because it is made up of hours (ours).

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 Removed from residences . . . 638  
 Bellevue Hospital and the Morgues . . . . . 214  
 Other hospitals and institutions . . . . . 690  
 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  
**Agudath Achim Chesed Shel Emeth,**  
 The Hebrew Charitable Burial Association,  
 246 GRAND STREET, NEW YORK.

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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 2d day of June, 1910.  
 BENJAMIN A. TINTNER, Administrator.  
 S. EDMUND SLADKUS, Attorney for Administrator, 115 Broadway, Borough of Manhattan, New York City.

## KRAKAUER

PIANOS  
 THE CHOICE OF THE MUSIC LOVING PUBLIC.  
 Slightly Used Pianos at Great Reduction.  
 EASY TERMS PIANOS TO RENT.  
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appeal to the most critical musical taste, and are receiving more favorable comment to-day than any other piano.  
 The New Style A. Sells for  
**\$250**  
 Cash or \$275 on time, \$6 monthly  
 New Pianos of other makes from \$150 up.  
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 OPEN EVENINGS.

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WESTMINSTER HALL 72-76 LENOX AVENUE. Strictly Kosher Catering under supervision of Rev. Drucker. The Modern Hall of Harlem. Estimates cheerfully given. Office open all the time.

THE HUNGARIA, 11 West 84th Street Five doors west of Broadway. ONE OF THE BEST HUNGARIAN RESTAURANTS in the shopping district where you can dine elegantly. T. ASH D'ORTO, Soc. Caterer for all occasions. Phone 9423 Mid. Sq. PICK & WEISS, Props.

City Hall Rathskeller FRIEBEL & LANG, Props. Cor. Broadway & Chambers St., New York. Excellent service, best cooking. Lunch corner dishes (.25 to .30). Regular supper, 6-8, 50c., and a la carte.

PH. ZEITLEN'S CAFE AND RESTAURANT. A la Carte and Table d'Hote. Everything served first class. 231 Grand street, corner Bowery, New York. Telephone 5088 Spring.

Carlton Hall, 100-108 West 127th Street. NOW OPEN FOR BUSINESS. FOR WEDDINGS, BANQUETS, BALLS, RECEPTIONS. Strictly kosher catering לוקרן ורין לוקרן under supervision of Rev. Dr. Drucker. LEDERER & WINTERFELD, Caterers.

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NEW HARLEM CASINO Cafe and Restaurant, 116th St. and Lenox Ave. (Subway). NOW OPEN. By the Late Managers of "Little Hungary," MEIROWITZ & RICH. Tel. 4457 Harlem.

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Glantz's Restaurant 37 John Street CORNER NASSAU STREET. NEW YORK I serve only what is best, freshest and most delicious. Lunch, 25c. Table d'Hote, 50c. and 75c.

SCHULZ'S RESTAURANT CARL SCHULZ, Prop. Table d'hote dinner, 50c. Hungarian cooking. A la carte at all hours. 124 West 84th Street, Opposite Macy's. NEW YORK.

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. Cohalan, 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 subscriber, at her place of transacting business, the office of Guthrie, Bangs & Van Sinderen, No. 45 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 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 I. Cohn, No. 211 Broadway, in the City of New York, on or before the 15th day of December next.

FLEMING, ADELINA E.—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 E. 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. 167 East 121st Street, in the City of New York, on or before the 22d 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 William F. Unger, No. 48 Broadway, Borough of Manhattan, in the City of New York, on or before the 30th 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. 48 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. Cohalan, 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. 100 Broadway, Borough of Manhattan, in the City of New York, on or before the 31st day of October next.

SONDHEIM, SAMUEL.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Samuel Sondheim, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, at the office of Jacob 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 the creditors and persons having claims against FEDERAL 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, 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 25th day of August, 1910.

HOUSE, GROSSMAN & VORHAUS, 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, and Nathan and Michael J. Naughton, her husband, William V. Clarke and Harold R. Clarke, defendants, summons.

TO the above named defendants and each of them. 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 8, 1910. JULIUS HEIDERMAN, Plaintiff's Attorney, Office and Postoffice address, 788 Elton Avenue, Bronx Borough, New York City.

TO Defendant William V. Clarke: The foregoing summons is served upon you by publication pursuant to an order of the Hon. Mitchell I. Erlanger, a Justice of the Supreme Court of the State of New York, dated the 9th day of June, 1910, and filed with the complaint in the office of the Clerk of the County of New York at the Court House in the Borough of Manhattan, City of New York, on or before the 25th day of August, 1910.

Dated New York, June 10, 1910. JULIUS HEIDERMAN, Plaintiff's Attorney, Office and Postoffice address, 788 Elton Avenue, Bronx Borough, New York City.

TO Defendant William V. Clarke: The foregoing summons is served upon you by publication pursuant to an order of the Hon. Mitchell I. Erlanger, a Justice of the Supreme Court of the State of New York, dated the 9th day of June, 1910, and filed with the complaint in the office of the Clerk of the County of New York at the Court House in the Borough of Manhattan, City of New York, on or before the 25th day of August, 1910.

Dated New York, June 10, 1910. JULIUS HEIDERMAN, Plaintiff's Attorney, Office and Postoffice address, 788 Elton Avenue, Bronx Borough, New York City.

TO Defendant William V. Clarke: The foregoing summons is served upon you by publication pursuant to an order of the Hon. Mitchell I. Erlanger, a Justice of the Supreme Court of the State of New York, dated the 9th day of June, 1910, and filed with the complaint in the office of the Clerk of the County of New York at the Court House in the Borough of Manhattan, City of New York, on or before the 25th day of August, 1910.

Dated New York, June 10, 1910. JULIUS HEIDERMAN, Plaintiff's Attorney, Office and Postoffice address, 788 Elton Avenue, Bronx Borough, New York City.

TO Defendant William V. Clarke: The foregoing summons is served upon you by publication pursuant to an order of the Hon. Mitchell I. Erlanger, a Justice of the Supreme Court of the State of New York, dated the 9th day of June, 1910, and filed with the complaint in the office of the Clerk of the County of New York at the Court House in the Borough of Manhattan, City of New York, on or before the 25th day of August, 1910.

Dated New York, June 10, 1910. JULIUS HEIDERMAN, Plaintiff's Attorney, Office and Postoffice address, 788 Elton Avenue, Bronx Borough, New York City.

TO Defendant William V. Clarke: The foregoing summons is served upon you by publication pursuant to an order of the Hon. Mitchell I. Erlanger, a Justice of the Supreme Court of the State of New York, dated the 9th day of June, 1910, and filed with the complaint in the office of the Clerk of the County of New York at the Court House in the Borough of Manhattan, City of New York, on or before the 25th day of August, 1910.

Dated New York, June 10, 1910. JULIUS HEIDERMAN, Plaintiff's Attorney, Office and Postoffice address, 788 Elton Avenue, Bronx Borough, New York City.

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 Altmayer, No. 290 Broadway, Borough of Manhattan, in the City of New York, on or before the 31st day of December next.

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, No. 400 East 44th Street, in the City of New York, on or before the 15th day of October next.

GOLDSMITH & ROSENBERG, Attorneys for Executor, 150 Nassau Street, New York City.

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. 81 Liberty Street, in the City of New York, on or before the 1st day of September next.

ISAAC H. ROSENBERG, Executor. Louis J. Frey, Attorney for Executor, 81 Liberty Street, New York City.

BACH, SIEGMUND J.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Siegmund J. Bach, 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.

ROSALIE BACH, LUDWIG ELLINGER, JOE S. BACH, Executors. WOLF & KOHN, Attorneys for Executors, No. 203 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, deceased, to present the same with vouchers thereof to the subscribers 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 8th day of January next.

MORRIS BERKOWITZ, Attorney for Administratrix, 115 Broadway, New York City.

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 William F. Unger, No. 48 Broadway, Borough of Manhattan, City and State of New York, on or before the 15th day of August next.

AMELIA MEINHARD, LEO I. MEINHARD, WILLIAM F. UNGER, Attorneys for Executors, 48 Broadway, New York City.

SUPREME COURT NEW YORK COUNTY.—CARRIE M. MERRIAM, Burd F. Merriam and Walter H. Edson, Carrie M. Merriam and Burd F. Merriam, committee of the person and estate of Frank O. Merriam, an incompetent, plaintiff, against FRANK HILLMAN, Bernard Joseph, Frederick Schlesinger, his wife, the name "Mary" being unknown to plaintiffs, Christian name being unknown to plaintiffs, Mary Horowitz and Nathan Berger, trading as the KANTROWITZ-BERGER COMPANY, Walter G. Counsel, Frederick Spencer, doing business as the KANTROWITZ-BERGER COMPANY, John B. Ireland, Union Railway Company of New York City, Israel Ellis, Elias M. Pilsner, Max Rapoport, Crescent Chemical Manufacturing Company, Rose Block, Wesley T. Day, George Jaffe, Max Wilkins, William Leshner, Jacob Wilkins, Max Wilkins, William Leshner, Joseph Marcus, Dominick Case, Angelo Fernandez, Donno, George Condit, "John" Kosowsky, "John" Jacobson, "John" Block, "John" Kussel, "John" Cusser, "John" Kimmel, "John" Rubin, "John" Rehnmann, "John" Rubin, "John" Epner, "John" Jacobson, "John" Hardine, "John" Bennett, "John" Christie, "John" Dittulo, "John" Del and "John" Barbagato, the name "John" used herein being fictitious, the true Christian name of the last named defendant being unknown to plaintiffs, and defendants Supplemental summons.

TO THE ABOVE NAMED DEFENDANTS AND EACH OF THEM: YOU ARE HEREBY SUMMONED to answer the complaint in this action, and to 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. WESSLEMAN & KRAUS, Attorneys for Plaintiffs, Office and Post Office Address, No. 81 Liberty Street, Borough of Manhattan, New York City.

TO the defendants, BERNARD SCHLESINGER and "MARY" SCHLESINGER, his wife, name defendant named defendant, real first name being unknown to plaintiffs.

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 March 21, 1910, in 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 certain mortgages, dated the 28th day of October, 1907, and made by the defendant, Frank Hillman, to Solomon Frank and Louis Danowitz, comprising the firm of Meisel, Danowitz & Co., to secure the sum of \$15,000 and interest, from November 1, 1909, is now due and unpaid, and which mortgage is now through mesne 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. 1965.

The premises sought to be foreclosed and affected by the above entitled action are situated on the southerly side of 116th Street, and being 39 feet wide front and rear by 100 feet 11 inches deep on each side, and known as Nos. 234-236 East 116th Street, New York City and County.

WESSLEMAN & KRAUS, Attorneys for Plaintiffs, (Formerly of 81 Liberty Street, New York City.)

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.

SAMUEL J. COHEN, Executor. NATHAN M. HITTNER, Attorney for Executor, No. 280 Broadway, New York City.

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 24th day of October next.

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

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 "Alois" Bednarik) and Annie Bednarik, his wife, Max Bednarik and Mary Bednarik, his wife, and E. E. Meacham & Son, defendants, Summons. Trial desired in New York County.

TO the above named defendants: You are hereby summoned to answer the complaint in this action, and to serve a copy of your answer on the plaintiff's attorney within twenty days after the service of this summons, exclusive of the day of service, and in case of your failure to appear or answer, judgment will be taken against you by default for the relief demanded in the complaint.

TO the above named defendants: You are hereby summoned to answer the complaint in this action, and to serve a copy of your answer on the plaintiff's attorney within twenty days after the service of this summons, exclusive of the day of service, and in case of your failure to appear or answer judgment will be taken against you by default for the relief demanded in the complaint.

Dated New York, May 11, 1910. ARCHIBALD C. WEEKS, Attorney for Plaintiff, Office and Postoffice Address, No. 30 Broadway Street, Borough of Manhattan, New York, N. Y.

TO Frances Bingel, defendant above named: The foregoing summons is served upon you by publication pursuant to an order of Hon. Mitchell I. Erlanger, Justice of the Supreme Court of the County of New York, dated the 9th day of June, 1910, and filed with the complaint, which was filed May 11, 1910, in the office of the Clerk of the County of New York at the County Court House in said county.

Dated June 9, 1910. ARCHIBALD C. WEEKS, Attorney for Plaintiff, Office and Postoffice Address, No. 30 Broadway Street, Borough of Manhattan, New York, N. Y.

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 Kohn, No. 800 Broadway, in the Borough of Manhattan, City of New York, on or before the 5th day of August next.

Dated New York, the 24th day of January, 1910. LOUISE SCHOENFELD, Executrix. WALTER KORN, Attorney for Executrix, No. 800 Broadway, Borough of Manhattan, New York City.

JORINSKY, 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, in the City of New York, on or before the 18th day of August next.

Dated New York, the 3d day of February, 1910. BENJAMIN GORINSKY, Administrator. Ralph K. Jacobs, Attorney for Administrator, No. 215 Montague Street, Borough of Brooklyn, New York City.

GOSETT, 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 GOSETT, 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 & ESBURG, No. 320 Broadway, Borough of Manhattan, in the City of New York, on or before the 31st day of November next.

Dated New York, May 10, 1910. SOLOMON GOSETT, LOUIS GOSETT and MORRIS E. GOSETT, Executors. KANTROWITZ & ESBURG, Attorneys for Executors, No. 320 Broadway, Borough of Manhattan, 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, care of Wead, Henry & Meyers, No. 63 William Street, Borough of Manhattan, in the City of New York, on or before the 30th day of July next.

Dated New York, the 15th day of January, 1910. GUSTAVE BROWN, ABRAHAM SELINGER, Executors. WEAD, HENRY & MEYERS, Attorneys for Executors, 63 William Street, Borough of Manhattan, New York City.

HONIG, ROSALIE.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Rosalie Honig, 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 K. John, No. 203 Broadway, in the City of New York, on or before the 20th day of October next.

Dated New York, the 7th day of April, 1910. EMMA H. KASKEL, JOSEPH HONIG, Executors. WOLF & KOHN, Attorneys for Executors, 203 Broadway, Borough of Manhattan, New York City.

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

Dated New York, the 18th day of April, 1910. UNITED STATES TRUST COMPANY OF NEW YORK, Executor. STEWART & SHEARER, Attorneys for Executor, No. 45 Wall Street, Manhattan, New York.

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 & Frankheimer, No. 25 Broad Street, Borough of Manhattan, New York City, on or before the 1st day of December, 1910.

Dated New York, May 25, 1910. FANNIE BERNSTEIN, Administratrix. KURZMAN & FRANKHEIMER, Attorneys for Administratrix, No. 25 Broad Street, Borough of Manhattan, New York City.

RENZLER, FRIEDRICH REGINE.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Friedrich Regine Renzler, 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.

Dated New York, the 8th day of April, 1910. ALBERT BOSSERT, Ancillary Administrator. ADOLPH & HENRY BLOCH, Attorneys for Administrator, 99 Nassau Street, Manhattan, New York City.

STERNFELS, BERNARD.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Bernard Sternfels, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her attorney's place of transacting business, No. 61-63 Park Row, in the City of New York, on or before the 1st day of December next.

Dated New York, the 16th day of May, 1910. BETTIE STERNFELS, Executrix. HARVEY J. COHEN & BENJ. I. SHIVERS, Attorneys for Executrix, 61 Park Row, Borough of Manhattan, New York City.

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

Dated New York, the 28th day of February, 1910. MAURICE WEIL, HENRY JACOBS, BARNEY WERTHEIMER, Executors. SIMON M. BENDER, Attorney for Executors, 115-121 Nassau Street, Manhattan, New York City.

TO the above named defendants: You are hereby summoned to answer the complaint in this action, and to serve a copy of your answer on the plaintiff's attorney within twenty days after the service of this summons, exclusive of the day of service, and in case of your failure to appear or answer, judgment will be taken against you by default for the relief demanded in the complaint.

Dated New York, May 11, 1910. ARCHIBALD C. WEEKS, Attorney for Plaintiff, Office and Postoffice Address, No. 30 Broadway Street, Borough of Manhattan, New York, N. Y.

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