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Strange Leaves from Jewish Annals.

By J. FUCHS.

No. 1.--Lope de Vera.

OUR racial history remains to this very day a mere crazy-quilt, as it were, of loosely connected shreds and patches; a jumble of monographs and essays, many of them stored away in books and periodicals obscure and unknown to the general public. Of the history of Judaism, open and professed, vast areas are under a mist. But this veil of haziness turns into Egyptian gloom for the historian bent upon exploration of the hidden or crypto-Judaism of Portugal and Spain. Hundreds of books and treatises have been written on the subject. Every leaf in the Peninsular archives has been turned over and over again by anxious hands and pored over by scholarly heads. And yet, after a hundred years of arduous research, the voluminous evidence brought to light—undigested mostly and waiting for a constructive hand—remains defective in some of the most important particulars.

I.

This fragmentary and confused character of Ibero-Jewish history was forcibly brought home to me while searching our annals for trustworthy accounts of the martyr-convert to Judaism, Lope de Vera. His life and death, in the twenty-sixth year of his age, in the hands of the Valladolid inquisition, are perhaps the most astonishing episode in all Jewish martyrology. Yet Jewish sources of general accessibility yield only the meagerest accounts.

The Jewish Encyclopaedia, though laudably minute in biographical details concerning our communal notabilities, has just thirty lines to devote to the strangest tragedy of our racial history; thirty lines winding up with an arrant mis-reference to a non-existent passage in the tenth volume of Graetz's "Geschichte der Juden." Dr. Kayserling, in "Sephardim," pp. 203-204, doesn't seem to be cognizant of the existence of the documents in the case, filed away in the archives of Salamanca. The very name of the hero is a matter of dispute: Jose de Pellicier, his contemporary of the widely-quoted "Avisos," calls him Francisco de Vera, son of Lope de Vera. According to Cardoso, in "Las Excelencias de Israel," his first name was Lope, son of Fernando de Vera. In the Jewish Encyclopaedia he appears, in full Spanish ampli-

tude of nomenclature, as Lope de Vera y Alarcon; to be more briefly referred to in these columns as Lope de Vera.

II.

In re-awakening the memory of our saint, we shall probably fare best in reproducing Lea's succinct narrative of his life and feats, with such brief commentary thereon as may be necessary for an under-

gradually developed into a branch of spy-craft. It signified that a man's ancestral blood, so far as ascertainable by minutest search, was absolutely free from every Jewish or Morisco admixture. That the *limpieza* of our hero was an unexceptional one, is morally certain. Any flaw in it would surely have been discovered, and made the most of, by his inquisitors during his six years' imprisonment. He was a blue-

his head in doubt: Nineteen years of age and an accomplished Hebraic scholar (and a Gentile to boot) *credat Judaeus Apella!*

But I beg to submit to the doubting readers' attention the undeniable fact, that boy-prodigies of learning—and for that matter, girl-prodigies as well—were much more of occurrence in the seventeenth century than in our own. That this *goyish "Wunderkind"* should have chosen Hebrew for his specialty is a tragic instance fraught with a historic fatality of its own: a close knowledge of Hebrew—for reasons not hard to guess at—being always looked upon distrustfully by the Catholic Church as indicating a drift toward heresy in the possessor.

One wonders where Lope de Vera got his amplitude of Hebrew lore. Rabbinic instruction, of course, was out of question in a Spain purged of its openly professing Jews a century and a half before his time. That any Marano should have taken the risk of imperilling the entire crypto-Jewish community by teaching Hebrew to a Gentile youth of *limpieza*, and apparently of no particular consequence whatever, seems to be out of question. Thus we are driven to the assumption, that he learned in his boyhood such doubtful Hebrew as was transmitted to him *ex-cathedra* in the halls of Salamanca and that, by sheer force of genius, he improved upon the instructions of his elders.

III.

The crypto-Jewish community of Valladolid, in the first half of the seventeenth century, lived that life of nameless misery foreshadowed in the words of the prophet: "You shall flee when no one pursueth."

To be afraid of one another, yea, of one's own kindred, harboring a possible traitor or indiscreet tell-tale; to higgie and prevaricate with Christian observances, and to be in mortal fear of openly confessed Jewish ones; to worship tremblingly in cellars and burrows, with the agony of sudden terrors and false alarms intruding hourly upon one's worship; to have all the vultures of fanaticism, greed, and private vengeance circling over one's head and homestead, at all hours of day and night; to be God's false witness and yet to be fearful throughout life lest safety, the handsel of apostasy, be snatched out of one's hand—of such stuff was the misery of the Marano communities of Valladolid and else-



(See page four, third column.)

ALEXANDER FRANKENSTEIN, GRAND CHANCELLOR KNIGHTS OF PYTHIAS, NEW YORK STATE.

standing of the true psychological inwardness of this Spanish miracle of the dispersion:

"Lope de Vera was the son of a gentleman of San Clemente, of gentle blood and *limpieza*." Inquisitorial procedure refers to him as a "knight," which indicates that his father's standing was about equal to that of a country baronet under his Stuart contemporaries. *Limpeza* (pure-bloodedness) was a cant term of tremendous importance in a society where genealogy had

blooded Christian by remotest ancestry, subject to none of the disabilities which legally or socially attached to mixed descent in the Spain of his own times, with the highest posts of honor potentially within his reach.

"At the age of nineteen he was a student at Salamanca, so deeply learned in Hebrew and Arabic that in July 1638 he competed for a chair in Hebrew." Here the bearded and gray-haired reader, if by any chance a Hebraist, will be apt to shake

where. Listen to this account of their wriggings and writhings in the pain of compulsory dissimulation:

"They did not voluntarily take their children to the baptismal font; and if obliged to do so, they on reaching home washed the place which had been sprinkled. In the city of Sevilla an inquisitor said to the regent: 'My Lord, if you wish to know how the Maranos keep the Sabbath, let us ascend the tower.' When they had reached the top, the former said to the latter: 'Lift up your eyes and look. That house is the home of a Marano; there is one which belongs to another; and then are many more. You will not see smoke rising from any of them, in spite of the severe cold; for they have no fire because of the Sabbath.'

"Pretending that leavened bread did not agree with him, one Marano ate unleavened bread throughout the year in order that he might be able to partake of it at Pass-over without being suspected.

"At the festival on which the Jews blew the Shofar, the Maranos went into the country and remained in the mountains and in the valleys so that the sound might not reach the city. They employed a man specially to slaughter animals, drain away the blood, and deliver the meat at their homes, and another to circumcise secretly."

In short, they carried the Heirloom of Jacob secretly in their pockets, as a panick-stricken thief might carry his booty, with some end of it always sticking out of the lid.

Even at this distance of three centuries, it is a heartrending thought to think, that all their cumbersome and desperate precautions and gloomy equivocations should have been of no avail. That, in the long run, they did not kill, is a matter of blood-stained record. The frightful smell of burning bodies was still fresh in the nostrils of the Marano community of Valladolid, when Lope de Vera, in the twentieth year of his young life, threw all Spain into convulsions by openly professing himself a voluntary and unsolicited convert

to Judaism. In the Spain of his day, such a profession, if persisted in, meant death by burning alive, sure and inevitable. No wonder then that this youthful *cavaliere servente* of the olden faith, in the pride and glory of his twenty years, experienced a momentary shrinking of the flesh. "His studies" according to Lea, "led him to embrace Judaism, and, with the zeal of a convert, he sought to win over a fellow student, who denounced him to the Inquisition. There was a second witness, and yet the *consulta de fe* of Valladolid was not unanimous in voting his arrest; it had to be ordered by the *Suprema*, and was executed June 24, 1639. He freely admitted the truth of the accusation and much more, but denied intention, declaring that what he had said was for the sake of argument and asserting that he went to confession and communion and carried a rosary. There was variation and equivocation in his successive audiences; there was delay and doubt on the part of the Inquisition, and the trial dragged on. On April 16th and May 23rd, 1641, he revoked all that he had confessed, and then suddenly, on May 29th, he announced that he wished to be a Jew and to hold all that the Jews believed, for this was the truth revealed to them by God, which he would defend with his life. Hitherto he had believed what the Church taught, but now he adhered to the Law given by God to Israel; the religion of Rome and all other religions were false; he had never practised the Jewish observances but would do so in the future; no one had taught him this, but God, in his mercy, had brought him to the truth. Learned men were called in to wean him from his errors, but they declared his pertinacity to be terrible and that, with his knowledge of Hebrew, he would be most dangerous. He refused to have an advocate or to make defence, persisting that he was a Jew and would die for the Law of Moses. On August 8th, the *alcaide* reported that he had circumcised himself with a bone, and the physician sent to examine him verified this and reported that he said he hoped to be burnt alive, for he sought the honor of martyrdom and would go to paradise.

"Earnest and protracted efforts were made to reclaim him, but in vain. Then he was asked to set forth the Hebrew texts on which he relied, so that the *calificadores* could compute them. To enable him to do this he was furnished, December 23d, with a Bible, paper, ink and a goose-quill, but the latter he rejected, saying that it was forbidden by the Law of Moses, and a bronze pen (*pluma de bronce*) was given him. Further conferences followed, and much patience was manifested, until he refused

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absolutely to speak in the audiences. The baffled tribunal appealed to the *Suprema*, which ordered fifty lashes; he endured them, unflinchingly on June 17, 1642, and maintained his unbroken silence. This was most obstructive, for his ratification of his confessions was necessary but, when they and the evidence were read to him, he closed his ears with his fingers and refused even to listen. It was proposed to torture him, but the *Suprema* humanely discarded formalities and ordered the case to be closed and voted upon. The vote was taken, January 27, 1643, to relax him with confiscation, but in confirming it the *Suprema* ordered further efforts for his conversion. There was no haste in executing the sentence. In January, 1644, he was still persisting in silence, except that, when the inquisitors made their weekly visits, he would cry: *Viva la ley de Moises!* (Long life to the Law of Moses!) after which not another word could be extracted from him. At length, on June 25, 1644, he was burnt alive." Thus far Henry Charles Lea, in the third volume of his "History of the Inquisition of Spain."

"Six years" according to Keyserling, "he languished in a dungeon of the Inquisition. There the most eminent theologians called upon him, endeavoring zealously to restore him to the fold of the Church; he confuted them all with passages from the Scriptures and quotations from the Prophets. Throughout his imprisonment he abstained from meat, underwent self-circumcision and assumed the name "*Jehuda el Creyente*" (Jehuda the Believer.) His father, Don Fernando, made a last attempt, to save his beloved son—"a good-looking and wise youth" (*Joven hermoso y sabio*) according to contemporary testimony—but his words, like those of the theologians, remained without effect. He died as a firm Jewish believer, in the twenty-sixth year of his age, reciting the psalms in Hebrew at the stake, until deprived of breath. The entire nation, including his very persecutors, looked in awe-struck wonderment at this spectacle of constancy in suffering, in one so young." After the execution, the inquisitor Mossoso wrote to the Countess of Monterey as follows: "Such firmness as shown by this

youth hath never before been witnessed. He was well-bred, a real scholar, and apparently of blameless life."

IV.

The unfolding of this amazing tragedy took place in a city where, shortly before, people had been imprisoned for months and tortured "for wearing clean chemises on the Sabbath." It took place in an age, where "the trade of false witnesses was a thriving one, both for gain and the gratification of emnity. There were regular association of perjurers, who made a living by levying black-mail on rich New Christians, accusing those who refused their demands, so that the unfortunate class lived in perpetual terror and purchased temporary safety by compliance." It is patent that a crypto-Jewish community thus circumstanced must have looked with terror rather than elation upon a self-declared convert of undoubted Old Christian descent. I am dwelling upon this circumstance at length to show the absolute spiritual isolation of my hero—a lack of moral support, which lifts his self-imposed martyrdom to the highest mountain-peak of tragic sublimity. His race-mates must have held him in deepest abhorrence, as an arch-heretic without the excuse even of a taint in his blood. His secret co-religionists, of course, were personally unknown to him. In the darkness of his dungeon deep, he could not even guess at the extent of crypto-Judaism in Valladolid. Were there only a handful of secret co-religionists in town? Or did the entire city abound with them? Deep down in the cellars of the Inquisition, he had six years to fret and worry over the uncanny puzzle. Few or many, they couldn't make their existence known to him—they couldn't lift a finger to alleviate his sufferings without instantly falling under suspicion and possibly invoking death and ruin upon Jewish Valladolid. Like doomed ships that pass each other in the night, they could not penetrate the mist of mournful silence as they passed—the poor Christian *caballeros*, alone with his Hebrew Bible and his God, making the Declaration of Unity unmindful of his fainter-hearted fellow-believers—and a Marano host hovering in the spirit around the place of his immurement, shaken between the extremes of enthusiastic admiration and deadly fear—now wildly jubilant over the prisoners' refusal to conform, again shaken with the palsy of terrible apprehensions and remembering in gloom of heart the rabbinical saying, that proselytes are as burdensome to Israel as leprosy. (Yeb. 47 b, 109 b; Kid. 70 b; Ab Zarah 3 b; Ket. 11 a; Niddah 13 b.) Thus for six years, the Community, nay, the entire Spanish Jewry are swayed hither—and thitherward by the insufferable violence of conflicting emotions regarding this terrible convert; until, on that fateful day in June, 1644, he mounts the scaffold to seal a belief that others are at incredible pains to conceal. The flames consuming the body of this poor youth must have burned down to the

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ground the complex structure of cowardice and irresolution in many a human soul; for it is recorded, that some years later, Juan Pereira, a youth on trial before the Valladolid tribunal, referred repeatedly to Lope de Vera and declared "that he had seen him after death, riding on a mule and glistening with the sweat that was on him, when he was taken to the *quemadero*'s glistening with the *Schechina* that rests upon the brows of the greatest of mankind, during the final agonizing struggle between the weakness of human flesh and the strength of their unconquerable souls.

Indolence is the sleep of the mind. —Vauvenargues.

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Why the Jew is an Anti-Prohibitionist.

THE Jews do not necessarily stand together on political questions. They differ among themselves, just as other races, in which the race sympathy and clannishness are less marked, differ from each other upon questions of minor import.

But there is one political issue upon which the Jews invariably stand together. That one is the prohibition issue. Every member of the Hebrew race, irrespective of party principle, of political affiliations, or of personal attitude toward the use of liquor, is an ardent anti-prohibitionist.

Personal temperance, to the Jew, means a voluntary moral virtue; not a hardship forced upon him by arbitrary power. The Jew is temperate in his use of wine because his religious beliefs, his early training, his education, his moral sense, and his self-respect make it impossible for him to be any other way.

But the one thing above all else that makes the Jew an anti-prohibitionist is the instinct of race preservation. The thinking Jew knows, for he has had 2,000 years of bitter history behind him to teach him the lesson, that whenever the Gentile churches combine in any one issue other than a strictly moral issue the Jews must suffer for it.

America is almost the only civilized nation to-day that has never blotted the pages of her history with the records of unholy struggles between church and state. This distinction is due wholly to the fact that in America the church organizations have hitherto confined themselves to moral questions alone, thus eliminating all possibility of friction between the conflicting powers.

Look at the records of history in England, in France, in Italy—in almost every country of Europe. Wherever the churches have concentrated in one denomination and assumed powers rightly belonging to the state, the result has been oppression, intolerance and endless strife.

The Jew is happier in America than he has ever been anywhere since his fathers lived in Palestine, for the simple reason that here alone he finds absolute freedom to worship his God as his conscience dictates without suffering political oppression because of it.

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Dated New York, the 5th day of February, 1910.
MAE F. DELEVAN, Administratrix.
HENRY LEVY, Attorney for Administratrix
167 East 121st street, Borough of Manhattan New York City.

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 there of, to the subscribers, at their place of transacting business, No. 61-63 Park Row, Borough of Manhattan, in the City of New York, on or before the 10th day of August next.
Dated New York, the 27th day of January, 1910.
AMALIE ROSENBERG, MYRON ROSENBERG.
Executors.
MICHAEL H. HARRIS, Attorney for Executors,
61-63 Park Row, Manhattan, New York City.

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 Frank Rose, late of the County of New York, deceased, to present the same with vouchers there of to the subscribers, at their place of transacting business, No. 165 Broadway, Borough of Manhattan, in the City of New York, on or before the first day of October, next.
Dated New York, the first day of March, 1910.
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ITEMS OF INTEREST IN THE JEWISH WORLD.

The synagogue of the Chevra Kehilat Jaffe, one of the oldest in Hamburg, has been closed.

Mr. A. H. Van Nierop, of Amsterdam, has received the Knighthood of the Order of Orange-Nassau.

A trial will shortly take place at Smolensk involving the whole question of the Jewish expulsions.

Mr. C. Waley Cohen has been appointed to act as additional Judge Commissioner of Sind, India.

Over £1,400 has been collected for the Metropolitan Hospital Sunday Fund in the London Synagogues this year.

The Municipal Council of Monasterzeska, a town in Galicia, has decided to name streets after Maimonides, Theodor Herzl and Morris Rosenfeld.

Mr. Laurie Magnus, son of Sir Magnus, M. P., and Lady Magnus, has been adopted by the local Unionist Committee as candidate in North Bristol against Mr. Birrell.

Senator Ferdinand Dreyfus has been appointed member of the Senate's Finance Commission and General Reporter on the budget for 1911 of the French Ministry of Labor.

Prince Francis of Teck laid the foundation stone of the Barnato-Joel Memorial Wing of the Middlesex Hospital last week. The Chief Rabbi also took part in the ceremony.

Alderman John Harris, who served for many years on the Corporation of London as a representative of Portsoken Ward at the Common Council, died on the 13th inst.

The French government has conferred on Heer Felix Manus, Director of the well-known Coster Diamond Cutting Works in Amsterdam, the Order of Officier, d'Académie.

Professor Dr. Hausdorff, the well-known mathematician at Leipzig, has accepted a call to the University of Bonn. He has written numerous works on higher mathematics and astronomy.

There are 298 Jewish officers in the Bavarian army which number includes 199 members of the medical staff attached to the reserve. There is not a single Jewish officer in the line regiments.

Large portions of Kadin (Mohilev), Dubosary (Bessarabia) and Krasnoluki (Minsk) have been destroyed by conflagrations. At Vetka (near Homel), incendiaries set fire to a synagogue. A number of books and Scrolls of the Law were destroyed.

The French Chamber of Deputies has elected its grand committees for the next four years. Six Jewish members have been appointed to various committees, viz., M. M. Klotz, Joseph Reinach, Theodore Reinach, Javal, Andre Hesse and Camille Picard.

Mr. Jules Ephrussi, of Paris, has given 100,000 francs to the French School of decorative arts. The income of this amount will provide four annual prizes of 1,000 francs each, which will be awarded to the most brilliant students of the school.

As the result of representations made to the European legations in Teheran with reference to attacks on Jews in several towns, notably Hamadan, the

British Minister has directed the Consular Agent in the last named place to hold an inquiry.

After a number of preliminary public meetings, the proposal for the erection of a permanent home for Yiddish drama in London has been put in a practical form before the public. A company with a capital of £12,000 has been formed. No performances will be given on the Sabbath.

As the result of negotiations between brokers and several prominent Hamburg banking houses, it has been arranged that prices of copper shall no longer be published on Saturdays. The Hamburg trade in this metal is chiefly in the hands of Jewish firms who close on the sabbath.

Two more summer congregations in Northern Michigan, in addition to the one in Charlevoix, have been organized under the auspices of the Department of Synagogue and School Extension of the Union of American Hebrew Congregations, Rabbi George Zepin, director, one at Petoskey and another at Hendersons.

Deputies Dr. Gold, Dr. Kollischer and Dr. Loewenstein waited on Dr. Bienerth, the Austrian Premier recently, and had an exhaustive interview with him in reference to the desperate economic condition of the Galician Jews. The Minister, who inquired most minutely into all the questions discussed promised to give them careful consideration. It is possible that a further interview may take place at a later date.

The Austrian Jewish National Committee has issued an appeal in which it requests the various Jewish organizations to sink all quarrels and differences in view of the misery which threatens a large part of Austrian Jews, and to combine in taking practical steps for the amelioration of their condition. The committee is of opinion that the only safety lies in the pursuit of agriculture, and desires the establishment of a fund to enable Jews to acquire their own farms.

Canon Walenty Charuba, the ecclesiastic chief of the Catholics at Tuschin, near Lodz, expressed a wish on his death-bed that the whole of the local Jewish population should attend at his funeral. The Catholic clergy begged the Jewish authorities to honor this request and in consequence every Jewish shop was closed on the day of the funeral. At the cemetery Jews were permitted to retain their hats on their heads, and in the funeral oration the officiating priest exhorted the Christians present to treat Jews with the reverence due to the most ancient people of the world.

Standard acts in vaudeville as well as newcomers clamoring for recognition will vie for public favor on the coming programme at the New Brighton Theatre at Brighton Beach, where Manager David Robinson has assembled a typical mid-summer bill, headed by Mlle. Dazle, the American dancer, in her most brilliant achievement "L'Amour de l'Artiste." Morton and Moore, late stars of "The Merry Whirl," who registered such a hit the past week with their acts in eccentric singing and dancing, have been retained for a second and last week. Miss Laura Burt and Henry Stanford, in "The Order of the Bath," Bedini and Arthur, the burlesque jugglers; George Thatcher, Max Witt's girls from Melody Lane, the Three Macagnos and the Four Kooners Brothers, expert hoop rollers and diablo players, are other entertainers.

Alexander Frankenstein.

THE third largest fraternal organization in the country is the Knights of Pythias. The Grand Lodge of New York State, which held its annual session at Far Rockaway during the past week, unanimously elected as their Grand Chancellor the subject of this sketch, Mr. Alexander Frankenstein.

Mr. Frankenstein was born in Germany on February 29th, 1860, and came to this city when but three years of age. He lived for a time in Boston, but returned here in 1886 and has been engaged in business in New York ever since.

He became a Knight of Pythias in 1886 and immediately became active in the councils of the Order. He went through the various chairs in Liberty Lodge No. 251 and became a member of the Grand Lodge in 1892. In 1893 he was elected a member of the Trustees of the Pythian Home, and in 1894 he was appointed District Deputy Grand Chancellor. He served the Pythian Home as Trustee from 1893 to 1900 as Secretary to 1903, and Treasurer to 1907. At the 1908 session of the Grand Lodge he was elected Grand Prelate, in 1909 Grand Vice-Chancellor, and now Grand Chancellor.

Corner-Stone Laying of the Hebrew Sheltering Guardian Orphanage.

A large and influential gathering of prominent residents met at Pleasantville on the 18th inst. at the laying of the corner-stone for the new home of the H. S. G. S. The larger number of those present came by special train as guests of the society. A great temporary sheltering shed had been erected for the convenience of the gathering, and on a stage placed about the corner-stone, which was of white marble, those that took part in the ceremonies were grouped. Among those present were noticed Messrs. Adolph Lewisoohn, president; Samuel D. Levy, vice-president; Albert Lewisoohn, treasurer; Gustave Eckstein, honorary secretary, and Messrs. Louis Seligsberg, Leonard Shafer, James M. Leopold, Walter Beer, Ludwig Vogelstein, S. S. Rosenstamm, Edward G. Gershte, Henry Solomon and Emil Baerwald, of the Board of Directors. The honorary directresses, the last survivors of the band of ladies who guided the destinies of the institution in its earlier years, Mesdames A. Falck, M. Rosett and J. Rosenfeld, occupied seats of honor. All the officials of the institute were present, with the exception of the superintendent, Dr. Ludwig B. Bernstein, who is now happily convalescing from a serious illness, and whose enforced absence was referred to with much regret by several of the speakers.

Among the large number of ladies, prominent in social and philanthropic circles who were present there may be mentioned the names of Mrs. Albert Lewisoohn, Misses Irene and Alice Lewisoohn, Mrs. Walter Beer, Mrs. Vogel and Mrs. Daniel P. Hayes.

The Rev. Dr. Samuel Schulman uttered the opening prayer, couched in eloquent and touching terms. This was followed by the actual ceremony of the laying of the corner-stone, at which Adolph Lewisoohn officiated. He used a handsome silver trowel, which was presented to him by the board of directors of the institute, and declared the corner-stone "well and truly laid" in a voice that showed some trace of emotion at having reached so forward a stage in the labor of establishing the new home, to which he and his late brother, Mr. Leonard Lewisoohn, had devoted so much effort, besides giving the munificent donations which appear opposite their names on the list of subscribers to the building fund.

David Looking upon Himself.

BY ARCHIBALD ROSS.

איך על כי נוראות נפליתי

"I will praise Thee, for I am fearfully and wonderfully made", (Psalm 139: 14.)

We cannot speak too highly of great minds,
Minds that can grasp true fitness with a sense
Of nature in its every complex phase.
We speak of specialities in higher studies,
As if they were the all—the great mainsprings
For man's achievements—as Spinoza's power
In reasoning on the Infinite—or Kant
Or Bacon in their wide divergent search
For light to help the nations on their way.
Minds of maturer mold will follow them.
But greater far for the great common mind
Was David sent to dwell on this grand earth.
Big were his frailties but few indeed
Compared with all his virtues. Watch him well.
O fathers, mothers, if you would be wise
Lead your dear offspring daily to the fount
Of wisdom, in its chasteness pictured here,
As David sees himself, "I will praise Thee,"
He cries in rapture. "Fear and reverence
And wonder seize me." Now he scans the realm
Of Nature for his art and psalmody,
Then nestles on the breast of the Divine,
And there holds converse with the Infinite.
Fathers and mothers—there's a lesson here
That it were well to study. Happiness
Can best be realized by honest work.
And what more noble as a standing ground
Than this appeal for nature? Show respect
Then for the physical basis of your being,
Enter in close communion with yourselves.
The spiritual no less than the organic
Needs due attention—as their marriage here
Gives us the crowning act of God's great glory.

As the parched fields give welcome to the rains,
Our lives are ripened here by praise and prayer.
Then let us ask each day, has passion ruled,
Or prejudice or hate made any wear
On this grand frame? Go, read this sacred psalm,
And put your house in order. Oftentimes
Stern Duty calls us to her sanctuary
To look upon ourselves, and enter in
The higher tabernacle, where with Him,
Our Maker, we can speak as David did,
Through gladness and through years; and then go forth
Rejuvenated for our work and strong
In moral courage, as God's freeborn children.

The closing prayer was uttered by Rev. Dr. Maurice H. Harris.

As the turning of the first sod took place on the 4th of May last, progress has been made with gratifying rapidity. It is hoped that before the expiration of twelve months from now the new home shall be ready for occupation.

Dr. Isaacs' Illustrated Lectures.

For the coming season a new lecture is in active preparation, entitled "The Story of American Israel," with 150 views, which will tell the entire history of the Jews of the United States, with pictures of synagogues, old and new, portraits of notable men and women, illustrations of representative institutions in all sections of the country, etc. It will be a vivid panorama of Jewish growth and activity, and prove in time as popular as any in the series.

"The Story of the Synagogue," a lecture that has been given nearly one hundred times, is receiving new additions and improvements. The entire collection includes over 400 pictures, divided into three lectures, "Synagogues in Germany," "Synagogues in Italy, Spain and the Orient," "Synagogues in France, Holland and Russia." Many new examples of synagogues in France and the East have just been received. Besides places of worship, portraits are

given with occasional works of art by Jewish artists.

Dr. Isaacs expects to leave on his fifth annual winter trip to the South and West about November 12, and will cover thirty cities, judging from present indications, returning end of December. He will take with him his "Holland and Art of Josef Israels" and "An Evening with Heine," both of which have been revised and improved, many new illustrations having been added. A number of his Jewish pictures are now included in the Josef Israels' lecture.

So far Dr. Isaacs' lectures have been rarely heard in New York, but it is likely that the coming season will mark a change if efforts now being made culminate successfully.

Frook's Mountain House.

A delightful place in the Catskill Mountains to spend the summer months is the Frook's Mountain House, Saugerties, N. Y. Everything obtainable in a good hotel situated in the heart of the mountains, with cool breezes instead of "hot air," the comforting external feature, is to be found here, including all sports, bathing, fishing, driving, etc., and a strictly kosher cuisine. The house also has electric lights. People who stop at the Frook's Mountain House are always satisfied and among them are good people who know.

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SOCIAL.

Mr. and Mrs. I. Friedelson, of 552 Riverside Drive, are summering at Spring Valley, N. Y.

Mr. and Mrs. S. Geizler and family are stopping at the Vendome Hotel, Long Branch, N. J.

Mr. and Mrs. A. Rosenberg, of 90 Lenox avenue, will spend the summer at their residence at Spring Valley, N. Y.

Mr. Leopold Adler and family will spend the remainder of the summer at the Hotel Glenbrook, Shandaken, N. Y.

Mr. and Mrs. David Kidansky, of 61 East Ninety-sixth street, left for Europe, where they will spend the summer months.

Rev. Aaron Eiseman has returned from a trip to Lake George and will go to the Hotel Fairmont, Tannersville, for the remainder of his vacation.

BAR MITZVAH.

LEVY.—Mr. and Mrs. Morris Levy, of 524 East 135th street, Bronx, announce the Bar Mitzvah of their son, Meyer A., at the synagogue Ateris Zvei, 347 East 121st street, on Saturday, August 6th, 1910, at 9 a. m.

GOODMAN.—Mr. and Mrs. Samuel Goodman, of No. 245 Woodward avenue, Brooklyn, announce the Bar Mitzvah of their son, Lewis, at Mount Sinai Synagogue, No. 305 State street, on Saturday, August 6th, at 9.30 a. m.

MENDELSON.—Mrs. Rose Mendelsohn announces the Bar Mitzvah of her son Sidney (son of late Alfred Mendelsohn), Saturday, July 30, at Hebrew Tabernacle, 130th street between Seventh and Eighth avenues, at 9.30 a. m. No cards.

MOSES.—Mr. and Mrs. Mark Moses, of No. 8 East 127th street, announce the Bar Mitzvah of their son, Lionel, at Synagogue Mickveh Israel, 122 West 129th street, on July 30, 1910. At home Saturday afternoon after three o'clock.

A new lodge of the Order Brith Abraham was instituted at Dover, N. J., last week, with fifty-four charter members.

Zangwill's "The Melting Pot" will be presented at the Auditorium, Denver, Col., for week beginning August 22. One half of the receipts will be given the National Jewish Hospital for Consumptives.

Rev. Herman Tausky, for many years cantor emeritus of Temple Rodolph Sholom, was married last week. The bridegroom is 77 years of age and the bride 70.

PILES CURED AT HOME BY NEW ABSORPTION METHOD.

If you suffer from bleeding, itching, blind or protruding Piles, send me your address, and I will tell you how to cure yourself at home by the new absorption treatment; and will also send some of this same treatment free for trial, with references from your own locality if requested. Immediate relief and permanent cure assured. Send no money, but call others of this offer. Write to-day to V. M. Summers, Box 302, South Bend, Ind.

ENGAGEMENTS.

BACHRACH-KAPLAN.—Mrs. Abraham Bachrach, of 64 East Ninety-first street, announces the engagement of her daughter, Sara, to Mr. Samuel M. Kaplan.

BLOOM-GOLDBERG.—Mr. and Mrs. Schalam Goldberg, of No. 635 Willoughby avenue, Brooklyn, N. Y., announce the engagement of their daughter Frances Beatrice, to Mr. Harry Bloom, son of Mr. David Bloom, of No. 117 West 119th street, New York City. Announcement of reception later.

BERMAN-LEWIS.—Mr. and Mrs. M. L. Lewis, of 352 West 117th street, announce the engagement of their daughter, Rae, to Mr. Morris Berman, of Port Henry, N. Y. Announcement of reception later.

BLUMBERG-MILLER.—Mr. and Mrs. Asher Miller, of No. 260 West 130th street, announce the betrothal of their daughter, Edith Ruth, to Mr. Max I. Blumberg, son of Mr. and Mrs. Joseph Blumberg.

CARO-SPPELLMAN.—Mr. and Mrs. Michael Spellman announce the engagement of their daughter, Beatrice G. Spellman, to Samuel Caro.

DRIESEN-LEWIN.—Mr. and Mrs. Lewin, of 164 West 141st street, announce the betrothal of their daughter, Gertrude, to Charles M. Driesen. Notice of reception later.

FEINBERG-ROTH.—Mr. Simon Roth announces the engagement of his daughter, Miss Sadie, to Mr. Joseph Lewis Feinberg.

HARRISON-ZINSLER.—Rev. and Mrs. Leopold Zinsler, 77 West 128th street, announce the betrothal of their daughter, Anna, to Mr. Abraham Harrison. Reception later.

KAPLAN-COHEN.—Mr. and Mrs. Israel Cohen, 49 Central place, Brooklyn, announce the engagement of their daughter, Pearl, to Dr. Emanuel M. Kaplan.

KAUL-SALOMON.—Fannie Salomon, 1176 Park avenue, niece of Louis Harris, to Dave Kaul, of New York. Reception announced later. No cards.

MAYPER-BERGMAN.—Mr. and Mrs. S. Bergman announce the betrothal of their daughter, Bertha, to Samuel Mayper. Notice reception later.

SEIDEL-SEAMAN.—Mr. and Mrs. Morris Seaman, 53 East Ninety-seventh street, announce the engagement of their daughter, Lillian, to Mr. Samuel Seidel. Notice of reception later.

STRAUS-DWORSKY.—Mr. and Mrs. Abraham J. Dworsky, of No. 53 East Ninety-third street, announce the engagement of their daughter, Frances, to Mr. Harold H. Straus. Straus.

MARRIAGES.

SOBEL-KWINT.—Miss Rose Sobel to Mr. Harry Kwint on July 12, 1910. Rev. Dr. Adolph Spiegel officiated.

EHRlich-DOLINSKY.—On July 20, by Rev. Adolph Spiegel, Miss Minnie Ehrlich to Mr. David Dolinsky.

OBITUARY.

Abraham Mayer, a well-known merchant of the Southwest, died Saturday at his apartment in this city, after a lingering illness. Mr. Mayer was born at Staudernheim, Germany, fifty-four years ago, but came here as a young man, and soon acquired important interests in various parts of Texas, where he was long head of the drygoods firm of Mayer & Schmidt. He was a director of the Montefiore Home and a liberal contributor to many charities. He leaves a wife and a son.

The corner stone of the new Temple Beth-El, Buffalo, N. Y., was laid last Sunday.

CALENDAR.

1910.

- Rosh Chodesh Ab, Saturday, Aug. 6.
- Fast of Ab, Sunday, Aug. 14.
- Rosh Chodesh Ellul, Monday, Sept. 5.
- Rosh Hashanah, Tuesday, Oct. 4.
- Yom Kippur, Thursday, Oct. 13.
- First day Succoth, Tuesday, Oct. 18.
- Shemini Atzereth, Tuesday, Oct. 25.
- Simchath Torah, Wednesday, Oct. 26.
- Rosh Chodesh Cheshvan, Thursday, Nov. 2.
- Rosh Chodesh Kislev, Friday, Dec. 2.
- First day Chanukah, Monday, Dec. 26.

*Also observed the day previous as Rosh Chodesh.

Hot Weather

is dreaded by people with low vitality. They cannot sleep at night, do not enjoy their meals, suffer continually from dysentery, malaria, chills, fever and other summer ills. To overcome this the system must be built up, the vitality restored, and the whole body made strong and vigorous and able to ward off the attacks of all disease germs. Duffy's Pure Malt Whiskey is the medicine you need. It has been doing this for over half a century, and the fact is attested to by the thousands of letters we have received from patients everywhere indorsing it as the world's greatest medicine in all cases where a tonic stimulant and body builder is necessary.

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CAUTION.—When you ask your druggist, grocer or dealer for Duffy's Pure Malt Whiskey be sure you get the genuine. Sold in SEALED BOTTLES ONLY—never in bulk. Look for the trade-mark, the "Old Chemist," on the label, and make sure the seal over the cork is unbroken. Price \$1.00 a large bottle. Write Medical Department, The Duffy Malt Whiskey Co., Rochester, N. Y., for doctors' advice and an illustrated medical booklet containing testimonials and rules for health, both sent free.

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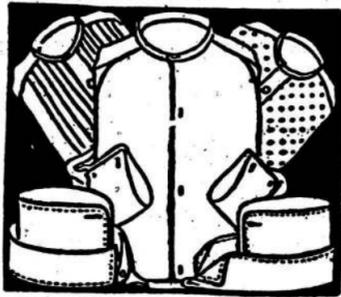
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IN THE VALLEY OF TEARS.

Trans. from the Yiddish of I.Z. WENDEROVSKY in The Jewish Daily News

BY REV. DR. NACHMAN HELLER.

A MONG those unfortunate creatures of the feminine sex, termed "lonely and forlorn," there was one woman whose cup of bitterness turned out to be one of salvation.

Her husband deserted her some ten years ago. All her search for his whereabouts proved futile. She, finally, appealed to the Society for the Protection of Forsaken Women. The newspapers at the society's disposal advertised the case, giving particulars of the husband and his family's misery and wretchedness. Two weeks later, clues to the missing husband were found in the nation's capital, and after private correspondence between the society's secretary and the rabbis there the following letter was received:

"The husband is living in this city for the last eight years, in company of a woman of alien religion, apparently his wife, who has given birth to three children since.

"The local rabbi attempted to plead with the man to divorce his first wife, the Jewess. The scoundrel, however, would not do anything of the kind, ridiculing the Jews and their traditions. The rabbi consequently fell upon a plan, how to bring the wrong-doer into submission. He told the Gentile woman of her husband's ill-treatment of his former wife, enlisting, at the same time, her cooperation in the complicated case.

"On hearing the curious biography of her Jewish spouse, in the mysteries of which the Christian wife had never made any discoveries, she became furious at him and threatened to take her children and leave him altogether, if he continued to refuse to be divorced from his first wife.

"Fearing his second wife and her threats, he told the rabbi of his decision to divorce her for twenty-five dollars."

The woman, as a matter of course, was notified and told to secure the necessary sum. She

brought but sixteen dollars, the remaining nine being gathered among members of the society. The money was sent to the corresponding rabbi and the divorce procured.

...

II.

A YOUNG woman, her eyes stained with tears, accompanied by two small children, appeared in the office of this newspaper and related the following:

"I married my husband some eight years ago. I was perfectly satisfied with existing conditions, although my husband's income was somewhat meagre and his love exceedingly lacking. Looking for no luxury, I managed to make both ends meet on his insignificant earnings for fully five years. Then the trouble began in earnest.

"After giving birth to my youngest child, a paralytical spell of deafness struck me down, the effects of which caused the entire alienation of my spouse's affections. He became boisterous and quarrelsome, cursing all the while, having no use for me. My husband left the children and myself destitute, never communicating with me for the last three years."

The *News* inserted an advertisement in the name of the unfortunate woman, by which the man's whereabouts were traced to a Southern town.

The Society appealed to the discovered husband, asking him to divorce his unlucky spouse. The answer was both hopeless and surprising. It read thus:

"I am satisfied to send for my wife and family to live with me, provided they assume my new religion, as I have given up the Jewish faith for the dominating creed."

The woman was sent for. She broke out in hysteric lamentations on reading the letter, and said she would rather deprive herself of life than of her religion. This decision of hers was transmitted to the husband, who announced his willingness to divorce his wife for

fifty dollars. The money was secured by volunteer subscriptions and sent to the rascal.

III.

A WOMAN, thirty years of age, forsaken by her husband for the last ten years, never expecting any relief or redress, came to this office and stated her case. We advertised the case, giving full descriptions of the woman, the children and the missing husband.

Within one week, a letter of one of the rabbis gave the following intelligence:

"Six years ago, a man of the description, committed a burglary at an early hour in the morning in one of the fashionable houses of the city. The noise awoke the owners; confusion resulted, in the course of which the intruder made his escape, only to mis-step, fall two stories and be mortally wounded. He was carried to the hospital, where he succumbed within a fortnight.

"I, however, saw the injured man before death overtook him, had a long conversation with him concerning his family and relatives, and when told of his deserted wife, admonished him for that offense. I advised him to divorce his wife in order to spare her the humiliation and the inconvenience of 'Halitzah.'

"He promised to follow my advice. I secured the permission of the authorities, brought a scribe and witnesses, and issued the divorce, which I, however, kept all the while, unaware of the woman's location. Now, having read your advertisement, I am able to identify the man in your case with the one whose divorce has been kept safely in my desk. It is inclosed."

IV.

THE following is, indeed, exceptional in this particular line of misery and wretchedness. The husband, in this instance, was lonely and forlorn, looking for redress.

"My days are almost counted, according to my prognostications and my attending physician's grave looks. And because of my approaching end, I want to atone for my past transgressions. I married,

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2, 4, 6, 8, 10, 12, 14 & 16 E. HOUSTON ST

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AS I LIVE I GROW.
TRADE MARK

some fourteen years ago, a young and attractive girl, who gave me, in addition, six hundred dollars as dowry.

"We might have spent our days in prosperity and happiness, but another young woman crossed our path and made me drink of the cup of misery. She procured work in the shop where I acted as foreman, induced me to misappropriate my wife's money and elope with her. I yielded to the treacherous girl and went with her on a spree, leaving my wife literally penniless. The days of my pleasure lasted but a short while; as soon as my wife's money disappeared, the Satanic witch left me in distress.

"Jilted and heart-broken I took to drink to drown my troubles. Excessive drinking brought on paralytic spells, ushering me into an early grave. Now I believe that the crime I committed against my unfortunate wife is causing all my mental agonies and physical tortures. Unaware of her whereabouts, I appeal to the rabbis, the Society for the Protection of Forsaken Women, and the *Tageblatt*, to locate her and tell her I am willing to loosen her matrimonial bonds to save her from my brother's whims, the traditional 'Halitzah.' Send a rabbi to me before I am taken away from this world of sorrow and affliction."

The Society, as a matter of course, rushed into print, advertised for the wife and urged cooperation and assistance. Before the week was over, the woman came into the office, armed with testimonials for her identification. Her identity, residence, and willingness to receive the divorce were properly established, written papers made to that effect, communications sent to the local rabbi and measures for the securing of the divorce from the repenting husband were instituted accordingly.

The divorce was properly effected and forwarded to the Society. The woman accepted it somewhat reluctantly, expressing her grief and sorrow at the helpless condition of her husband.

A short while after, news reached the Society of the husband's death.

V.
THE following letter was sent to this newspaper:

"May your mercy be exercised upon the writer of these lines, who is a combination of both mental dereliction and spiritual wreckage. I have deserted, some months ago, my good wife, eloping with her sister. Being now very sorry for what I have done, I would do anything to atone for my crimes. I am, however, afraid of my wife's vengeance.

"I, therefore, appeal to you to locate my forsaken wife, hand her the enclosed letter and procure my pardon. I shall come directly to your office, where, I hope to find my wife."

The woman was immediately sent for, and the letter given to her. She read it in this office in the following words:

"My beloved Rosie: I call you

'beloved' because I love you now far more than before. I see my tremendous blunder, having given up an angel like you for the sake of your diabolical sister. I regret my transgressions.

"After inducing me to leave you, your sister advised me to follow her to Canada, where we settled for some time. She pretended to love me all the while, getting a strong grip on my money, six hundred dollars, and then left me.

"The double tragedy of forsaking and forsaken affected me enormously, impairing my health to such an extent as to deprive me of work. I deliberated upon suicide, time and again, but the faces of our dear children, appearing on my horizontal sceneries, every now and then, frustrated my wishes and arrested my desires.

"I wanted to hurry to New York, back to you and our children, but could not do it very well, partly because I had no money for the railroad expenses, and mainly because I feared your vengeance, which may land me in jail. If you are as good as you always were, if you are willing to forgive me, if you are able to provide me with the necessary sum for the railroad fare, I will return a devout husband and true father."

Then the unfortunate woman related her side of the story: "I am married for the last sixteen years. I have given birth to three children and lived with my husband in happiness. Dying some eight years ago, my mother left a daughter, nine year old. My father never married any more, giving all his time and attention to the little orphan. Last year, my father went, likewise, the way of all the flesh, leaving my sister all alone in the wide world. All these events happened in Russia. The girl, my sister, wrote to me, asking me to take her, which I gladly did, after having secured my husband's consent. I imagined, at that time, that she would work, accumulate some money and secure a husband, as all other girls do. In the course of time, I observed my husband paying particular attention to my sister almost daily, never being afraid or feeling ashamed in the presence of myself or the children. To avoid quarrels, I kept quiet, censuring neither one nor the other. One day they failed to return home. At the Bank I learned that all the savings, \$650, had been taken out that very morning. With sixteen cents in my possession, I had to start life for myself and three children, getting odd jobs, washing clothes and scrubbing floors, hoping as I always did for the time when my husband would open his eyes and see his mistake before it is too late."

Questioned why she has never appealed to the Society she said she would not involve her sister and husband. After the husband had disclosed all the facts and confessed all his crimes, she was willing to come to their rescue.

A letter was forwarded to the culprit in Canada, stating the favorable conditions, the eagerness of the children to see their father, and the willingness of the wife to forget and forgive. The railroad

UNDER NEW MANAGEMENT.
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FLEISCHMANN STATION,
GRISMA CORNERS, N. Y.
S. FOGEL & SON, Prop.
173 Cuisine. Two kitchens. This house is newly renovated, with all the latest improvements, pleasant surroundings, excellent service.
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The High View Hotel, situated on the highest location in Spring Valley, only ten minutes' walk from the station, is the most convenient summer home, furnished with electric lights and modern improvements. Separate dining room, sitting room and pavilion.
Positively no Mosquitoes.
Directions: Take Twenty-third or Chamber street ferry to Erie Railroad. Trains run almost every hour.

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STRICTLY KOSHER.
Special kitchen for diabetical patients. The word REH means to meet a good fellow by night or day.
The attention is excellent, everybody will say. If He or She happens to stay at REH. You can always have a laugh and good cheer. And at the table if you wish a bottle Sprudeller.
If you want an enjoyable place to stay. Just drop in and ask for REH.
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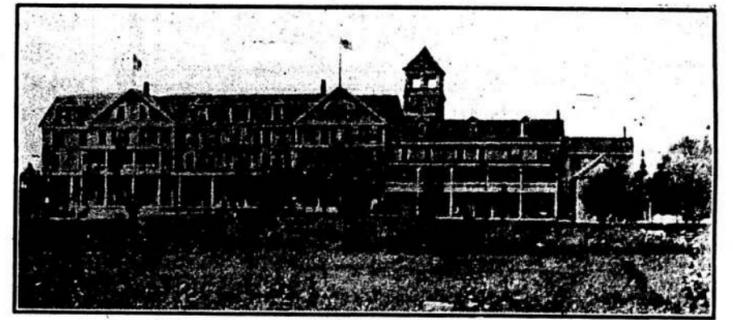
A. L. Kass
Tickets and Tours everywhere.
B'way Central Hotel, 673 Broadway, N. Y. Telephone 670 Spring.

passage must be paid by himself or his Canadian friends.

A letter from a Canadian Rabbi reached this newspaper a week later corroborating the man's statements and interceding in his behalf, adding that physical disabilities and mental anguish prevented the man to earn his way by work.

Money was sent to the Canadian who soon returned home and was received with open arms by his wife and family.
Harriburg, Pa. Tamuz, 5670.

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CUISINE STRICTLY KOSHER.

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SAMUEL KLEIN
announces that he will be ready for the reception of guests for season 1910 from June 10 to Sept. 10, at
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Hungarian Cuisine
I desire to call the attention of my patrons and guests to the fact that the Kitchen this year will be under the personal supervision of Mrs. Klein. I have also entirely renovated the Hotel and have installed Bell Boy service in conjunction with many other special features and improvements that will surpass my former successes and shall leave nothing undone for the comfort and pleasure of my patrons.

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The Sharon House is the leading hotel at Sharon Springs. The hotel has been enlarged, renovated and newly decorated. We have also added electric light, steam heat, hot and cold water. Our new addition enables us to accommodate 250 guests. The dining room has been enlarged and beautifully decorated. Strictly kosher cuisine. Mashglach Rabbi Israel Ruskowitz under the supervision of Chief Rabbi Chayim Jacob Widrebits constantly in attendance. German and Hungarian cooking. Two separate kitchens, one for meat and one for milk. Daily concerts during meals. Our newly erected theatre, the "Sharon Academy," is one of the greatest places of amusement in Sharon. First class talent. Daily performances in the English and Jewish languages. New skating rink. Dancing, bowling, tennis.
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Friday, July 29th, 1910 : : : : Tamuz 22nd, 5670.

כ"ב

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

WHETHER the Order Knights of Zion is to be recognized as a federation independent of the Federation of American Zionists by the Zionist movement is one of the "great" questions to be determined by next year's Zionist Congress.

COMMENTING on the recent annual conference of the Greater Actions Committee of the Zionist cause in Berlin, *Die Welt*, the official Zionist organ, says: "The conference accorded a hearty ovation to Dr. Magnes [one of those present], who had resigned his post as rabbi in New York when he saw that one would retain him only if he were conscienceless and cowardly enough to be false to his convictions."

WITH THE numerous vacancies, actual and potential, now existing in the Supreme Court of the United States, it were a pity if some distinguished legal representative of our community in this country did not secure one of the prizes. And President Taft can do no better, and need seek no further, than to name Louis Marshall, "the attorney for the Jewish people," for the office. It would be a case of the man honoring the post.

ALMOST all the reviewers of Leavitt's translated poems have at times expressed a desire that his Hebrew poems, which are scattered all over, should appear in book form. This wish is now fulfilled, and we are sure that the lovers of real art and poetry will welcome the new volume heartily. Leavitt is considered by competent critics as one of the poets best in Hebrew, Russian and Yiddish, and we fully share this opinion by recommending his new book to our readers. They will surely enjoy reading it.

THE PARLIAMENT of Anglo-Jewry, the London Board of Deputies, had quite a stormy election meeting the other day. The Anglo-Jewish community probably finds it un-English to object to the re-election of honorary officers. Obviously, however, there are some Jews in England, just as there are similar ones here, who are not prepared to continue in office men who have raised themselves to "eminence" by their own bootstraps, as it were, if they are given an opportunity to make their objection heard.

THE LATEST REPORT of the Jewish Orphan Asylum, of Cleveland, Ohio, of which the venerable Dr. S. Wolfenstein is the Superintendent, proves that this institution continues well on its mission of usefulness. It now houses 500 children, representing 251 families. The average age of the children is 11½ years. There are 93 full and 368 half orphans. The funds of the asylum show a substantial and satisfactory increase. The institution is largely maintained through the munificence of Districts 2 and 6 of the I. O. B. B.

WHEN *The American Israelite* has occasion to discuss the affairs of orthodox Jewry in this country it is always accurate! Thus, recently it said: "All of the seven (this year's) graduates of the Jewish Theological Seminary in New York are natives of Russia." How correctly put this is, will be seen when we say that that there were not seven graduates, and that two of the six who received degrees as rabbis hailed from the Austro-Hungarian Empire. But we take exception emphatically to the *Israelite's* innuendo. The Jewish Theological Seminary of America is designed to train and send forth ministers of Jewish congregations of American citizens. That the Russian Jew is entering to a preponderating extent upon the calling of rabbi in this country, is a guarantee that the future of Judaism in America is not quite so hopeless as would seem on first blush. And besides, we do not speak without book when we say that of recent graduates of the Hebrew Union College the majority are either of Russo-Jewish descent or natives of Russia themselves. With our large Russo-Jewish fraction at the present day it is not surprising that the rabbinical colleges confer numerous degrees on those who, directly or indirectly, represent this element in our population.

Russian Conditions.

THE news from the Empire of the Czars in the past few weeks is one round of expulsions and petty persecutions. Particularly in Kieff do the Jews have to suffer. And after each fresh repression of her Jews by Russia the civilized world stands aghast and vows to end it. And yet all the resolves to this end result in nothing. Russia continues to live up to her nefarious policy—if policy it can be called, and her bureaucrats snap their fingers in effect at the Occidental nations.

Something should be done to end this unseemly and cruel method. The Jews who have lived in Russia for centuries should not be treated as they are: battledores for the twin shuttlecocks of rapacious bureaucrats and ignorant populace! Here is work for our "statesmen!"

Jewish Renaissance in America.

WE CERTAINLY do not agree with the ultra-radical religious policy advocated, in season and out of season, by our friend, Dr. Isidore Singer, but we do not hesitate to admit that, while other people are perorating about the necessity of a revival of the study of Hebrew literature, Dr. Singer is *doing* things.

We announced some time ago his great plan of a Library of Post-Biblical Hebrew Literature, which, even by his most enthusiastic admirers, was at first, considered as a beautiful dream and nothing else.

Well, we are to-day in a position to inform our readers that, unless "alle Zeichen trügen," Dr. Singer has every reason to believe that in the very near future he will steer his second literary Dreadnought into a safe port, or, to use a less poetic term, that the editor and managing editor of the Jewish Encyclopedia has again found one of our greatest publishing houses to take his new plan "into the most serious consideration."

Dr. Singer is also making good his hopeful assertion, that "around the green table of the Library of Post-Biblical Hebrew Literature there is no room for theological differences or personal grudges: no Orthodoxy, no Reform, no Zionism, no anti-Zionism. That everyone who has the interests of Jewish science really at heart will lend the initiator of this great work his unstinted support," is best shown by two Haskamoth of Dr. H. Pereira Mendes, the Orthodox leader of American non-Zionism, and Dr. Max Nordau, the agnostic leader of international Zionism. Both writers wax enthusiastic over the proposition.

We wish Dr. Singer all success in his second attempt to transfer the center of Hebrew scholarship from the old to the new continent.

RABBI EMIL G. HIRSCH, of Chicago, seems to have "made good" as an orator "on the other side of the big pond"—in Nuremberg, Germany. At any rate, this is our conclusion from the statement published in his own journal, *The Reform Advocate*, that his address before the German Union for Liberal Judaism was followed by "tremendous applause, lasting for some time." What Dr. Hirsch said is quite another matter. He told his auditors that Liberal Judaism in this country has been efficacious as a means of holding even the third generation of our "Reformed Jews" fast to the synagogue. This pronouncement has become so worn, containing as it does only a half-truth, that it is time to say to Dr. Hirsch and to those of his ilk, that not Reform Judaism but the Gentiles have forced the Liberal Jews in the United States to remain faithful to their religion! Were it not that a social form of anti-Semitism existed, and exists now, in this country, were it not that all Jews here—Orthodox and Reformed—are thrown upon one another for social intercourse, all this hollow boasting about Reform's ability to keep its followers in the fold would be at once apparent in its true light. The Reform Jews are Jews (such as they are) in spite of Reform, in spite of themselves!

IF RABBI J. LEON MAGNES succeeds in establishing his own synagogue here in the coming autumn, one element of grave danger to it must not be lost sight of. Its pulpit, that will, of course, reflect Dr. Magnes' own views on Judaism for which this synagogue will stand, ought not to be made altogether dependent upon the direction given it by Rabbi Magnes himself. Rabbi Magnes is not building for his own day and generation alone. If his pulpit is to be simply the means of giving his own views to the world, his movement can have no permanence. This is the inherent weakness in Dr. Felix Adler's movement. But just because Dr. Magnes has no "prophetic" notions, and just because he, of all "the great ethical and moral forces" among our rabbis, is really a Jew by tradition and not a Jew for the sake of the daily press, he will know how to steer his craft safely between this Sylla and this Charybdis. But the warning note needs to be sounded! Dr. Magnes must be saved from his friends!

The Old and the New.

נרתי לך חסד נעורך אחת כלולתיך לכתך אחרי במדבר בארץ לא ורועה

"I remember thee the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness, in a land that was not sown." (Jer. ii: 2.)

THREE WEEKS—have begun. According to old Jewish custom, this is a time of national mourning. During this time the Haftarah is filled with the sad strains, the evil prophecies, of Jeremiah and Isaiah. The pious Jew ceases eating meat, refrains from wearing new clothes and subjects himself to privations of various sort. While the sun sheds its glory upon all nature, while flowers are in riotous bloom and trees flaunt proudly their rich load of luscious fruit, the Genius of Old Israel, pale and haggard, gives herself over to hand-wringing despair.

In the meantime—go to the beaches! There you will find the daughters of modern Israel disporting themselves in costumes which would have caused their grandmothers to blush; and likewise the sons of Israel, filling their lungs with the dubious pleasures of all-around tough-hood. Modern Israel knows no restraint, brooks no interference with its enjoyments. Old-time notions of modesty and quiet behavior are unknown or spurned. Who cares for the time-hallowed woes of the Virgin Daughter of Zion? Who has time to even think of the loss of our national dignity, our national treasures?

One does not like to expose himself to the taunt of being an "old-fogy." We, too, belong to modern times and are largely participants of its folly and its wisdom alike. But at the same time, one cannot help remarking upon the striking contrast between the old and the new order of things. The temperate restraint, the strict self-discipline, the touching dignity of silent grief, peculiar to the observance of "Three Weeks" by the old generation, places into sad relief all the proud achievements, all the glittering brilliancy, all the proficiency in art, science, or commerce, that may be the boast of the young generation. What makes this contrast all the sadder is the fact that it is just in our own times that there is so much talk, in and out of the pulpit, about spirituality and mysticism. In olden times, the word spirituality, if known, was certainly not bandied about as such as in our own day. And yet, if we are honest about it, can we deny that, in point of spirituality, of true religious inwardness, of the mystic love of God and the high ideals which God implanted in the human breast, the life of the old-time Jew and Jewess was by far superior to the conduct of their easy-going offspring?

Who is more "spiritual"—the Ghetto Jew steeped in the traditional mourning of the season, or the Arverne Jew of carnival fame? Whose life is more beautiful—the life of the good old mother in Israel of a generation ago, who knew little of the pleasures of the world, but was devoted to her home and her religion, or the life of the saucy summer-girl in the abbreviated costume? Who is to be assigned superiority from the higher standpoint: Moses or Morton—Goldah or Gladys?

An honest answer to these questions may do us some good. We may not be able, nor willing, to turn the tide of time backward. We may glory in our own times, in whatever good our own day holds for us. We may be proud of our enlarged vision, our cogent, logical reasoning, our scientific outlook upon life and man's position therein. All these things are certainly the finest accomplishments of our age, its choicest treasures, secured after centuries of battlings and gropings. But on the other hand, we must not lose sight of the values that gave worth and dignity to the life of our forbears; and we ought to acknowledge to ourselves that in our struggle for the gifts of the present we lost some of the most precious possessions of the past. And once we acknowledge this, we may be able to recover some at least of our treasures.

After all, in moments of conscientious self-searching, we are bound to admit that all the science, all the logic, in the world cannot make for spirituality, for beauty, for holiness in human life. The mistake under which we are laboring to-day has been first made by the Greek philosopher who said that "to know means to do." He believed that man would naturally act in keeping with their knowledge of right and wrong. Common experience, however, teaches us that between knowing and doing there is a wide gap. On the other hand, old Jewish life was free from this mistake. There may have been little scientific content, little cogency of argumentation, in the life of the Ghetto; and yet it was a pure, disciplined, moral life. Our fathers and mothers did not stop to reason about goodness and holiness, they did not preach about them or write systematic theologies based upon them, they lived the life of goodness and holiness. They did not talk spirituality, they exemplified spirituality.

As Jeremiah, in the words of this week's Haftarah, says: Theirs was the naive, unreasoning, yet charming kindness of youth; theirs the mystic sense of union with God; theirs the love, the exaltation that scorns, nay, courts dangers of the gravest sort in pursuing its ideal. Israel may not have reasoned cogently, but it loved all the more ardently; it may not have sought harmony and beauty in the law-bound arrangement of the Cosmos—but it felt and found the existence of a higher sort of beauty and harmony in the mysterious link that binds together the human and the divine, that causes the Human Heart to beat in unison with the Great Heart of the Universe, that blends the Song of the Human Soul into rhythmic melody with the Eternal Song of the Spheres...

RABBI JOEL BLAU.

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Our Stand on the Seminary.

A CONSTANT reader of this journal wishes "to ascertain our editorial policy on 'Schechterian' Judaism and the school of rabbis produced by the Jewish Theological Seminary of America."

We have, from time to time, according to the demands of the day, referred to the Seminary, its head, and its graduates. We very gladly, however, take this opportunity to repeat what we have recently had to say concerning President Schechter in consequence of his departure from this country on his Sabbatical vacation.

We regard the learned head of the faculty of the Seminary as one of the greatest scholars and communal forces for good that recent years have brought to these shores. In respect of his fidelity to the requirements of traditional Judaism there can not be the slightest doubt.

It is true that our brethren-in-faith living on the East Side are not altogether satisfied with the theological attitude of President Schechter along certain lines; we, for our part, are prone to believe that their objection is aimed rather at those who placed the Seminary in its present, prosperous situation than at Dr. Schechter himself.

The Seminary itself is not entitled to our unmixed praise, although we recognize that under the guidance of President Schechter it is an institution making for reasonable orthodoxy. The principal founders of the reorganized institution are open and avowed

followers of the Reform wing in Judaism.

Some of the graduates of the Seminary, too, naturally taken to be defenders of the orthodox position in Judaism in America, have fallen by the wayside.

There is the Rev. Dr. Gerson B. Levi, of Chicago, to point to a conspicuous example, a graduate in the class of 1904, who writes editorials in *The Reform Advocate*, ear-marked with all the phrases beloved of "Jupiter Tonans," the Western prophet.

There are other graduates, in addition, not so prominent as Rabbi Levi, whose inclinations toward Reform Judaism are equally emphatic. It is for this reason that we cannot unqualifiedly recommend the Seminary to the support of our orthodox constituents, although we freely admit that, compared with the Hebrew Union College of Cincinnati, it is not to be mentioned in the same breath.

The Charlevoix Conference.

BY all accounts the twenty-first annual convention of the Central Conference of American Rabbis, at Charlevoix, Michigan, was a seven days' wonder. It extended over seven days, packed with papers and discussions and formal lectures. It was, as we have before remarked, away, far away from the madding crowd. The reporters of the doings of the convention have been rabbis as a rule, and such rabbis as have been and are close to the internal administration of the organization. For that reason alone, perhaps, the news reports of the convention are

devoid of the sensational; they contain no emphasis on statements made in the heat of debate to be regretted by their authors as soon as they have uttered them.

The convention, it is fair to add, revolved about the figure of Claude G. Montefiore of London. This wealthy English gentleman of scholarly inclinations has made a profoundly favorable, personal impression wherever he went in this country. He literally exuded stability and old-world gentility from his every pore. The many rabbis of the reform wing in this country, whose preliminary training and subsequent studies do not qualify them to assume the role of prophet, must have come away after hearing Mr. Montefiore with the feeling that they must recast somewhat more modestly and less blatantly their own formulation of "Jewish" theological principles.

For, Mr. Montefiore's opinions are from our point of view entirely impossible of acceptance: his own personality, of course, gilds the bitter pill. Parenthetically it may be noted that Mr. Montefiore's repudiation of the statement made by hostile critics in England that "Liberal Judaism meant unlearned Judaism, especially in America," must have been an exquisite touch before the Central Conference of American Rabbis, of all organizations, in this country.

What the recent convention actually accomplished we would not at this date attempt to set down. The *Year Book*, when it appears, must be on our desk, and we must have devoted considerable time and attention to the perusal of its contents, before we venture upon an opinion on this point.

But in respect of its absolute maintenance of the external proprieties, of its fidelity to the attempt on the part of the members to do this time at least without the "aid" of the ubiquitous reporter, the Charlevoix Conference marked a new departure.

The decision of the Circuit Court of Appeals of the United States in this district to the effect that all persons of the white or Caucasian race may be naturalized, is a judicial pronouncement that will set at rest much doubt whether Parsees, Syrians, Asiatic Jews, and others whose skin-tint is extremely dark are "free white persons" under the naturalization statutes. The case in point concerned a Parsee, and a similar, recent one in Boston involved another non-Jewish Asiatic. But this community is much interested in the outcome of these cases for the government in both of them took up the position that no Asiatic could be naturalized in this country. The courts, however, in *obiter* remarks animadverted this argument, and the decisions themselves will now make it impossible for our officials to refuse to naturalize Jews and other persons hailing from Asia. It is true that neither decision was handed down by the court of last resort—the Supreme Court of the United States. But it may be opined, from previous judicial decisions of the tribunal at Washington, that our highest court will not disturb the result reached by the judges immediately below it.

SANITARIUM FOR HEBREW CHILDREN FUNDS URGENTLY NEEDED

Thousands of children living in the congested districts of the East Side would succumb to the diseases that threaten infantile life but for the beneficial ministrations of The Sanitarium for Hebrew Children at Rockaway Park. Little sufferers are treated free of charge at the Sanitarium, where they remain until recovered. Every week there are two train trips, in which from 1,200 to 1,400 children are taken to the Sanitarium for a day, treated to a surf bath, and provided with three good meals, being sent home sunburned and happy. Every Wednesday there is a boat excursion to Orchard Grove, Port Washington, for 700 children, who are fed and taken care of while enjoying the advantages of free air amid beautiful surroundings. To confer health and happiness on these poor little children entails considerable expenditure, and every year the outgoings exceed the income. The directors, therefore, must appeal to the charitable of Greater New York to assist them carry out the benevolent designs for which the Sanitarium was founded.

Checks may be sent to Hezekiah Kohn, Treasurer, 356 2d Ave., New York City. MAXIMILIAN TOCH, President Sanitarium for Hebrew Children.

A Word for Wives in the Country.

HAVE you ever sat upon the porch of a hotel at any of the country resorts—anyone will answer for me—and watched the manner in which married ladies awaited the arrival of their husbands, who, as a rule, come up to spend Saturday and Sunday? The observation of these ladies, a study of their faces during this agonizing period of expectation, will serve as an object lesson in married life. The smiles, when the delinquent arrives, and the disappointment if the train hasn't brought him, are worthy of study by anyone who has any love for the observation of life as it kaleidoscopically glides into eternity.

But when the husband has at last arrived, what then? The wife expects some attention, such as riding, bowling, walking, lots of fun, &c. But the husband, what of him? During the first embrace he already inquires as to what gentlemen are around, he—why he looks forward to a "leettle game," and he gets it, and the little game goes on morning, afternoon and evening, and the poor expectant wife sits moping on the porch, inflated with anger, her face portraying her feelings, which she rarely can conceal, and which effervesce but too frequently when the husband quietly sidles up after the game is over, and then, lo, there is an unamicable discussion, in which the wife regrets that she ever was married to such a man and the other little endearments which occasions such as the above can call up.

It is a disgrace and a shame for men who are husbands, who come up to the country to see their wives and children, to spend the days and nights of their sojourn, at the gaming table, and emerging just long enough to swallow their meals. And no one will think hard of a woman for pouncing upon these wretches either with language of birch—the latter preferable.

If these married men knew how the other women but too often laugh in "ghoulish glee" over this sort of discomfiture of their wives, and how they gloried over their neglect, they would be less prone to subject their wives to this species of indignity. There are any number of women who glory in seeing some other women forsaken by their husbands, and

find a peculiar delight in gossiping about them. If married men do not desire to pay that attention to their wives at these resorts which the character of the places demand, it would be far better for their wives, at least for them, to remain at the card tables at their homes. L'AIGLON.

The farewell address of Dr. Harry Friedenwald of Baltimore, as president of the Federation of American Zionists, makes mournful reading. He summarizes the failures and the successes of Zionism in America in the thirteen years of the existence of the local body. Failure is writ large over the address: of successes we learn very little. Indeed, our impression is that Zionists must be hard put to it to have to include the following on the credit side of their account: "In the great and successful effort to form a *kehilla* in New York, though embracing all parties, it was the Zionists who called it into being and made it possible. This, too, should be added to the column of accomplishments." If the "great and glorious" *Kehillah* is, as Dr. Friedenwald says, a body in the undoubted control of Zionists today, it certainly was not brought into being by them. That the temporary chairman (who has since become the permanent executive) is a Zionist, does not make this organization, futile as is its purpose, a Zionist body. We fancy for our part that the American Jewish Committee will strenuously object to have its pet creation labeled an offspring of Zionism.

The Reform Advocate says that "Reform in Judaism is a part of the reconstruction universal." What does it all mean?

FRANK, WILLIAM P.—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 William P. Frank, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, No. 114 East Thirtieth Street, in the City of New York, on or before the 1st day of February next.

Dated New York, the 20th day of July, 1910. HONORA FRANK, Executrix. SAMUEL D. LASKY, Attorney for Executrix, 320 Broadway, New York City.

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

JARDIN de PARIS SUMMER and WINTER GARDEN. Atop N. Y. Theatre. Evgs. 8.15; Table Chairs \$1. SMOKING. REFRESHMENTS. F. ZIEGFELD, JR.'S, New Song Revue. Staged by JULIAN MITCHELL. GO-ANNA HELD GIRLS-60

SAM. ROTHSCHILD Formerly of Mt. Sinai Hospital. UNDERTAKER and EMERALD, 54 EAST 116TH ST. Tel. 121 Eastern.

Summer Resorts in the Mountains

GRAND VIEW HOTEL AND COTTAGES

KAATERSKILL JUNCTION, Postoffice: HUNTER, N. Y.

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

MANSION HOUSE

TANNERSVILLE, N. Y.

Now Strictly Kosher

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

For terms apply to L. BLUMENTHAL, PROP.

THE ANTLERS

HAINES FALLS, GREENE CO., N. Y.

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



The Campbell House

TANNERSVILLE, N. Y.

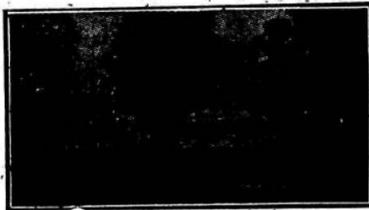
Now Under Jewish management. Hungarian cuisine. Everything first class as in previous years. Latest improvements in house. For particulars apply to S. DEUTSCH.



Bieber's Cold Spring House

TANNERSVILLE, GREENE CO., N. Y.

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



"The Fairmont" Tannersville, N. Y.



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

The BLYTHEWOOD



BLYTHEWOOD PARK, CATSKILL MOUNTAINS. STATION AT TANNERSVILLE, GREENE COUNTY, N. Y. OPENS FOR THE TWENTY-FOURTH SEASON ON JUNE 15, 1910. The Blythewood affords a delightful Summer home, accommodating about two hundred guests. It is an ideal place for rest and comfort. The house faces a beautiful lawn of eight hundred feet in width and is over three hundred feet from the road. There are fifteen acres of woods surrounding the premises, affording unlimited shade. Spacious Sun Parlors, Bowling Alleys, Western Union Telegraph office upon the premises; also Long Distance Telephone. Electric Lighting system installed. There is an unlimited supply of water from the town reservoir throughout the building. The excellent GUISINE is well known and has made this hotel so serviceable popular. There is also a well-appointed livery. Express trains from New York in three and one-half hours. Special rates for months of June and September. Address applications to MRS. LENA FRANK, Blythewood Hotel, Tannersville, N. Y.

PAVILION HOTEL, COTTAGES And NEW BATH HOUSES

NOW OPEN.

THE CELEBRATED WHITE SULPHUR SPRINGS BATHING ESTABLISHMENT NOW OPEN.

Highest award at Paris Exposition, 1900, and St. Louis Exposition, in 1904. The Baden Baden of America. Ranks with the best water cures and watering places in the world. The air is pure and a tonic and free from malarial impurities. ITS SPRINGS—The White Sulphur Magnesia and Chalybeate, its Sulphur Pine Needle and Naubelm Baths and Douches in all forms and inhalations, attract thousands every year for their efficacy in rheumatism, gout, skin, nervous and malarial diseases, chronic heart diseases, nasal catarrh and bronchial diseases. The superior quality and abundant supply of water, the variety of applications and experiences and skillful administrators combine to make Sharon Springs the leading water cure in the country. Perfect water and sewage system. For amusement and recreation every attraction is offered. Booklet free.

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

Hotel Rosedale

On Wagner Avenue, Fleischmanns, N. Y.

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

The Manhattan Hotel

High class family hotel, with all modern improvements, bath, toilet on each floor, gas and long-distance telephone. Ten minutes from all amusements and lake. Finest situation in town. Apply to J. FISCHGRUND, Prop. FLEISCHMANN'S, N. Y.

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F. SEIDEN, Proprietor. GRIFFIN'S CORNERS, FLEISCHMAN'S STATION, DELAWARE COUNTY, N. Y.

Excellent table. Best of service. Pleasant surroundings. One of the handsomest locations of Catskill Mountains. Open from May 15 to September 15, 1910. New York Address, L. SEIDEN, 54 West 35th St.

Maple Cottage & Boarding House

A WESTIN, PROP. PARKSVILLE, SULLIVAN CO., N. Y. Up-to-date boarding house with all modern improvements; pleasantly located on the main street of Maple Ave.; 10 minutes' ride from station and is 2,000 feet above sea level.

Strictly Kosher Rates from \$5 up. Children according to age.

Mountain Summit House

Tannersville, N. Y. Rooms en suite, with or without bath. Electric lights, orchestral music. Everything modern. Dietary laws strictly observed. MRS. N. JACOBS, Also proprietress of Lillian Court, Lakewood, N. J.

FAIRBRIGHT

HAINES FALLS, GREENE CO., N. Y. Open for the Season 1910.

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

Pine Park House

ELMSFORD WESTCHESTER CO., N. Y.

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

The Sameth Cottages

FLEISCHMANN'S, N. Y.

For rooms and board for season 1910 address

J. J. SAMETH, Griffin's Corners, N. Y. Telephone connection.



M. Zeisler, Prop.

The Chieftan Hotel

Big Indian, Ulster County, N. Y.

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

MAPLE GROVE HOUSE THE HOUSE THAT WILL PLEASE YOU.

FLEISCHMANN'S STA., N. Y.

For information apply

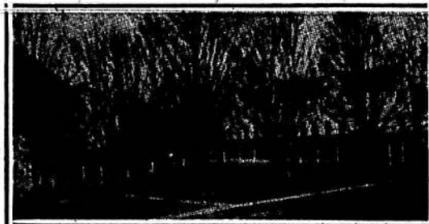
Mrs. S. ADLER, Prop.

MRS. S. ADLER, 54 E. 129TH ST. Tel. Harlem 1114.

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FLEISCHMANN'S, N. Y.

2,000 feet high—heart of the Catskills.



Atmosphere invigorating and healthful, well shaded grounds; trout stream, over which rustic bridges permit access to the "Lovers' Retreat"—veritably a fairyland. Boating, bathing in nearby lake; livery attached. Music daily by a capable orchestra. Cuisine maintained at the highest standard; pure spring water; accommodations for 150.

Write for Booklet.

JOS. SUGARMAN, Prop.

NEW PROSPECT HOUSE

FALLSBURG, SULLIVAN COUNTY, N. Y.

GERSON & PELLMAN, Props. FIRST-CLASS SUMMER HOUSE. All improvements, elegant location, fine shaded lawn, good spring water, fresh milk, butter and eggs from our own farm produce. Strictly Kosher. Free transportation to and from stations, excepting Saturday. P. O. Address, S. Fallsburg, P. O. Box 138.

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179 S. Broadway,

SARATOGA SPRINGS, N. Y.

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

Breezy Hill House

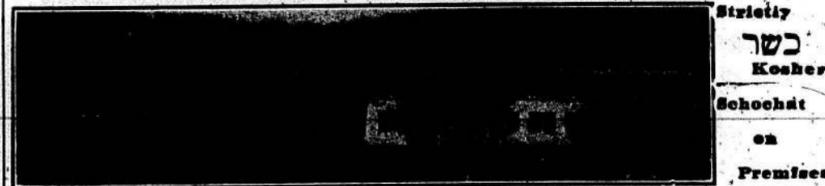
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UP-TO-DATE IN EVERY PARTICULAR. SELECT PATRONAGE.

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

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



Good Accommodations. Reasonable Terms. Electric Lights.

The most delightful summer resort in Catskill. Fare, \$1.75 round trip. Bathing, fishing and outdoor sports. Write for books and photographs. S. LEIGHTON FROOKS, 120 Broadway. FROOKS ENGINE COMPANY. 225 Chrystie Street. FROOKS, 29 W. 136th St. PHONE CONNECTIONS.

ON THE AMERICAN PLAN. UNDER NEW MANAGEMENT. Excellent cuisine—first class chef.

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Open June 25 to Oct. 1

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

HOTEL ST. CHARLES, for the first time in years, will be conducted on the AMERICAN PLAN BY EXPERIENCED HOTEL MAN formerly with the Anderson & Price Co. FRED C. BOYNTON, Prop. N. Y. address, 1146 Broadway.

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South Broadway near Congress Park

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

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OCEAN AVENUE, LONG BRANCH, N. J.
Newly renovated and remodeled, and now first class in every respect. Cuisine strictly Kosher. כשר This hotel has 100 newly furnished rooms facing the ocean, electric lights and sanitary plumbing; new dance hall; moderate rates.
SIMON GLASER, Prop'r.

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The most elegant hotel on the Seashore.
100 Large Ocean-view Rooms.
Bath Houses, Billiard Room, Dancing Pavilion, Large Lawn, Stables, Etc. Under the new and personal management of:
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Cuisine Strictly כשר

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RENOVATED AND HOME LIKE.

STRICTLY כשר HOTEL

Hungarian Cuisine

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MR. AND MRS. C. HARRIS, well-known Caterers, will again occupy and manage "THE WEST END VILLAS" (Private Family Hotel), Cottage Place, Long Branch, N. J. 7th Season. June 15 to Oct. 1. Tel. Lenox 8744.

GASTON AVENUE BATH HOUSES, Foot of Gaston Avenue, ARVERNE, L. I. RALPH C. STULTS, Proprietor. Bath Houses to rent for the season. No Transient Bathers. All houses Clean and Neat and Exposed to the Sun. Excellent Service and one of the Best Life Savers on the Coast.

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REAL VIENNA CUISINE.
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Pleasant Ave., W. ARVERNE, L. I.
A first-class family hotel, directly on the OCEAN front. Running water in every room. Electric lights.
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Formerly of the Seashore Hotel, Rockaway Beach.

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STRICT ATTENTION PAID TO THE JEWISH DIETARY LAWS.
Reference Rabbi M. S. Margolies, S. Ellisberg, Supervisor.
Finest Location. Large and airy rooms. All modern improvements.

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

ACCOMMODATIONS FOR 400.

HOT AND COLD RUNNING WATER IN EVERY ROOM, ALSO SUITES WITH PRIVATE BATH.

HOTEL OPENS JUNE 30TH.

Rooms may be reserved at Hotel, or at N. Y. City office, Cafe Boulevard, Second Avenue and 19th Street.

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Telephone—300 Hammels.

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

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Bachelor Apartments
Bathing Pavilion, Boardwalk.
ARVERNE, L. I.
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ONE BLOCK TO THE SEA.
ASBURY PARK, N. J.
American and Hungarian Cuisine.
Strictly כשר
Apply RACHLIN AND SCHAENEN.
Telephone 811 Asbury.

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Furnished Rooms by Day and Week.
QUICK LUNCH.
Broadway and Second Avenue,
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Established 1896.
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MRS. D. POLLACK & SISTER, Props.
Newly built modern hotel. The only Hungarian כשר Kitchen in Long Branch.

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STRICTLY KOSHER; EXCELLENT TABLE;
NO COOKING ON THE SABBATH;
BEST ACCOMMODATIONS.
RUNNING WATER IN EVERY ROOM.
3 So. Summerfield Avenue,
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Rockaway Park, N. Y.
SOUTH FIFTH AVENUE. DIRECTLY ON THE BEACH.
MR. JULIUS BEISSBARTH

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

HOTEL NORMANDIE

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

The ROSE VILLA

Tel. 220 J. 30-34 SEA VIEW AV LONG BRANCH, N. J.
MRS. J. PROWN, Prop.
In the famous resort, facing the ocean. Best accommodations, all improvements, strictly Kosher unexcelled cuisine. Moderate rates. Communications promptly attended to. Open from May 31st to October 1st. Lakewood, October 1st to May 1st.

Strictly Kosher. Tel. 341R.

The Ideal View

American Plan.
ASBURY PARK, N. J.
902 Fifth Avenue.

Is located in the most fashionable part of North Asbury Park, facing beautiful Sunset Lake, within five minutes' walk of North Asbury Park station, beach and convenient to all places of interest.
This Hotel, one of the most popular on the coast, will this season excel even its former reputation for pleasing and providing for the comfort of its guests.
The dining room is large and airy and has a seating capacity of 100. The table is supplied with the best of the season's products.
The sleeping rooms are large, airy and properly cared for.
Catering as we do to the better class of Jewish patronage and those desiring a strictly Kosher table, you will find The Ideal View an up-to-date family hotel.
For rates and bookings kindly address,
S. Levy.

"The Guedalia Cottage"

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

The Rose Villa

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

J. FLEISCHMANN, Prop. Tel. 1084 Hammels.
The Fleischmann House
OPEN FROM MAY 1 TO OCTOBER 1.
EXCELLENT CUISINE. TRANSIENTS ACCOMMODATED.
Summerfield Avenue and Ocean Front, ARVERNE, LONG ISLAND.
LAKEWOOD, OCTOBER 1 TO MAY 1.

Hot and Cold Sea Water Tub Baths

50 CENTS—12 TICKETS FOR \$5.00
Private Bath Houses to Let by the Season, Month or Week—Accommodations for 2,000 Transient Bathers.

Arverne Hotel Baths

REMINGTON AVE. & BOARDWALK.
DR. EDW. JOHNSON, Manager I. H. ROSENFELD, Prop.

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Atlantic City, N. J.
On the ocean front. Capacity 1,000. Open all the year. American and European plans. All baths supplied with hot and cold sea and fresh water. No extra charge for use of baths.
A. S. RUKEYSER, Manager. JOEL HILLMAN, President.

OPENS JUNE 1, 1910.

STRICTLY KOSHER.

New LIBERTY HOTEL

Florida Avenue and Beach
ATLANTIC CITY, New Jersey

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

OPEN ALL THE YEAR STRICTLY KOSHER. TABLE BOARD.

NEW ROMAN HOTEL

St. Charles Place and Beach, Atlantic City, N. J. J. GROSSMAN.
RATES ON APPLICATION. New Liberty Under Same Management.

ATHLETES, to keep in good trim, must look well to the condition of the skin. To this end, HAND SAPOLIO should be used in their daily baths. It liberates the activities of the pores and aids their natural changes.

A FIVE-MINUTE INTERVIEW with HAND SAPOLIO will equal in its results hours of so-called Health Exercises, in regard to opening the pores and promoting healthy circulation.

A delicate preparation of the purest ingredients. Its cost is but a trifle, its use a fine habit.

POINTS of ORDER.

THE SHADOW.

THE procession of promenaders was at its height of gaiety and grandeur. Men and women, youths and maidens in gala and often gorgeous attire, were strolling up and down the broad boardwalk of the great and fashionable Jewish seaside resort. The rays of the moon, blending with the electric lights, revealed many upturned faces, faces that were smiling and were happily serene, faces of blushing, self-conscious youth, and faces of self-possessed and contented maturity, and there were many pairs of eyes that peered far into the dim corners of the long promenade.

Peals of laughter and loud tones of conversation and gleeful shouts of greeting mingled with the roar of the waves beating against the shore below. Young men and young women of Israel, born under free skies, walked erectly and held their heads high, and men and women well advanced in years, fathers and mothers reared under the yoke of tyranny, to keep abreast with the marching files of the new generation, also straightened their backs and raised their heads and joined eagerly in the jesting and the banter and the mirth of the new life. All was gaiety and gladness and good cheer, and the pervading sense of security seemed to have banished all bitter memories of the past, and the days of oppression and misery were a thousand years away.

But at the approach of the boardwalk through which came the multitudes from their stately homes, there stooped a woman, ragged and emaciated a gaunt figure of poverty, and a few feet away, leaning against a rail, stood a frail sickly child of the Ghetto, his eyes heavy with sleep, and both, holding boxes of their ware in their hands, sang out, doleful and mournful; "Chewing gum, chewing gum, please!" And in the dimness of a corner of the walk, there crouched a cripple, maimed by a Russian pogrom, and he clutched in his handless arm, a few pencils which he ostensibly offered for sale. And he held out his only hand for alms.

And the men and women and the youths and maidens peered into the dimness and saw. And it seemed as if suddenly a terrible memory flashed upon their minds, for instantly the peals of laughter subsided and the tones of conversation became low, and the loud shouts of greeting and the banter and the jesting ceased, and the heads and the backs of the aged parents became bent again, and the heads dropped, as it were, and the smiling and the mirthful faces of all for a moment grew serious and set.

The shadow had crept out of the darkness.

THE FIRST VACATION.

THIS is the time when our people desert their city haunts and go forth into the field and country, to the seashore and mountain to seek rest and health. They do not always find what they want; but they do some good anyway: they bring a measure of prosperity to co-religionists who have everywhere established hotels and boarding-houses for the accommodation of our brethren. We seek rest and health and the hotel-keepers are also in quest of the things which are essential to their subsistence and well-being and mutual benefits are found to result from the contact; in any event, the gainers are fellow-Jews and so we should be satisfied.

We should also be glad to aid the Jewish hotel-keepers in the securing of rest and the gaining of healthfulness on account of the exertions which they readily undergo on our account and the various efforts they make to please us. There is not a beautiful and healthful country spot now, not a Summer resort without some Jewish owner and hosteleries and the enterprise of the Jewish proprietors is, indeed, to be admired. Considering that the business is fraught with many risks the Jewish hotel-keepers have all the more claim to our consideration. So let us hope that they will get the means this Summer, wherewith to secure some rest and preserve their health. There are good places everywhere for Jewish vacationists—for proof see the advertising columns of the Jewish newspapers, and there is no need for our people to knock at the doors of hotels in which they are not wanted.

The vacation is in itself, of course, a good thing, but its results should not be over estimated. It is a matter of relative value. Rest is not found unless the seekers of it are in that attitude of mind which makes them respond to restfulness and creates tranquility all about them.

Greater physical strength and efficiency is not gained all at once and without the necessary preparation of regular habits and careful living. The strength that is gained in the country will not last without the necessary care of one's person and proper precaution as to diet, air and general habits.

But, it is good to get a change and to meet some new people.

For our people, especially it is of value to come together. It is well for Jews from different countries and of, different experience to come in contact and thus to become, better acquainted. The mingling and pursuing of Jews in the resorts must ultimately serve to cement greater unity in Israel. If we had some educational entertainments in the country, if we had more religious services and spiritual exercises and less cdra-

playing—it would, of course be better. But that is another story. Most of our people of immigrant origin are practically now taking their first vacation under free skies. Let's give them a chance. We'll "roast" them next time.

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DR. Max Nordau by the *American Israelite*. Who says that Leo Wise is not fighting bravely for the cause of anti-Zionism?

SOME UNASSORTED SAYINGS.

Prof. S. Schechter: "We are all right in America."

Dr. Cyrus Adler: "The Zionists didn't do it."

Rev. L. B. Michaelson: "Not yet, but soon."

Joseph Barondess: "Ich un Dos Yiddische Volk."

Dr. Solomon Solis Cohen: "We are Jews of the Mosaic persuasion, and Moses is a myth; therefore we are Jews of a mythical persuasion."

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THE PEOPLE OF THE STATE OF NEW YORK.—By the Grace of God Free and Independent.—To Fannie King, Joseph H. Samuels, Fannie Samuels, Benjamin S. Samuels, Ralph J. Jacobs, Sophie J. Gerstle, Leonora Jacobs, Solomon J. Jacobs, Josephine Jacobs, William J. Friend, Adie Samuel H. Friend, Helen Friend Frank, Adelaide Friend Pfeiffer, Charles K. Berwin, Albert J. Berwin, Nathaniel A. Berwin, Gabriel A. Berwin, the heirs and next of kin of David M. Samuels, deceased, and Charles N. Pollak, named in his will as an executor along with the petitioner herein, and greeting:

Whereas, William L. Levy, of the City of New York, has lately applied to the Surrogate's Court of our County of New York to have a certain instrument, in writing relating to both real and personal property duly proved as the last will and testament of David M. Samuels, late of the County of New York, deceased, before you and each of you are cited to appear before the Surrogate of our County of New York, at his office in the County of New York, on the 30th day of August, one thousand nine hundred and ten, at half-past ten o'clock in the forenoon of that day, then and there to attend the probate of the said last will and testament, and such of you as are hereby cited as are under the age of twenty-one years are required to appear by your guardian, if you have one, or if you have none, to appear and apply for one to be appointed, or in the event of your neglect or failure to do so, a guardian will be appointed by the Surrogate to represent and act for you in the proceeding.

In testimony whereof we have caused the seal of the Surrogate's Court of the said County of New York to be hereunto affixed.

[L. S.] Witness, HON. ABNER C. THOMAS, Surrogate of our said County, of New York, at said County, the 7th day of July, in the year of our Lord one thousand nine hundred and ten.

DANIEL J. DOWDNEY, Clerk of the Surrogate's Court.
MAXWELL DAVIDSON, Attorney for Petitioner, 170 Broadway, N. Y. City.

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CHILDREN'S PAGE.

The Dubner Maggid.

DEAR CHILDREN:

YOU must have noticed how very little time our beloved preacher, the Dubner Maggid, took for sleep. Ordinary people cannot afford to do that: they would undermine their health very quickly. But our hero was no ordinary person. All our great men enjoyed very little sleep.

Our beloved King David only slept till midnight, then he would get up and compose those beautiful songs that have, ever since, been a consolation to the entire world regardless of language, race or creed. After midnight he went to the Beth Hamidrash, where he wept and prayed for the restoration of the Holy Temple, and the gathering together of the Jews from every part of the world to their Holy Land. This is called "Tikim Chatzoth, which I have already told you about.

A little before daybreak Rabbi Abush called him from the Beth Hamidrash to have a cup of tea with him. After the morning services they went to the house of the rabbi of the community where the rabbi and the Beth Din were awaiting them. They then sat around the table, and each one took one of the letters sent by the various rabbis and studied its contents with great care. They then debated the different points leading to the varying decisions, but could not arrive at any result.

Meanwhile the Dubner sat with his eyes half-closed, and now and then he would stroke his beard as if in deep thought. He then said, "Rabosei (My Master), "Supposing we look at it in this light, "le-mashal"—by applying this meshal—he then told them a most wonderful 'meshal,' which made their eyes shine with a new light. That 'meshal' made the whole case so clear to them that they could see at a glance that the only course for them to pursue was to free the "Aguna" from her matrimonial bonds, which they did at once. The "heter" (release) was written and they all signed their names thereto and the poor "Aguna" was free.

Once the Dubner Maggid traveled to Yemslav. Rabbi Hirsch Maitzes invited him to his house and assigned to him a room wherein two rich young men were learning. They became very friendly, and every day they would go to the Beth Hamidrash to hear him preach. Two or three weeks passed, and one day,

as they were about to go to the Beth Hamidrash as usual, to hear him preach, he said to them:

"Do not go to the Beth Hamidrash to-day, Why should you lose the time you could devote to your regular studies?"

The young men looked at him in great surprise "Why is this time different from any other time?"

"I am telling you this is my wish and the best advice I can give you is, not to go to the Beth Hamidrash to hear me deliver my farewell address to-day."

After repeated urging on their part, to let them know why not, he was compelled to tell them his reason.

"Know then," said he, "that it is my custom at each city I travel to, to arouse my hearers by my farewell address and awaken them with words of great earnestness to turn the hearts of their children towards their Father in Heaven. At such times my hearers are stirred to tears and you, being delicate young men, will be too much affected by my words, and it may injure your health."

"Oh, no," said they, laughingly, "we will hear you speak and will not cry, as it is not the custom for rich young men to cry."

When he saw that they insisted upon going, he did not try to dissuade them any longer.

"On arriving at the Beth Hamidrash," said the Gaon Rabbi Jacob Orenstein, one of the young men, in relating the incident, "no sooner did I see him (the Dubner) going up on the Bimah, looking so awfully holy and so fearfully earnest, than I began to cry at once, even before he opened his lips to utter a word; but my companion (Rabbi Hirshel) stood by my side, and tried his best to refrain from crying. Thus he stood for about seven minutes, stubbornly refusing to give vent to the emotion that the stirring words of the eloquent preacher were causing amongst all his hearers. And then—he broke down, and he cried with all his might and with great bitterness for a quarter of an hour steadily. He cried as if his heart would break, and as he was a very delicate young man, he became sick from crying, so much, and dangerously sick at that."

Words that come from the heart, dear children, are sure to reach the heart, and especially when the heart has such an eloquent messenger as our beloved rabbi had, speech that could melt the stoutest heart. (I hope to conclude this next week.)

בן אהרן

the business meeting. In the afternoon two papers were read, one by Mr. Cyrus Sulzberger on Jewish culture in America, the other by the Rev. Dr. Strauss on the position of women in Jewry. One of the main points in Mr. Sulzberger's remarks was his discussion of the distribution of the immigrant Jews in the United States. He deplored the congestion of the Jews in the big cities, and said that from the general point of view, as well as from the point of view of the people of the United States, it would be much better if they could be passed on to the 200,000 miles of territory lying to the north, west and south of the great cities. He reported, however, that an immigration committee—of which he is an active member—does succeed in distributing 5,000 immigrant Jews a year from New York to the undeveloped land lying beyond. One of the most pleasant of modern signs, he said, was the awakening of the Jewish realization of Jewish history and literature. One of the evils to which they were prone at the present time was that of hyphenating and qualifying and modifying themselves—as Zionist Jews, Territorialist Jews, and so on—instead of being plain Jews.

Dr. Strauss, in his paper, claimed that the position of woman among Jews had always been lofty and dignified. It was to be found in the study of Jewish literature that the estimation of women was equal to that of men, mentally at least. They must admire the spirit of fairness and equality that prevailed in Jewry when they compared its marriages with those arrangements by which so many royal marriages were made. Polygamy, he showed, was discouraged as ruinous to the peace of the home and of the State. In marriage the husband could only divorce his wife by a bill of divorce; and even that only if the reason for divorce was reasonable. In the family life the wife was paramount. The right of woman to hold the highest offices in the State had long been admitted in Jewry, and a great number of women in

them. The Study Circle Committee, which has undertaken this particular work, also listed a number of books adapted to form the nucleus of a Jewish library. The delegates were welcomed by Sir Alfred Hopkinson, vice-chancellor of Manchester University, who said that Manchester congratulated itself on being a musical centre and a centre of libraries, and advised the delegates to take the opportunity of seeing the Rylands Library, one of the finest collections of books inside one of the most beautiful of modern buildings. He would like, he said, to express the gratitude Manchester owed to all the members of its Jewish community, who were working admirably and doing all they could to further the love of literature. The vice-chancellor went on to express his admiration of the preservation of the sense of nationalism in the Jewish race, which looked back on traditions that showed an understanding of its destiny, and which had accomplished greater results than it would have achieved if it had not recognized the ties that had bound it together. The Jewish literature was second to none in the world. The president, Mr. Elkan N. Adler, in thanking the vice-chancellor for his welcome, said that Sir Alfred Hopkinson had told them that they were at least Jewish and at least literary, so that they could claim to have justified their existence as Jewish literary societies. The morning session was taken up by

NEWS FROM ENGLAND.

(Exclusive Correspondence to the HEBREW STANDARD.)

Interesting Annual Convention of Jewish Literary Societies—Manchester's Debt to the Jewish Community—Cyrus Sulzberger on Jewish Culture in America—Dr. Strauss on Women in Jewry—Rev. Dr. Pereira Mendes Emphasizes the Necessity of Religion in Education—The Jewish Theatre for the East End of London—Sirota's Second Concert.

London, July 15, 1910. The Union of Jewish Literary Societies chose Manchester as the place for their annual conference this year and the selection was a very popular one. On July 9 Rev. Dr. Salomon preached to a large congregation a sermon on Jewish literature. He referred to the Bible as the greatest book ever produced, and spoke strongly in favor of the earnest study of ancient and comparative history.

The conference opened on July 10 and was the first held outside London, and was therefore to some extent an experiment. In point of attendance, which was the matter chiefly involved in the alteration, it was very successful, delegates being present to represent most of the widely spread societies which it is the interest of the Union to foster. During last year the Union has taken several steps to organize the study of the Jewish national literature, the chief of which were the establishment of a Hebrew collection for young people in the White-chapel Public Library and the formation of study circles, both in connection with the literary societies and independent of

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modern and ancient Israel had excelled in learning and in wisdom.

The annual dinner was held at the Midland Hotel, the chairman being Mr. Adler, who, in proposing the royal toast, compared the effect of the death of King Edward among the Jews with the effect of the death of Alexander the Great, who also was beloved by his Jewish subjects, and whose name was taken by them for a holy name. But the death of King Edward had been felt all over the world and had been mourned by as many millions as thousands who mourned the death of Alexander. His successor, King George, would find his Jewish subjects as loyal to him as to his father.

The Rev. Dr. H. Pereira Mendes, of New York, in proposing the toast of the Union of Jewish Literary Societies, emphasized the necessity of religion in education. The literary societies of the Union were developing the taste of Jews for Jewish literature, which in turn would have the effect of promoting the scholarship of the ministry. Scholarship among the ministers was the salvation of Judaism. If they found that Judaism as a religious force was losing its hold among congregations in America, it was because there was that want of Jewish feeling that was one of the first results of the lack of love of Jewish scholarship. They felt that God had scattered the Jews throughout the world for His own wise purpose to teach the world the truths of reverence, righteousness and responsibility. Israel could not teach unless Israel knew, and the only source of Israel's wisdom was the Torah.

The president-elect, Dr. Redcliffe Salomon, proposed the toast of Jewish literature, coupling with it the name of Mr. Israel Abrahams, of Cambridge. Dr. Salomon said that the influence of the environment of the Jews on Jewish literature had been extraordinary uniform. Its effect was due to the mainly adverse character of that environment. Jewish literature differed from other literatures in honoring sentiment rather than sentimentality. Mr. Abrahams responded, and said that though they wanted scholars in the pulpit they did not want scholarship in the pulpit. He protested against the narrowing of Jewish literature to Jewish technical scholarship.

Many attempts have been made to establish a permanent Jewish theatre in the East End of London, but they have all failed, and Yiddish drama is only performed occasionally. A new venture, however, promises to be more successful, for it is accompanied with a promise that there will be no performances on Friday nights and Saturday afternoons. The Sabbath opening of the Jewish theatre in the past has caused a good deal of opposition, which it is now expected will be overcome. The site of the new playhouse is in Commercial Road, E. It is to seat 1,400, and to be ready in about eight or nine months. In addition to the recognized Jewish plays, standard operas are to be staged and occasionally plays in Hebrew. The crude stage management hitherto associated with Jewish plays is to give way to modern thoroughness and efficiency, and Moses will no longer be seen in old English costume, nor Judas Maccabaeus with a gun in the new theatre.

At Sirota's second concert the chazan sang airs from famous operas. The concert was given at a huge East End music hall on the evening of July 10. The Olympia, Shoreditch, has had many experiences. It has been the great house for popular English melodrama of the "Worst Woman in London" and "A Girl's Cross Roads" type. Of late years it has been converted into a typical two-houses-a-night music hall. It was chosen as the scene of Sirota's second great effort in London owing to its locality and its immense size. The place was crowded out and it was to be noted as a curious fact that smoking was allowed during his singing. He opened his concert with the famous air from the first act of Verdi's "Aida." Celeste Aida is a severe test for any singer, but Sirota managed magnificently. All the critics seemed to agree that Sirota's singing is well-nigh perfect. They regard him as a natural singer, who, had he the training of Ca-

ruso, might have been a second Caruso or something very near it.



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TISSOT ALINE.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Aline Tissot, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, at the office of Messrs. Kantrowitz and Esberg, No. 320 Broadway, in the City of New York, on or before the 15th day of December next. Dated New York, June 1, 1910. HARRY TISSOT, Administrator. KANTROWITZ & ESBERG, Attorneys for Administrator, No. 320 Broadway, 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 his place of transacting business, at the office of Messrs. Kantrowitz and Esberg, No. 320 Broadway, in the City of New York, on or before the 15th day of December next. Dated New York, June 1, 1910. HARRY TISSOT, Administrator. KANTROWITZ & ESBERG, Attorneys for Administrator, No. 320 Broadway, New York City.

SUPREME COURT OF NEW YORK, COUNTY OF NEW YORK.—John M. Clarke, plaintiff, against James C. Clarke and Margaret A. Clarke, his wife, Mary J. Naughton and Michael J. Naughton, her husband, William V. Clarke and Harold E. 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, 783 Elton Avenue, Bronx Borough, New York City.

SUPREME COURT OF NEW YORK, COUNTY OF NEW YORK.—John M. Clarke, plaintiff, against James C. Clarke and Margaret A. Clarke, his wife, Mary J. Naughton and Michael J. Naughton, her husband, William V. Clarke and Harold E. 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, 783 Elton Avenue, Bronx Borough, New York City.

Hotel Dorrance, EUROPEAN PLAN, PROVIDENCE, R. I. CHARLES S. SPARTAN.

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 Messrs. Altman, No. 230 Broadway, Borough of Manhattan, in the City of New York, on or before the 31st day of December next. Dated New York, the 18th day of May, 1910. JACOB A. KING, MARK J. KING, Executors. MAX ALTMAN, Attorney for Executors, No. 230 Broadway, Borough of Manhattan, N. Y. City.

RODMAN, HARDY.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Hardy Rodman, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, at the office of Messrs. Altman, No. 230 Broadway, Borough of Manhattan, in the City of New York, on or before the 15th day of October next. Dated New York, the 23d day of March, 1910. JESSE RODMAN, Executor. GOLDSMITH & ROSENTHAL, 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 subscribers at their place of transacting business, at the office of Louis J. Frey, No. 31 Liberty Street, in the City of New York, on or before the first day of September next. Dated New York, the 11th day of February, 1910. ISAAC H. ROSENBERG, Executor. Louis J. Frey, Attorney for Executor, 31 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. Dated New York, March 29th, 1910. 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, Borough of Manhattan, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, at the office of her attorney, No. 115 Broadway, in the City of New York, on or before the 6th day of January next. Dated New York, the 24th day of June, 1910. MARTHA GLUCK, Administratrix. MORRIS BERKOWITZ, Attorney for Administratrix, 115 Broadway, New York City.

MEINHARD, ISAAC.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Isaac Meinhard, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, at the office of Wollman & Wollman, No. 20 Broad Street, in the Borough of Manhattan, City, County and State of New York, on or before the 15th day of August next. Dated New York, the 4th day of February, 1910. AMELIA MEINHARD, LEO I. MEINHARD, DANIEL W. HERRMAN, Executors. WOLLMAN & WOLLMAN, Attorneys for Executors, 20 Broad Street, New York City.

SUPREME COURT, NEW YORK COUNTY.—WALTER M. MERRIAM, Burt Merriam and Carrie H. Edson, Carrie M. Merriam and C. Woodard, committee of the person and estate of Frank O. Marriam, an incompetent, plaintiff, against FRANK HILLMAN, Bernard Schlesinger, Mary J. Schlesinger, his wife, the name being fictitious, her real Christian name being Heloise, her real name being Joseph L. Buttenwieser, Isidor J. Horowitz, Morris Horowitz and Nathan Berger, trading as the HOROWITZ-BERGER COMPANY, Walter G. Russell, Frederick Spencer, doing business as WILLIAM SPENCER, Abraham Satz, John B. Ireland, Union Railway Company of New York City, Isaac Ellinger, M. Elmer, Max Rapoport, Crescent Chemical Manufacturing Company, Rose Block, Wesley Tides, George Jaffe, A. J. Bates & Co., William Leisher, Jacob Wilkins, Max Wilkins, Harry Blankfeard, Joseph Marcus, Dominik Case, Angelo Ferronda, Mary Dinno, George Conde, John Kosowsky, John J. Deane, John Block, John Kus, Joseph C. Cusser, John Block, John Kompanitz, John Rehmman, John Rubin, John Epner, John Jacobs, John Gerhardtine, John Bennett, John Christie, John Dujulio, John Del and John Barbagato, the name John used herein being fictitious, true name being the last seventeen named defendants being unknown to plaintiffs, and being tenants in possession of said premises;—defendants. Supplemental summons.

TO THE ABOVE NAMED DEFENDANTS AND EACH OF THEM: YOU ARE HEREBY SUMMONED to answer the complaint in this action and serve a copy of your answer on the plaintiff's attorneys within twenty (20) days after the service of this summons, exclusive of the day of service and in case of your failure to appear or answer, judgment will be taken against you by default for the relief demanded in the complaint. Dated, New York, March 19, 1910. WESELMAN & KRAUS, Attorneys for Plaintiffs, Office and Post Office Address, No. 31 Liberty Street, Borough of Manhattan.

To the defendants, BERNARD SCHELESINGER and "MARY" SCHELESINGER, his wife, name "Mary" being fictitious, real first name being unknown to plaintiffs: The foregoing supplemental summons is served upon you by publication pursuant to an order 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. The object of the above entitled action wherein a summons is herewith served upon you is to foreclose a certain mortgage, dated the 28th day of October, 1907, and made by the defendant, Frank Hillman, to Solomon Frank and Louis Danowitz, comprising the firm of Meseel, Danowitz & Co., to secure the sum of \$15,000 and interest, of which sum \$12,500 with interest thereon from November 1, 1906, 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 6, page 179, Block No. 1465. The premises sought to be foreclosed and affected by the above entitled action are situated on the southerly side of 116th Street, distant 193 feet west of Second Avenue, and being 120 feet wide front and rear by 100 feet 11 inches deep, and known as and numbered 234-236 East 116th Street, New York City and County.

WESELMAN & KRAUS, Attorneys for Plaintiffs, (Formerly 31), 55 Liberty Street, Manhattan, 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. Dated New York, the 16th day of March, 1910. SAMUEL J. COHEN, Executor. NATHAN M. HUTNER, 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 of New York, on or before the 24th day of October next. Dated New York, the 6th day of April, 1910. HERMAN FROHMANN, HUGO FROHMANN, Executors. HERMAN GETTNER, attorney for executors, 261 Broadway, Manhattan, New York City.

WEILL, 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 Weill, 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.

ISRAEL MAX EDMUND, also known as MAX ISRAEL.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Max Edmund Israel, also known as Max Israel, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, at the office of Bernheim & Loewenthal, her attorneys, No. 35 Nassau Street, in the Borough of Manhattan, City of New York, on or before the 2d day of January, 1911. Dated New York, the 22d day of June, 1910. LEAH ISRAEL, Administratrix. BERNHEIM & LOEWENTHAL, Attorneys for Administratrix, No. 35 Nassau Street, New York City.

AUERBACH, RICHARD.—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 Richard Auerbach, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, at the office of her attorneys, Elmsley, Levy, Corn & Lewine, No. 135 Broadway, Borough of Manhattan, City of New York, on or before the 3d day of January next. Dated New York City, June 24, 1910. JOSEPHINE AUERBACH, Administratrix. EISMAN, LEVY, CORN & LEWINE, Attorneys for Administratrix, 135 Broadway, Borough of Manhattan, New York City.

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 Edmund Sladkus, No. 115 Broadway, in the City of New York, on or before the 19th day of December next. Dated New York, the 3d day of June, 1910. BENJAMIN A. TINTNER, Administrator. S. EDMUND SLADKUS, Attorney for Administrator, 115 Broadway, Borough of Manhattan, New York City.

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. Dated New York, the 21st day of June, 1910. JACOB LEVY, Attorney for Executor, 302-304 Broadway, Borough of Manhattan, New York City.

HERZOG, JULIUS.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Julius Herzog, 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. 53 Broadway, Manhattan Borough, in the City of New York, on or before the fifth day of July next. Dated New York, the 30th day of December, 1909. OSCAR M. HERZOG, Administrator. KENDALL & HERZOG, Attorneys for Administrator, 37 William Street, Manhattan, New York City.

KORN, SAMUEL W.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Samuel W. Korn, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, at the office of Maurice S. Cohen, No. 64 Wall Street, Borough of Manhattan, in the City of New York, on or before the 15th day of August next. Dated New York, the 16th day of February, 1910. ISIDORE S. KORN, MAX S. KORN, ALBERT R. KORN, Executors. MAURICE S. COHEN, Attorney for Executors, No. 64 Wall Street, Borough of Manhattan, New York City.

In pursuance of an order made by HON. 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, to the subscriber, at the place of the 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 29th day of June, 1910. Dated, New York, June 22d, 1910. JOSEPH LEVY, Assignee. HOUSE, GROSSMAN & VORHAUS, Attorneys for Assignee, No. 115 Broadway, 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, at the office of Simon M. Roeder, their attorney, Nos. 119-121 Nassau Street, in the City of New York, on or before the 15th day of September next. Dated New York, the 28th day of February, 1910. MAURICE WEILL, HENRY JACOBS, BARNETT WERTHEIM, Executors. SIMON M. ROEDER, Attorney for Executors, 119-121 Nassau Street, Manhattan, New York City.

LAZARUS, JOSEPHINE.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Josephine Lazarus, 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 & SHARER, Attorneys for Executor, No. 45 Wall Street, Manhattan, New York.

RUBIN, 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. 44 Wall Street, in the City of New York, on or before the 24th day of October next. Dated New York, the 22d day of April, 1910. HERMINE R. LOENING, Administratrix. GUTHRIE, BANGS & VAN SINDEREN, Attorneys for Administratrix, 44 Wall Street, New York City.

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 L. Cohn, Esq., No. 271 Broadway, in the City of New York, on or before the 15th day of December next. Dated New York, the 26th day of May, 1910. HENRY M. GOLDFOGLE, Executor. CHARLES L. COHN, Attorney for Executor, 271 Broadway, New York City.

HARRIS, HEYMAN.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Heyman Harris, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, at the office of Henry Meyer, their attorney, No. 302 Broadway, in the Borough of Manhattan, City of New York, on or before the 15th day of December next. Dated New York, the 7th day of June, 1910. JOSEPH M. HARRIS, MORTIMER I. HARRIS, Executors. FANNIE HARRIS, MARTHA HOFFMAN, EMMA SAMPSON, Executors. HENRY MEYER, Attorney for Executors and Executors, 302 Broadway, Borough of Manhattan, New York City.

SCHOENFELD, SAMUEL.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Samuel Schoenfeld, 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 T. Kohn, No. 308 Broadway, in the Borough of Manhattan, the City of New York, on or before the 15th day of August next. Dated New York, the 24th day of January, 1910. LOUISE SCHOENFELD, Executrix. WALTER T. KOHN, Attorney for Executrix, No. 308 Broadway, Borough of Manhattan, New York City.

GORINSKY, JOSEPH M.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Joseph M. Gorinsky, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, at the office of Ralph K. Jacobs, No. 215 Montague Street, Borough of Brooklyn, 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 & ESBERG, 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 13, 1910. SOLOMON GOSETT, LOUIS GOSETT and MORRIS E. GOSETT, Executors. KANTROWITZ & ESBERG, Attorneys for Executors, No. 320 Broadway, 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 Wolf & Kohn, No. 203 Broadway, in the City of New York, on or before the 31st day of November 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, at the office of Wall Street, 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 & SHARER, 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 & Frankenhimer, No. 25 Broad Street, Borough of Manhattan, New York City, on or before the first day of December, 1910. Dated New York, May 25, 1910. FANNIE BERNSTEIN, Administratrix. KURZMAN & FRANKENHIMER, 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 Friederike Regine Renzler, also known as Friederike Renzler, late of the Kingdom of Wurtemberg, Empire of Germany, deceased, to present the same with vouchers thereof to the subscriber, at the office of Adolph and 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 5th day of April, 1910. ALBERT BOESER, Ancillary Administrator. ADOLPH & HENRY BLOCH, Attorneys for Administrator, No. 99 Nassau Street, Manhattan, New York City.

