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# THE HEBREW STANDARD

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### Judaism a Religion of the School

By FELIX PERLES—Translated by Jacques Mayer

II.

But into the holy peace of the school house there suddenly sounded the shrill cry of war, and teachers as well as scholars hastened to take up arms. Neither heroic courage or moral and intellectual power could ward off the catastrophe, and for the second time Judea sank into the dust. Under the smoking ruins of the Temple, the end of the world seemed to have come to our forefathers. Why should we live, why should the world continue to exist, if there was no longer a Temple in Zion, into which all Israel could congregate! Thereupon one of our sages spoke the redeeming sentence: "The world exists only for the sake of the breath of the school children (Sabbat 119 b.). This profound truth animated, also, the most remarkable man of that period—R. Jochanan ben Sakkai, whose only supplication to the proud conqueror was that he might establish a school in Jabne. Amid the universal depression, and apathetic gloom, he thereby showed what the Jewish people required, and potent by reason of his great personality, he soon succeeded in causing this needed school house to become a centre of Jewish life. He gathered around him a circle of enthusiastic disciples, who disseminated a knowledge of the Divine law among the dispersed congregations of Israel.

The new path, taken from this time on by Judaism, has been pursued ever since, thereby changing the house of God into a school, the Beth Hakkeneseth, the place where the pious gathered to pray became at the same time a Beth Hammidrash, a house of learning, the synagogue was freely described as a "schule." The hereditary priesthood continued in name, to be sure, but with the cessation of services in the Temple, its importance disappeared. Indeed, from the Aaronites it was transferred to the whole Jewish people, and its place was taken by a higher, because a self-trained, priesthood. The privilege of religious leadership

was no longer conferred by pure anointed oil or a pure genealogical tree, but was attained through the

roughly conscious of this radical change, and endeavoring to justify it as being fully in accordance with

anointed and do not harm to one of my prophets." The significance of that admonition had lost its actuality.

course of things, the profession of the teacher was regarded as the highest and most respected, and Talmud Thora, learning and teaching, became the highest religious duty for the individual as well as for all. The leader of the congregation was called "Rab"—"teacher," "master"—he was in the first place a teacher of the young and then as a preacher, a teacher of the adult. No secret rites or obscure symbols spread an air of the unapproachable around him through courageously outspoken words, and through vital teachings he appealed directly to the people. This constituted patriarchal intercourse between the rabbi and the people. The children regarded their teachers with confidence and love, and our ancestors were devoted to the venerable men who, in their knowledge and their lives, shone as examples of all that was grand and beautiful. A fine light is thrown upon the character of the people as well as upon the character of its teacher, when, at that time it could be said: "Let the honor which you have for your teacher be as great as that which you have for God."

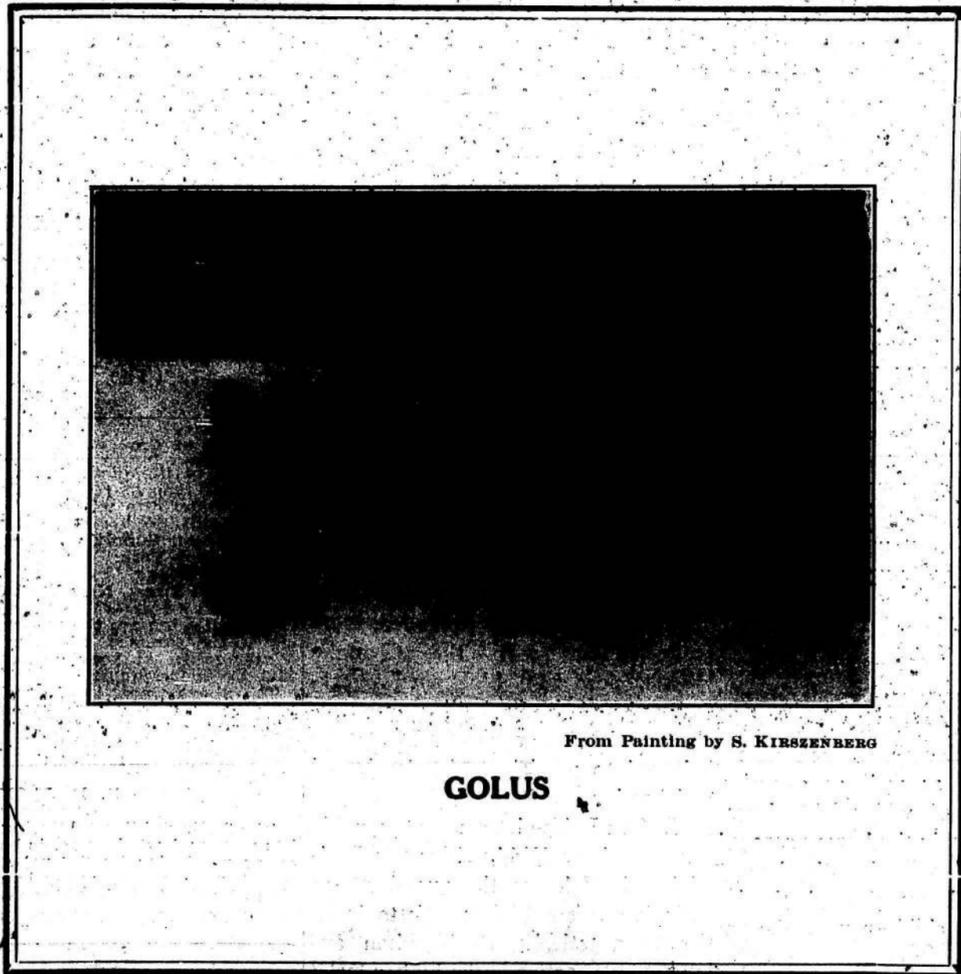
The importance of the schools for succeeding generations is universally recognized. The universities of Palestine and Babylon, in which Talmudic and Midraschish literature was cultivated, were known to the Jews of all countries. They drew around the dispersed sons of Israel a band of union, for they exerted a decisive influence upon the practice of our religion, thus bringing about uniformity. Their influence also brought about a similarity in sentiment and conviction, and this particularly created, in spite of the great distances, a secret union of souls between all Jews, which caused them to forget even the misery of "Golus."

After the destruction of the Babylonian schools Europe took up the intellectual heritage of the Gaonim, and flourishing Talmud schools arose in Spain and France, to which scholars came from far distant lands. The importance of these schools

consecration of moral character, or the consecration of learning. It is interesting to observe how the leading men of that time, thor-

the spirit of Jewish law, ingeniously gave a new interpretation to this admonition of the Psalmist (105, 15): "Lay not hands upon one of my

A teacher of the law declared it to mean: "My anointed, signify the school children, my prophets are those learned in the law." In the natural



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was also felt in social life. Nobility did not exist in the Ghetto, there were no class or caste distinction, one could rise above one's surroundings only by reason of greater religious knowledge—that only, if I may so express myself, conferred a higher social rank. Already at an earlier period, the line was drawn between the Am haarez—one ignorant of religious matters—and the Chaber, one distinguished for his pious knowledge, for that indeed only constituted him a Chaber, a comrade, an equal fellow creature. Time only accentuated this contrast, and the old sentence "an ignorant man cannot be pious," was taken very seriously indeed. It was not enough that the precepts of religion were conscientiously obeyed. In order to be considered genuinely pious, it was necessary to be the possessor of extraordinary learning. Whereas, at the present day and in certain circles, it is deemed the highest honor to obtain a meaningless title or decoration, in the olden time one was proud to be looked up to as a Lamdan—a man learned in religious matters—or Whereas in other religions the "poor to be distinguished as a Morenu in knowledge" are glorified, in Judaism the aim has always been that there shall be as many "intellectually rich" as possible. This view is aptly characterized by the saying: "Poor is only he who possesses no knowledge." And in the entire history of Judaism we find that the men of greatest intellect were at the same time the most pious and the noblest adherents and teachers of the faith.

And so it came that the thoughts of the people were diverted from the material, and concentrated upon things of the mind, its desires and deeds attained a height of idealism such as nowhere else is to be found in the world's history. Gratz, commenting upon this, well says: "Amid all these persecutions, afflictions and animosities, there was one corner where the Jews, in an almost soulful frame of mind, could feel themselves free, and could forget their sufferings. The school, where old and young gathered to study the Talmud, was to them a paradise. Absorbed in their studies, the Talmudists forgot the outside world, with its poisonous hates, its malicious laws, its pangs or torture. To interpret an obscure passage, to find new matter which had escaped the attention of former students—that constituted their happiness. For their mental labors they expected neither office or honor; no tangible reward compen-

sated them for their sleepless nights. They desired only to quench their thirst for learning, to perform their religious duties. To learn was the most important occupation of every one, and the bloom of all erudition was the Talmud. . . . The bright boy passed many years, up to his marriage indeed, in the school, and until life's end, working for bread was a matter of secondary importance; the study of the Talmud was life's main object. This absorbing interest in the Talmud was, of course, one-sided, but there was something ideal about it."

Proudly and at the same time sadly does this description move us; proudly we think of our great ancestors, and our minds are filled with sadness when we contemplate the present time and how far away it is from that beautiful picture. But to complain is useless if we do not seriously endeavor to understand the changed conditions, and to do what lies in our power to improve them.

Through the liberating work of Mendelssohn, the Jews came out of their seclusion and adopted the language and the methods of thought of their fatherland. Many things that had been neglected had to be done so that they could keep in step with their countrymen in the various fields of human activity, and the entire absorption in religious knowledge was no longer possible. As Joel says, "religions gradually ceased to be the intellectual atmosphere which they breathed." With that, unfortunately, a serious evil went hand in hand: with many religion no longer formed the moral atmosphere in which they moved. The constantly declining knowledge of the Jewish religion among so many of its adherents is the chief reason why other motives exert so much more powerful an influence upon the formation of life, why indifferentism is constantly growing greater, so that in the large cities even apostasy is no longer rare.

Here the school must do its work if the spirit of Judaism is again to be carried into the home from which it has flown; if our synagogues are again to be filled by a generation that understandingly follows our old and venerated services, if the masses in Israel are, as of old, to be inspired by a pious creed which shall animate to pious deeds, the chief in this holy task falls to the school. The tender hearts of the children, still receptive to all that is great and good, must be inspired for their faith and their history. To-day the school, as regards quality as well as quantity, possesses a much wider field of usefulness: formerly the home prepared for the school, now the school must influence the home, through the influence of the children upon the parents.

Of course, the changed condition of affairs must be taken into consideration, above all else in regard to the training of the teachers and the

method of instruction. I will here only express the wish, that in the selection of teachers, all congregations shall require the same evidences of efficiency, as are now demanded of ministers and cantors. Unfortunately in this respect there have been, even up to the present day, many sins committed.

With present-day essential importance of the school's relation to our religion it is not at all a matter of indifference whether the scholars instructed in all other branches by methodically trained teachers should have in the religious class a teacher who does not fulfil such a requirement. The children instinctively feel with surprising acuteness the deficiency, and what is the consequence? The teacher of religion has not the respect paid to him that is accorded his colleagues in other branches, and the further consequence is that religious instruction itself is looked upon as something inferior, and it fails to make the proper impression upon the scholar. He has no love for or appreciation of it, and, indeed, frequently neglects it. The parents do the rest. I cite in this connection, Joel: "How many are unable to prize Israel's literature, the grand genius which pervades it, its profound, ingenious and thoughtful axioms and teachings, because the manner with which it was taught to them came in conflict with the manner with which other branches of human knowledge were presented."

The view, frequently entertained, that the school is quite powerless unless supported by the home, is entirely false. This opinion can only be held by short-sighted pessimists, or indolent people, who seek to cloak their own indifference. In Konigsberg,\* where the system of teaching religion was recently organized, and incorporated into the programme of studies of the public schools, some astonishing results have already been achieved. Children, whose parents had formerly been estranged from Judaism, who had hitherto only received instruction in Christianity or none at all, were again won over to the faith of their ancestors and carried the fire of their youthful enthusiasm into the parental home. And thus the prophet's "bringing together the hearts of the children with those of the parents" was once more realized. Homes, in which hitherto only non-Jewish customs prevailed, were now radiant with the Chanuka lights, new life blossomed everywhere, and many indifferent members of the congregation were pleased to participate in the joyful celebration.

Before I close let me quote a noble passage from Kidduschin: "In Lydda's school house the question was asked: 'Is it a higher task to learn or to practice?' R. Tarphon answered: 'Practice is the higher task.' R. Akiba said: 'Learning is the higher,' and all present exclaimed: 'Learning stands higher for learning leads to practice.'"

We may be sure of this: Learning and teaching are higher than any other work, for they lead to deeds; they are always vital and progressive. Let us so regard our profes-

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tion, let us so teach, that what is taught becomes valuable and fruitful for life. Then from our work will pour forth an endless stream of blessedness, so then with God's help the young entrusted to our care will one day testify to the grandeur of our Thora, and then will arise a new generation, filled with the spirit of God, and joyfully ready for any sacrifice. (The End.)

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HARRIS, HENRY B.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Henry B. Harris, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers at the office of their attorney, No. 115 Broadway, in the City of New York, on or before the 19th day of December next. Dated, New York, the 11th day of June, 1912. WILLIAM HARRIS, IRENE W. HARRIS Executors. MAX D. STEUER, Attorney for Executors, 115 Broadway, New York City.

KRAKAUER, JULIUS.—In pursuance of an order of Hon. John P. Cobalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Julius Krakauer, 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 Joseph Ullman, No. 160 Broadway, Borough of Manhattan, in the City of New York, on or before the 28th day of February next. Dated New York, the 9th day of August, 1912. HENRIETTA KRAKAUER, Executrix. JOSEPH ULLMAN, Attorney for Executrix, 160 Broadway, Borough of Manhattan, New York City.

ROTHSCHILD, MARTIN.—In pursuance of an order of Hon. John P. Cobalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Martin Rothschild, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, at the office of her attorney, J. Edward Murphy, No. 45 Broadway, in the City of New York, on or before the 15th day of February next. Dated New York, the 2d day of August, 1912. ELIZABETH B. ROTHSCHILD, Executrix. J. EDWARD MURPHY, Attorney for Executrix, 45 Broadway, New York City.

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\*This address was delivered in Konigsberg before the Society of Jewish Religious Teachers of East Prussia. Trans.

# MY COUNTRY

From the Journal of a Dreamer  
By CLERICUS JUDAICUS

Is it possible that I, too, will soon have a country? I, the man without a country, will also point with pride to the United States of America, and say: "This is my country?" It is too good to be true. How I would envy the men and women, who proud of their possession, would rise and break out jubilantly into the glorious song of "America":

My country, 'tis of thee,  
Sweet land of liberty,  
Of thee I sing.

How my heart would fill with envy and bitterness when I would listen to this song. I could not join in this triumphant melody. I had no country. On the whole face of this earth there was not one little space which I could call mine, and the name of which I could love.

But my homelessness will soon come to an end. But a short while and I, too, will have a country; but another month and I, too, will be a citizen, a member of the freest and noblest nation on earth. The brilliancy of this thought dazzles my eyes and turns my head. No longer a man without a country; the United States of America will be my country. My feet will finally have struck ground, and I will have found on the face of this earth a little piece of land on which I could lay my head to rest. The native born can never understand; he can never appreciate his citizenship as much as the foreigner. One has to be born in a despotic and oppressive country to know the real value of the blessings of democracy and equality. Can the American imagine the heart burnings of a man who, bereft of his natural rights, of the inalienable rights of life, limb and property? How well do the immortal words of Byron describe the fate of those homeless men and women, to whom not one span of land is granted on the whole surface of this vast earth, which the Lord "hath given to the children of men."

The wild dove hath her nest—the fox her cave—  
Mankind their country—Israel but the grave.

What a tragedy there lies in these words! To be denied those elemental rights which even a wild animal possesses. You who were privileged by God to see the light of day under the Stars and Stripes will hardly believe such a condition of affairs possible. But oh! how true it is.

I could not say that I saw the light of day when I came out of my mother's womb. It was the darkness of night, the gloom of the most barbaric, the most benighted country in Europe that I beheld when I first opened my eyes. No wonder that I cried so bitterly. I had good reason to resent my birth. It was a case of presentiment. I felt that I would have to go through life with the dreadful stigma of the land of my nativity.

Before I was old enough to distinguish between right and wrong I was told of so many things that I could not do because of my birth, and

was made time and again to realize that I was born without the right even of free movement. If I would wish to accompany my Christian playmates into the public parks and play grounds my mother would tell me that I must not do so; and if I asked her why, she would answer me that I was a Jew. Oh, how often I would get to hear this word! How often this would serve as reason for denying me pleasures to which I thought I had a right! If I asked my mother why we, too, did not leave the city in the hot summer months and go to the country like our Christian neighbors I got again to hear that I was a Jew and could not live in villages. If I would urge her to accept an invitation from our friends in the capital to visit them my mother told me that though she, too, would like very much to go there, we could not spend one night in the capital, for we were Jews. When I asked my mother to let me go to the same school that Vanjka, my next door neighbor, attended I was again reminded that I was a Jew; and in spite of the fact that my father, as the richest man in town, was through his taxes the chief supporter of the school, its doors were closed to me because I was a Jew.

Oh, the tragedy of it all! I was almost not allowed to breathe the fresh air because I was a Jew. How the thought of the disgrace of my birth would embitter my childhood days! Did I say childhood days? I was wrong, for I had none. I never was a child; I was born a man. The thought of the tragedy of my life entered my mind as soon as I learned to think, and turned my early days into gall. The joy of life was a term unknown to me. I only got to taste the bitterness of life. Other little children dream of angels; my acquaintances were only among the devils. Wherever I turned my eyes I saw none but enemies and persecutors, all holding their index fingers to their noses as an eternal warning mark for me not to do this and not to do that, for I was a Jew. I was afraid of my own shadow. I had always to be kept in a dark room.

My dear mother, how she loved me! She would never leave my side. She knew that if left alone for a moment I would fall into hysterics. In those fits of melancholy I would throw myself on the ground and beat my head against the floor. The twilight would be the moments of my deepest gloom, and so my mother would always gather me into her arms at nightfall and try to comfort and cheer me. But, however great my love for my mother was, I bore in my heart of hearts a grudge against her. I could not forgive her for bringing

(Continued on page 6)

**HAVANA** ANTON MOSKOWITZ, of No. 250 E. Houston Street, the well-known manufacturer of HIGH GRADE HAVANA CIGARS, has opened a branch store at No. 122 W. 112th St., between 111th and 113th Aves. where he will specialize in selling cigars by the box at Wholesale Prices.

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NEUSTADTER, CAROLINE.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Caroline Neustadter, 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 Rose & Putzel, their attorneys, No. 128 Broadway, New York City, on or before the 10th day of October next. Dated, New York, April 3, 1912. WILLIAM I. WALTER, MAURICE STERNBERGER, ISAAC OPPENHEIMER, Executors. ROSE & PUTZEL, Attorneys for Executors, 128 Broadway, Manhattan, New York City.

SIMON, DAVID EDWARD.—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 David Edward Simon, 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. Wolf & Kohn, 208 Broadway, in the Borough of Manhattan, City of New York, on or before the first day of November, 1912. Dated New York, April 15th, 1912. ROSA SIMON, Executrix; GUSTAVE F. SIMON, HARRY G. SIMON, JACQUES R. SIMON, Executors. WOLF & KOHN, Attorneys for Executors, 208 Broadway, Borough of Manhattan, New York City.

ISRAEL, GODDY 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 Goddy W. Israel, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, office of Louis Berger, No. 520 Broadway, Rooms 412-413, Borough of Manhattan, City of New York, on or before the 18th day of September next. Dated New York, the 5th day of March, 1912. ARTHUR J. MACK, EDWARD I. LOEWENSTEIN, Executors. LOUIS COHEN, Attorney for Executors, 284 Broadway, Borough of Manhattan, New York.

GUTMAN, ABRAHAM.—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 Abraham Gutman, 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. Kuzman & Frankenthaler, No. 25 Broad Street, in the City of New York, on or before the first day of November next. Dated New York, the 12th day of April, 1912. PAULINE GUTMAN ALBERT WEILER, MAX WOLFE, MARTIN H. GOODKIND, Executors. KUZMAN & FRANKENTHALER, Attorneys for Executors, etc., 25 Broad Street, Manhattan, New York City.

SCHULHOF, MAX.—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 Schulhof, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber at their place of transacting business, at the office of Sampson H. Weinhandler, No. 290 Broadway, Borough of Manhattan, in the City of New York, on or before the 1st day of November next. Dated New York, the 23d day of April, 1912. ROSA SCHULHOF, Administratrix. SAMPSON H. WEINHANDLER, Attorney for Administratrix, No. 290 Broadway, Borough of Manhattan, New York City.

**M. SIDELNIK & CO.** 45-47 Avenue A, Near 84 Street.

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SPECIAL NOTICE For the coming holidays we are prepared to show a COMPLETE LINE in ALL DEPARTMENTS, and in regard to price we defy competition.

ITEMS OF INTEREST IN THE JEWISH WORLD.

Temple Israel, at Gary, Ind., was dedicated last Friday evening.

The late Simon Mandel left \$20,000 to the Associated Jewish Charities of Chicago, Ill.

Dr. Leon Album has been elected rabbi of the Montefiore Congregation, Salt Lake City, Utah.

A new orthodox Jewish congregation, to be called B'nal Israel, has been started in Akron, O.

The Hebrew Aid Society of Elizabeth, N. J., has opened its new building and begun active work.

The Harrisburg (Pa.) Y. M. H. A. has instituted a monthly publication to be known as "The Scribe."

The Frederick-Louise Hospital for Jewish women and children was recently opened at Bad Durrheim.

The King of Bulgaria sent a cordial message to the Bulgarian Zionist Conference recently held at Sophia.

The Camden (N. J.) Tax Board has exempted the Ladies' Hebrew Aid Society from paying taxes on its property.

The well-known Zionist, M. Szabotinsky, will definitely contest the second curia in Odessa as a Jewish Nationalist.

The United Young Men's Hebrew Association of Pennsylvania held their third annual session last week at Scranton.

The King of the Belgians has conferred upon Mr. Harry Lewis Hayman, honorary consul for Belgium, the Order of the Crown.

The London (England) Liberal Jewish Synagogue has instituted a system of religious tuition for children, by correspondence.

The inquiry into the blood libel accusation has terminated, and the fate of Bellis now rests with the Russian Minister of Justice.

Leo W. Sor, for some time superintendent of the Philadelphia (Pa.) Hebrew Orphans' Home, died last week after a protracted illness.

At an examination of prize essays at the Berlin University a Jewish student, Otto Strauss, was awarded the royal prize of the medical faculty.

There is a movement on foot to revive the State organization of New Jersey Y. M. H. A.'s, which was formed three years and allowed to die out.

M. Nephthalie Levy, formerly professor at the college in Dunkirk, has been promoted to be Officer of Public Instruction in Post-Scholastic Works in France.

Terrible distress prevails among the Jews of Teheran, Turkey, as the result of an earthquake there, which has practically destroyed the Jewish quarter of the town.

A resolution condemning Shechita was adopted at the International Congress of the Society for the Protection of Animals and Prevention of Vivisection just held at Zurich, Switzerland.

The Joint Committee of the Board of Deputies and the Anglo-Jewish Association has forwarded a memorandum to the Foreign Secretary on the subject of British Jews and Russian passports.

The friends of Rabbi A. M. Ashinsky have induced him to stay in Pittsburgh, Pa., and decline the call recently accepted by him from the Congregation Beth Jacob Anshe Shalom, of Brooklyn, N. Y.

Another attempt has been made to revive the Yiddish Theatre in London, England, by the reopening of the Pavilion Theatre last Saturday night. The first play was Tolstoy's "The Living Corpse."

The National Society for the Promotion of Good Works in France has awarded a medal of honor to the widow Stepia Levy-Oulmann, patroness of many hospitals for the advancement of the cure of phthisis.

Searches were carried out last week, by order of the secret police, in the houses of prominent Zionists in Wilna (including M. Goldberg), the charge against them being their connection with a "prohibited society."

The Queen of Roumania has sent her portrait with an autograph inscription to Dr. Zamenhof, in recognition of his work on behalf of the Esperanto movement. The gift was delivered to him by special messenger.

Rev. Michael Machol, rabbi emeritus of the Scoville Avenue Congregation, Cleveland, O., died at Denver, Col., last week aged 70. Rabbi Machol came to Cleveland in 1878 and was succeeded in 1898 by Rabbi L. Wolsey.

The drastic manner in which Jewish voters have been shorn of their rights in the forthcoming Duma elections is exemplified by the action of the authorities at Nikolayevsk, where, out of the Jewish population of 30,000, there will be only 300 Jewish voters.

The new registration system of Jewish merchants and their commercial representatives outside the Russian Pale who have the privilege to stay there only during certain periods of the year has been sanctioned, notwithstanding the protests of the commercial world.

From Constantinople comes the news of the creation of two Jewish lieutenants for Palestine—Semtov Effendi Revah, of Salonica, and Carmi Effendi Eisenberh, of Rehoboth. Both passed the examinations of the Turkish Military Training College in Constantinople brilliantly.

On the petition of the Jewish Educational Alliance the Baltimore (Md.) Children's Fresh Air Society followed an annual custom, and this year "koshered" its farm for two weeks in order that it might be made possible for deserving Jewish families to reap its benefits.

Prof. Gotthard Deutsch, of the Hebrew Union College, who has been giving courses of lectures at the University of Chicago during the summer term, has expressed himself to the authorities as favoring the establishment of a chair of Jewish history and literature at that institution.

Hitherto some of the best officials in the Ministry, had been recruited from among converted Jews. In some departments it has been decided, however, to dismiss the converted Jews, no doubt because of a preference for real Russians, who are great favorites with a few anti-Semitic Ministers.

By action of the executors of the Emil Brandels estate at Omaha, Neb., the \$5,000 left in his will for charitable purposes will be distributed as follows: Wise Memorial Hospital, \$3,000; Visiting Nurses' Association, \$1,000; City Mission, \$500; Old People's Home, \$250, and Fresh Air Fund, \$250.

Following up the recent decision of the Nationalist Conference the Nationalists of Mohilef-Podolsk have requested the local Jews to conclude a bloc with them, in order to insure the election of their candidates in that district, who happen to be their leaders in the Duma. The Jews rejected the anti-Semitic offer.

Max Guggenheimer, merchant and banker of Lynchburg, Va., died last Wednesday in New York city after a long illness. Mr. Guggenheimer was the organizer of the Lynchburg Trust Company, the Craddock-Perry Shoe Company and the Lynchburg Cotton Mills. He presented Lynchburg with a park dedicated to the memory of his daughter.

To molest Jewish artisans who used to travel from distant centres outside to the Pale for guild certificates, the practice of demanding of them a proof of three years' apprenticeship is gaining favor with the Russian authorities. This prevents them from acquiring the necessary right of domicile, and deprives non-Pale communities of the very element it needs.

At the request of the Central Jewish Organization the Boston (Mass.) Public School Committee will frame their programme so that Jewish children will be excused on Passover, Feast of Weeks, New Year, Day of Atonement and Tabernacles holidays, and special arrangements will be made to enable pupils who are absent on account of them to make up for their lost work.

The conflagration at Polotsk (in the province of Vitebsk) has proved to be the greatest catastrophe that has befallen a Jewish community in Russia during this summer. Nearly a thousand Jewish families lost all they possessed, and seven persons are missing, it being feared that they perished in the conflagration. The governor, the municipality and a special committee are organizing help for the sufferers.

The newspapers of Sofia, Bulgaria, publish curious details concerning Spanish Jews living among the Jews of Bulgaria. The representatives of Spain are visiting these people for the purpose of winning them over to their ancient allegiance. It seems that the Bulgarian Jews have studiously preserved the Spanish language throughout the centuries, besides their whole body of legends and of ancient songs.

There is a persistent rumor in Berlin Jewish circles that the Alliance Israélite Universelle has decided to retire from Palestine and to stop its educational work in the Holy Land. It is not denied that the transferee of M. Antebi from Jerusalem to Constantinople, where he is to fill the position of M. Parnandas, who has been expelled from Turkey on account of his Italian nationality, may be considered the first step in this new direction.

An outbreak against Jews took place at Petrikan, near Warsaw, last Saturday. It was caused by a servant girl spreading a rumor that her mistress, the wife of a Jewish merchant named Gerber, had attempted to murder her for ritualistic purposes. Gerber's shop was demolished by a furious mob, which then marched through the Jewish section and sacked the shops. The military finally dispersed them. The Jews are panic stricken and fear a repetition of the lawlessness.

The annual report of the authorities of the Amsterdam Chaluka, which deals with the distribution of relief to the German-Dutch poor in the Holy Land, shows that its income has risen from \$28,000 in the year 5670 to \$40,000 in the year 5671. Of special interest is the fact that the distribution is no longer carried out in the slipshod manner of former days, but reference is had to the position of the recipients of the charity, and to the possibility of industrial education of the younger generation.

As the result of the decision arrived at the Administrative Council of Jerusalem it is forbidden to place benches or other kinds of seats at the Walling Wall. Every protest on the part of the Jewish community in Jerusalem as well as the steps taken by the Chief Rabbi of Turkey have been in vain. The law is rigorously maintained, and it is reported that when the Jewish pilgrims arrive at the Walling Wall, unable to remain standing during the time they pray, they are not allowed to use the stools and chairs that they have brought with them.

The unveiling of the Heine statue in the garden of a restaurant at Halle (Prussia) took place on the 10th ult. It has provoked severe criticism in the German Liberal press and an outcry of indignation in the Conservative and anti-Semitic press. The authorities of Halle are taken to task for not having granted a public site for the statue. Heinrich Heine, immortalized in a German "biergarten," it is said, would be a bitter irony if it were not a disgrace. But the comments of the German Liberal press may give rise to a universal movement to immortalize the great poet by a more worthy statue in more appropriate surroundings.

Mr. Nathan Straus has received a letter from Dr. I. Levy, director of the Anglo-Palestine Bank, and member of the committee in charge of Mr. Straus' kitchen in Jerusalem, in which Dr. Levy says: "Poverty in this country has this year increased enormously. The cause of it is partly the war with Italy and partly the military service. To escape it, hundreds of men have emigrated and left their wives and children deserted and orphaned. You may judge by this in what proportion poverty increases. For the present I give out only three hundred meal cards daily, but the misery is so great that a thousand people apply for them. We naturally give the preference to the old, infirm, crippled and blind, and only in the rarest cases do we make exceptions.

Being healthy is the greatest fun in life. Health is the greatest success the world can bestow, the mightiest accomplishment of nature, the greatest asset of mankind. Health is a greater power than the glory of kings, and a pound of health is more desirable wealth than tons of yellow gold. Yet nature is a goddess, vengeful and jealous, and ignorance or negligence of her mandates and restrictions, are followed by swift and savage punishment. And just as in man's courts innocent are often punished instead of the guilty, so nature often inflicts the penalty of men's errors upon the innocent and the blameless.

There is a silent enemy lurking in the house and haunts of earth's children, a mighty myriad foe that often steals into the heart, that palsies the hand and withers the seed of life. It consumes the energy and vitality that are necessary to life; it robs its victims of God's great, eat treasure and man's dearest heritage. It is relentless, vindictive, treacherous. Helpless medicine calls it "consumption."

From all parts of the country these consumptives, the convicts in nature's prison, travel to Denver, the haven for the afflicted and helpless brethren. The Jewish Consumptives' Relief Society has been reared upon generosity, sympathy and brother love, and its doors are open to the great army of tubercular victims. But there is always one grim shadow, always one menacing obstacle that prevents us from extending the health-restoring benefits of our sanatorium to all our destitute deserving supplicants who knock at our doors for admission—lack of funds. They travel many weary miles, these nature's exiles, with one consuming hope—the dream of restored health in the Paradise of the West—only to be told that the world has not made a place for them. They return to desolation, despair and eternal darkness, with the unwholesome conviction that the relief that man denied them they will find in the inviting grave.

You can bring relief to one atom of suffering mankind. You can add one more life to the great number, we say. Your mite will restore one more father to his destitute family. Remember that "he who saves one life is considered as if he preserved the whole world" (Talmud). Aid the work of the Jewish Consumptives' Relief Society, the only institution in the United States that admits consumptives in all stages, no charge being made to the applicant. The sanatorium is conducted strictly according to the Mosaic Law, and the food is prepared

to suit the Jewish taste, which means so much for the patients. We echo the cries of our unfortunates. Heed the weeping appeal! Join our ranks. Lend us a helping hand! Do your little share! All contributions may be sent to the office of the Jewish Consumptives' Relief Society, 230 Grand street.

H. MASLIANSKY, Manager.

Young Men's Hebrew Association. The Alliance-Y. M. H. A. camp closed for the season, after many young men had come out for over Labor Day. The season had been a particularly successful one and the campers enjoyed the additional facilities provided this year and especially the completion of the Neustadt Memorial Hall, which is a beautiful as well as a useful edifice. The total number of young men who visited the senior division of the camp was over six hundred, including members of the various Y. M. H. A.'s, the Educational Alliance, New Era Club, Emanuel Brotherhood, as well as a number of non-members. The camp affords healthful environments and clean sports to Jewish young men at moderate rates.

Enrollment is now going on for the evening educational classes. In addition to the subjects taught in previous years, the curriculum will also include other subjects for which there will be a sufficient demand.

Young Women's Hebrew Association. Registration is going on rapidly for the day commercial classes which will open on Monday morning, September 16. The entrance examination will take place on Monday morning, the 9th, at 9 o'clock.

Kehillah's Provisional Synagogues. (Communicated.)

As it has done in previous years the Jewish Community (Kehillah) of New York city will again conduct a number of provisional synagogues for the coming high holidays in order to discourage the evil of the holding of divine services in unsuitable places and also provide places of worship for persons who are unable to pay the prevailing prices for tickets.

The provisional synagogues of the Kehillah will be conducted in the following buildings: Young Women's Hebrew Association, Lexington avenue and 100th street; Rodeph Shalom Sisterhood, 157 East Ninety-fourth street, city; Hebrew School, 288 Second street, city; Palace Hall, 466 Rockaway avenue, East New York; Sisterhood of the Spanish and Portuguese Synagogue, 316 East Fifth street.

The provisional synagogues to be conducted in the Hebrew Technical School, Second avenue and Fifteenth street, have been arranged by the Kehillah in co-operation with the Congregation Kol Adah Israel, a congregation which has recently been formed and which has grown out of the holiday services which have, for the last three years, been held in the auditorium of the school. Part of the tickets for this synagogue will be sold and the proceeds will go toward the strengthening of the new congregation.

The Kehillah has also provided for the holding of services on the coming high holidays for the Jewish inmates of the tuberculosis camp, Westfield, of Gouverneur Hospital, at the foot of Jackson street. A cantor has been engaged and everything will be done to provide the sick people with impressive religious services.

In connection with the provisional synagogues of the Kehillah for the coming Yomim Noraim, the announcement is

made by the Congregation Shearith Israel, Central Park West and Seventieth street, that "free orthodox divine services will be held in this synagogue as above, during all the fall holidays, to which all our brethren of the House of Israel are heartily welcome." There will be preaching at all of the morning services and on Yom Kippur eve. There will be no charge of any kind and no tickets will be required.

Hebrew Congregation of the Deaf.

The Hebrew Congregation of the Deaf desires to announce to the Jewish deaf mutes of New York city and vicinity that Divine services for the coming Holy Days will be held temporarily at the assembly rooms of Synagogue B'nal Jeshurun, Sixty-fifth street, corner Madison avenue, on the following dates and times:

New Year's Day, Wednesday evening, September 11, 8 p. m.  
New Year's Day, Thursday morning, September 12, 10 to 11 a. m.  
Special Friday evening service, September 13, 8 p. m.  
Day of Atonement, Friday evening, September 20, 8 p. m.  
Day of Atonement, Saturday morning, September 21, 10 to 12 a. m.

Following annual custom, New Year's gifts may be sent to the treasurer, Mr. Samuel Goldberg, No. 2 West 115th street, city, which will be officially acknowledged.

Announcement of the opening of regular Friday evening services will be made later.

Post Office and the Holy Days.

In order to facilitate the work of the Post Office, Postmaster Morgan has had a poster prominently displayed in all branch offices reading as follows: POST OFFICE, NEW YORK.

JEWISH HOLY DAYS.

On account of the large quantity of letters and cards of greeting deposited in the General Post Office and Post Office stations incidental to the Jewish holy days falling on September 12, 13 and 21 of this year, it is suggested that as much of this and other mail matter as possible be mailed on or before September 10, 11 and 19, respectively, so that it may be handled and dispatched before the holy days in question. Many of the post office clerks are Hebrews and desire to observe these days, and this request for co-operation is made so that it may be possible to gratify their wishes in this respect and at the same time prevent congestion of the mails.

EDWARD M. MORGAN, Postmaster.

Services in Public Institutions.

Rev. Dr. A. Blum, visiting chaplain for the New York Board of Ministers, announces that Rosh Hashanah services will be held at the Manhattan State Hospital for the Insane, Kings Park State Hospital for the Insane and the Otisville Sanitarium for Consumptives.

LONG BRANCH, N. J.

Those desirous of attending Orthodox services on the coming holy days at Long Branch, N. J., can do so at the Hotel Vendôme, Ocean avenue, Long Branch, where such services will be held. A committee will be in attendance at the hotel on Monday and Tuesday evenings, September 9 and 10, respectively, from 8 to 10 p. m.

"Officer 666" continues to attract household audiences to the Gaiety Theatre, where this excellent farce will begin its twenty-seventh week on Monday, September 9.

Acker, Merrall & Condit Company. HONEST QUALITY :: ECONOMY PRICES. Stock your larder now with the new season's products. Asparagus—California—New crop—Lg. tins, White, .27; Green, .24. Peas—A. M. & C.—Sifted Early June, .15. Corn—Fancy Maine, .12. Tomatoes—A. M. & C.—Extra Choice Jersey—Lg. tins, .15. Coffee—Plantation—lb, .30. Tea—Remona—Ceylon—lb, .35. Catsup—A. M. & C.—Made from Red Ripe Tomatoes and Pure Spices—1/2 pts., .11; pts., .18. Salad Dressing—Quality and flavor unequalled—Small bot., .10; Med., .15. Sardines—Aviator—Imported boneless—Small tins, .16; Lg., .25. Salmon—A. M. & C.—Ex. Fancy—Large tins, .25; Small, .15. Jams—A. M. & C.—Pure Fruit—Small jars, .15; Lg., .25. Olives—Stuffed Manzanilla—Small bot., .10; Med., .22; Lg., .32. Olive Oil—Rising Sun—Finest French—Small bot., .23; Med., .40. Crackers—Sunshine—All Varieties—Tins, .23; Pkgs., .09.

ENGAGEMENTS.

BRAND-BERKOWITZ.—Mr. and Mrs. Berman Berkowitz, of 57 Second avenue, announce the betrothal of their daughter Rebecca to Mr. Morris Brand.

COHEN — EFROS. — Mr. and Mrs. Charles Efros announce the engagement of their daughter Matilda to Mr. David Cohen.

FELDMAN — SAUL. — Mr. and Mrs. Louis Saul, of Brooklyn, announce the betrothal of their daughter Marion to Mr. Arthur Feldman.

FINKELESTONE — HARTMAN. — Mr. and Mrs. Applebaum, of 87 First place, Brooklyn, announce the betrothal of their daughter, Sarah Rose Hartman, to Mr. Meyer Finkelstone, of Bath Beach. Reception at the Chateau du Parc, Park place and Vanderbilt avenue, Brooklyn, Sunday evening, September 8, 1912.

FREEDMAN — BARNOW. — Mr. and Mrs. Jacob Barnow, of No. 921 Trinity avenue, announce the engagement of their daughter May to Mr. I. Freedman.

HECHT — BUCH. — Mr. and Mrs. D. Buch, 535 East 148th street, announce the betrothal of their daughter Harriet N. to Mr. Edward Hecht. Reception Sunday, September 8, 1912, the Lenox, Lenox avenue and 121st street, after 8 o'clock.

KALO — FEIBUSCH. — Mr. and Mrs. Joseph Feibusch, of 232 West 142d street, announce the engagement of their daughter Rose to Mr. William Kalo, Sunday, September 8, 1912. Reception from 3 to 6 p. m., at 26 East 120th street.

KAWANOV — GOODMAN. — Mrs. Rose Goodman announces the engagement of her daughter Beatrice to Mr. William Kawanov.

LEVY — HEINE. — Mr. and Mrs. B. Heine, of 54 St. Nicholas avenue, announce the betrothal of their daughter Eva to Mr. Louis Levy. Reception at Carlton Hall, 106 West 127th street, on September 8, from 3 to 6.

MILNER — MILLER. — Mr. and Mrs. Max Miller, of 650 East 179th street, announce the betrothal of their daughter Anna to Mr. Aaron Milner.

NEWMAN — ROSENTHAL. — Mr. and Mrs. Levi Rosenthal, of 104 West 136th street, beg to announce the engagement of their daughter Hattie E. to Mr. Meyer Newman, of Toledo, Ohio.

PRAGER — GOLDBERGER. — Dr. and Mrs. Martin Goldberger, of 210 East 79th street, beg to announce the engagement of their daughter Kathryn to Mr. John I. Prager. Reception at Hotel Savoy Sunday evening, September 15, 1912, after 8 o'clock.

ROD — DUBERSTEIN. — Mrs. Samuel Duberstein, of 851 Hunts Point avenue, Bronx, announces the engagement of his sister, Frances Duberstein, to Mr. Morris Rod. Reception September 8.

SCHWARTZ — BIEBER. — Mrs. Bertha Bieber announces the engagement of her daughter Sadie to Morris H. Schwartz, of Philadelphia, Pa.

SONDHEIMER — MICHELSON. — Mrs. Julia Michelson, of 851 Manida street, Bronx, announces the betrothal of her daughter Leonora to Mr. Alfred Sondheim.

WAHRMAN — ELIOWICZ. — Mr. and Mrs. M. Eliowicz announce the betrothal of their daughter, Dr. Stella Eliowicz, to Dr. Henry A. Wahrman, of New York.

WIENER — HARRIS. — Mr. and Mrs. H. Harris, of Rockaway Beach, N. Y., announce the betrothal of their daughter Sylvia to Mr. Joseph S. Wiener, September, 1912.

WACHT — GUTMAN. — Mr. and Mrs. Samuel Wacht, of 790 Riverside Drive, announce the betrothal of their daughter Dorothy to Mr. Ben Gutman. Notice of reception later.

WINSTON — KRAUS. — Mr. and Mrs. James Kraus, of 32 Morningside avenue, announce the engagement of their daughter Birdie to Mr. Harry A. Winston.

MARRIAGES.

AUGUST — NIMKEN. — Mrs. Susan Nimken announces the marriage of her daughter Betty to Alexander G. August on Tuesday, September 3, 1912, at Arverne, L. I.

DAVIS — GOLDBERG. — On Sunday, September 1, 1912, by Rev. Dr. Adolph Spiegel, Miss Katherine B. Davis to Mr. Jacob Goldberg, at the Synagogue Beth Hamedrash Hagadol of Harlem, No. 110 East 105th street.

HERFORD — FERTEL. — Mr. and Mrs. H. Fertel beg to announce the marriage of their daughter Elizabeth to Mr. Paul Herford on Saturday, August 31, 1912.

LATZ — KAUFMAN. — Roscoe Latz to Theresa Kaufman on Sunday, September 1, 1912.

LEVY — FISHEL. — On Sunday, August 25, 1912, at the Hotel Marcellis, by the Rev. Dr. Edward Lissman, Carolyn May, daughter of Mr. and Mrs. Charles J. Fishel, to Jesse Levy, of Philadelphia.

MARKS — SCHLESINGER. — Miss Clara Marks to Mr. Bernhard Schlesinger by Rev. Dr. Adolph Spiegel, at his residence, on August 31, 1912.

MAY — MARKS. — Edna G. May to David L. Marks, by the Rev. Dr. Edward Lissman.

PRESSNER — EISNER. — Rebecca Pressner to Felix Eisner at Laurel Garden, No. 75 East 116th street, on August 25, 1912. Rev. Dr. Adolph Spiegel officiated.

ROSENZWEIG — CALVERT. — On Sunday, September 1, by Rev. H. Martin, Sara Calvert to Seymour J. Rosenzweig.

TANNEN — GOLDMAN. — Miss Sarah Ruth Tannen to Mr. Irving Goldman, at the Shaari Zedek Synagogue, No. 22 West 118th street, on Sunday, September 1, 1912. Rev. Dr. Adolph Spiegel officiated.

ZIEGLER — SCHNEIDERMAN. — Miss Sadie Ziegler to Mr. Charles Schneiderman, at the residence of the bride, No. 661 Beck street, by Rev. Dr. Adolph Spiegel, on Sunday, September 1, 1912.

NEW YEAR GREETINGS.

ENGELMAN. — Mr. and Mrs. Morris Engelman, of No. 1837 Madison avenue, take this means of wishing their relatives and friends a very Happy New Year.

GOETZ. — Rabbi and Mrs. Louis J. Goetz, of Jersey City, N. J., beg to extend to their friends the heartiest wishes of a happy and prosperous New Year.

GORDON. — Mr. and Mrs. Bennet Gordon, of No. 25 East Ninety-ninth street, wish their relatives and friends a very Happy New Year.

HARTOGENSIS. — Mr. and Mrs. Samuel A. Hartogensis take this means of wishing their relatives and friends a happy and prosperous new year.

JARMULOWSKY. — Mr. and Mrs. Meyer Jarmulowsky, of 27 East Ninety-fifth street, take this means of wishing their relatives and friends a happy New Year.

JOACHIM. — Mr. and Mrs. Henry Joachim, of 70 Lenox avenue, extend best wishes to their relatives and friends for a happy New Year.

KAPLAN. — Mr. and Mrs. B. David Kaplan, of 16 East Ninety-sixth street, take this means of wishing their relatives and friends a happy New Year.

KAPLAN. — Mr. and Mrs. Louis Kaplan, of 406 West 146th street, take this means of wishing their relatives and friends a happy New Year.

KAUFMAN. — Mr. and Mrs. Edwin Kaufman, of 70 East Ninety-second street, take this means of extending to the members and seat holders of Congregation Orach Chaim, as well as to their many other friends, their sincerest wishes for a happy New Year.

KHODOFF. — Dr. and Mrs. J. D. Khodoff and mother, of 1421 Madison avenue, take this means of wishing their relatives and friends a happy New Year.

LUCAS. — In order to assist in preventing the congestion of the malls, Mr. and Mrs. Albert Lucas and the Misses Nieto express New Year greetings to their many friends in this manner. No. 56 West 105th street, New York City.

RUBIN. — Mr. and Mrs. Edward Rubin, of No. 22 East Ninety-third street, extend to their relatives and friends best wishes for a happy New Year.

SCHIFF. — Mr. and Mrs. Isaac O. Schiff, of 1059 Morris avenue, take this means of wishing their relatives and friends a Happy New Year.

SINGER. — Mr. and Mrs. Max Singer, of 1270 Madison avenue, take this means of wishing their relatives and friends a happy New Year.

SINGER. — Mr. and Mrs. Fritz Singer, of 501 Hancock street, Brooklyn, wish their relatives and friends a happy New Year.

WILHELM. — Mr. and Mrs. Simon Wilhelm, of 211 West 110th street, take this means of wishing their relatives and friends a happy New Year.

IN THE SYNAGOGUES.

AGUDATH JESHORIM. — Rabbi David Davidson preaches Sabbath morning on "Our Unfinished Task."

AHAWATH CHESED-SHAAR HASHOMAYIM. — Dr. I. S. Moses will preach Sabbath morning. New Year sermon (Thursday), "Are We Ready to Bring a Sacrifice?"

ANSHE EMETH OF WEST HARLEM. — Rabbi L. Zinsler will preach Sabbath morning on "Moses' Farewell Speech." First day Rosh Hashanah, "The Time and Its Demands." Second day Rosh Hashanah, Mr. Julius J. Price will preach.

BETH EL (Jersey City). — Rabbi Louis J. Goetz preaches Sabbath morning on "Israel's Mode of Observance." Rosh Hashanah eve, "New Year's Greetings." First day Rosh Hashanah, "The State of Judaism." Second day, "What is the Actual Profit of All Our Labor?"

B'NAI SHOLAUM. (Brooklyn). — The formal installation of the newly elected cantor, Rev. Emanuel Hollender, will take place this (Friday) evening at 8 o'clock. A special musical service has been arranged and Rabbi Israel Herbert Levinthal will preach on "The Duties of a Modern Cantor."

BETH ISRAEL BIKUR CHOLIM. — Rabbi Aaron Eisenstam will occupy the pulpit Sabbath morning.

EDUCATIONAL ALLIANCE. — At the

Genuine Grand Rapids Furniture AT REDUCED PRICES DURING THIS MONTH WE WILL DISCOUNT ANY OF THE SO-CALLED AUGUST SALE PRICES. CALL AND CONVINCE YOURSELF. D. M. Kahn & Co. 120 West 125th Street, Between Lenox and Seventh Avenues. OPEN EVENINGS. We Solicit Charge Accounts with Responsible People.

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People's Synagogue Sabbath morning Dr. Samuel Beuchler will resume preaching. HAND IN HAND (Bronx). — Rev. Dr. Isidor Reichert will preach this (Friday) evening on "The Psalmist's Prayer." Sabbath morning, "Prepare to Meet Thy God, Oh, Israel." MONTEFIORE CONGREGATION (Bronx). — Rabbi Alexander Basel will preach the first day of Rosh Hashanah on "Do Not Discard the Old for the New." Second day, "The Hidden Feast." OHAB ZEDEK. — Rev. Dr. Bernard Drachman preaches first day Rosh Hashanah on "The Shame of American Israel." ORACH CHAIM. — Rev. Dr. Joseph H. Hertz will preach the first and second days of New Year. SHAARI ZEDEK. — Sabbath morning Rev. Dr. Adolph Spiegel preaches on "Jewish Consciousness." First day Rosh Hashanah, "A New Year's Greeting." Second day, "Is Life a Success?" ZICHRON EPHRAIM. — Rev. Dr. Bernard Drachman preaches second day Rosh Hashanah on "The New and the Old."

BIRTHS. BLOOM. — To Mr. and Mrs. Harry Bloom, of 515 West 110th street, a son, Thursday, August 29, 1912. SAMUELS. — Born to Mr. and Mrs. Charles Samuels (nee Alma Gras), of 88 Gibson place, Far Rockaway, a daughter, August 28. THORMAN. — To Mrs. and Mrs. Abraham Thorman, of 89 Lenox avenue, a son, August 27, 1912.

SOCIAL. Mr. and Mrs. Louis A. Roggen returned by the Kaiserin Auguste Victoria last week after spending several months on the Continent.

Telephone, Orchard 455

COHAN, GOLDSTEIN & CO. FURNITURE AND CARPETS 113 113 1/2 BOWERY The most complete and largest line of high-grade furniture, carpets and rugs shown in any establishment. Our location enables us to sell at the lowest prices. We invite your inspection before buying.

THIS ADVERTISEMENT IS VALUABLE. We will allow a 7 per cent. reduction on our marked prices for any one bringing in this ad. Positively no discount without ad. All we ask is a comparison of prices then we get your order. The Sanitary Bedding Store 225 W. 125th St. N. Y. C. Telephone 4975

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TAVERNE LOUIS Tel. 5191 Gramercy FLAT-IRON BUILDING, BROADWAY AND 23D ST. TABLE D'HOTE DINNER \$1.25 FROM SIX TO NINE ALSO SPECIALTIES A LA CARTE, LUNCHEONS, AFTERNOON TEAS HIGH CLASS MUSICAL ENTERTAINMENT

IN THE GOOD OLD SUMMER TIME you must be reminded that winter is on the way. FURS Will Be Worn more than ever before. Select them early as possible. If remodeling or altering is what your garment needs let us do it in artistic style, for which our charges are modest indeed—in the good old summer time.

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HERLICH 86 West 38th Street NEW YORK CITY SUITE, ROBES, FURS and RIDING TOGS Beginning next Monday and for two weeks only Special Sale of 14 Paris Tailored Gowns and Long Coats at greatly reduced prices. When choosing your costume, it is important to consider your own individuality as well as the prevailing styles. My specialty is to harmonize both. Because I produce the highest grade work at a minimum cost, the best values are obtained in my establishment. Booklet Showing the Correct Styles for Spring 1913 Sent Free on Request TAILORED GOWNS FROM \$50 Appointments by telephone, Murray Hill 2022.

KUHN, HENRY. — In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Henry Kuhn, 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 Fixman, Lewis & Seligsberg, No. 55 Liberty street, Borough of Manhattan, City of New York, on or before December 1st, 1912. Dated New York, May 15th, 1912. FIXMAN, LEWIS & SELIGSBURG, Attorneys for Executrix, No. 55 Liberty Street, Borough of Manhattan, New York City.

5th LEXINGTON FORMERLY THE PAVILION 109-111 EAST 116th STREET Between Lexington and Park Avenues. FOR RECEPTIONS, WEDDINGS, BANQUETS, LODGES, AND SOCIETY MEETING ROOMS. Strictly kosher Catering under the supervision of Rev. Philip Jaches, 225 East 116th St. Estimates furnished HERMAN H. GROSSMAN, Prop.

ESTABLISHED 1887. D. GUMBINER Harlem's Reliable JEWELER would inform his patrons and friends that he is located in his new store at 172 LENOX AVENUE between 118th and 119th streets, where he carries a full line of wedding rings, also platinum work, remodeling and repairing. In addition I carry a full line of Diamonds, Watches and Jewelry at most reasonable prices.

HAVE YOUR SILVERWARE & JEWELRY Repaired—Replated—Polished AT VERY LOW COST. ENGRAVING A SPECIALTY Globe Art Mfg. Co., 51 Maiden Lane. Phone John 3711 for representative.

ANNOUNCEMENT For the convenience of our customers and others to whose patronage we cater, our new retail salesroom has been opened at 49-51 WEST 23d STREET Besides a complete and correct showing of period furniture, modern style in great variety is to be found in our stock. The lowest prices in New York for really high-grade furniture prevail. Inspection is cordially invited. The Geiger & Braverman Furniture Co. Distributors of GRAND RAPIDS FURNITURE 49-51 West 23d St. N. Y. CITY

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A Prayer for the New Year

A very happy glad New Year,
How sweet these words fall on my ear.
A very glad happy New Year,
God grant it to my loved ones dear.

JANIE JACOBSON.

NOTICE TO CONTRACTORS.

NOTICE TO CONTRACTORS—State of New York—Office of the State Commission of Highways, Albany, N. Y.—Pursuant to the provisions of Chapter 80, Laws of 1909, and Chapter 648, Laws of 1911, sealed proposals will be received by the undersigned at their office, No. 55 Lancaster street, Albany, N. Y., at one o'clock p. m. on Monday, the 9th day of September, 1912, for the improvement of the following highways:

Table with columns: County, Road No., Name, and Approx. length. Lists various road projects across different counties like Albany, Broome, Chautauqua, etc.

Table with columns: County, Road No., Name, and Approx. length. Continues the list of road projects across counties like Albany, Broome, Chemung, etc.

After August 26, 1912, maps, plans, specifications and estimates may be seen and proposal forms obtained at the office of the Commission in Albany, N. Y., and also at the office of Division Engineer Spencer J. Stewart, Realty Building, White Plains, N. Y., for highways in the Counties of Dutchess, Orange, Sullivan and Westchester; at the office of Division Engineer Paul McLeod, Humane Building, Albany, N. Y., for highways in the Counties of Albany, Clinton, Columbia, Greene, Rensselaer, Schoharie and Washington; also at the office of Division Engineer James H. Sturdevant, Cleveland Building, Watertown, N. Y., for highways in the Counties of Jefferson, Lewis, Oneida and St. Lawrence; also at the office of Division Engineer Frederick Steele Strong, 43 West Salina street, Syracuse, N. Y., for highways in the Counties of Madison, Onondaga, Ontario, Oswego, Wayne and Yates; also at the office of Division Engineer James P. Morrissey, 423 Cutler Building, Rochester, N. Y., for highways in the Counties of Allegany, Cattaraugus, Chautauqua, Hamilton, Warren and Yates; and also at the office of Division Engineer Perry Sillitoe, 301 Free Building, Binghamton, N. Y., for highways in the Counties of Broome, Chemung, Delaware, Schuyler, Steuben, Tioga and Tompkins.

The special attention of bidders is called to "Information for Proposers" on pages 1 to 10, inclusive, of the specifications.
Proposals for each highway must be presented in a separate sealed envelope, endorsed on the outside with the name and number of the highway for which the proposal is made.
Each proposal must be accompanied by a New York draft or certified check, payable to the order of the State Commission of Highways, for an amount equal to at least five per cent. of the amount of the proposal which such draft or check accompanies. This draft or check will be held by the Commission until the contract and bond are duly executed.

My Country

of death." I felt that I was born into a world into which I did not fit. My mother could read nothing but reproach in my eyes, and very often I could see her struggling to keep back her tears. She felt her guilt and tried to make amends by her boundless love. When she saw that she had failed she died heart-broken. Her last words to me were: "Forgive me, my son; forgive your mother, who loved you more than her own life."

After her death I tried to bury all my grief in my books, and being denied access to general culture, I attempted to satisfy my thirst for knowledge by drawing waters of wisdom from the wells of ancient Jewish lore. When I discovered the error of my ways and saw the little satisfaction this study could give me, I decided to leave the country of my nativity, which denied me an education, and go into a strange land in search of wells of fresh water.

In spite of the protests of my father and unmindful of the pleadings of my sisters, I started on my journey to Germany with a curse on my lips for the land of my birth. A new life opened itself before me when I entered that enlightened land. For the first time in my life I beheld light. What were to me all the trials and tribulations of a stranger in a strange land as compared with the joy and bliss which result from the consciousness of living in a land of culture and refinement? What if I walked through the gay streets of the German metropolis hungry and cold? Did I not breathe the air of light and liberty? Greedily I filled my lungs with this air of freedom. I felt like a prisoner just left free after a fifteen years' confinement.

I devoted myself to my new studies with an industry which few will understand. I completed nine years of school work in but half that number of months; and after having passed a successful entrance examination I was admitted on trial into the highest but one class of a Real-Schule. My words fail me whenever I try to express my indebtedness to the principal of that school, who took such a deep interest in me from the moment I had applied to him for admission. He fulfilled the Lord's command: "And ye shall love the stranger," more than any other man I have ever known. His kindness to me almost cost him his position. A few of my teachers, in whose subjects, such as singing, drawing and gymnasium, I was not sufficiently prepared, complained to the superior authorities that the principal had admitted into an advanced class "an illiterate and uncivilized Polish Jew." The noble head of our institution came into my class room one afternoon, his eyes glowing with indignation. He asked me to run home and bring my examination papers. With their help and the evidence of the teachers he could prove that I was not only not behind, but actually at the head of my class in almost all important subjects, even in the language of the country, the study of which I had taken up but a year ago.

The tie of love that tied the principal and me was now made tighter. Our friendship was more cemented. "You have nobody in this country, my son," he said to me after this incident, "to take your part and defend you against your enemies. Let me be your father and guardian. Any one that will dare to lay a hand on you will have to do with me."

One day while walking on the street I met the principal in company of the royal school commissioner. He called me and introduced me to his superior, who asked me several personal questions. When the principal saw how pleased the government official was with me, he said to him: "This is the 'illiterate and uncivilized Polish Jew' that I have admitted into my school. I wish all our German boys were as illiterate and as uncivilized as Joseph is."

But in spite of the love and protection of my principal and the kindness of most of my teachers, whose hearts I had won, I was always made to feel that I was a stranger. If I tried to forget the place of my birth my classmates made me remember it a hundred times a day. I was always referred to as the Russian, and was always given to understand that I was merely tolerated.

One morning I complained to the head teacher of my class of the unjust treatment of the Russian students at the German universities. "My dear boy," he replied, "I know that you possess a very good heart, but suppose when you come home this evening you find your sofa occupied by strangers. Would you not resent this intrusion? The German universities are ours. They have been built for the education of our sons, and we cannot look on and see how their places are being taken by foreigners."

My teacher was a kind man, and I knew that he liked me very much, but little did he guess how his words cut through my heart. The German schools are for the Germans, the Russian schools are for the Russians, but where are the institutions of learning for us, for the thousands of Jewish young men and women who had the misfortune of having been born in a land that would not know us, I asked myself. Again I was reminded that I was homeless, a man without a country, an outcast, an outlaw, disowned by his fatherland and unwelcome in all other lands. Again I was made to feel the stigma of my birth, the disgrace of my nationality, or rather the lack of a nationality.

I had hoped that Germany would adopt me as its son, and had prepared to show myself worthy of the land of my adoption. But all was in vain. I was given to understand that I could never become a naturalized citizen in Germany, and that I would be made to feel all my life long as a stranger at best, tolerated but never recognized.

But no; it must not be so! All my sense of self-respect revolted against this idea. I must be free and equal. I felt horrified at the mere idea of going through life as a pariah of society, an intruder, of whom one could not or would not get rid. "No," I cried, "I want to have a home. I want to have a country, a land to which I could point with pride and say, 'Here is my country.' I want to have a part in the government of the State which I support and under the laws of which I live.

(Continued on page 10)

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TAKES OUT ALL SPOTS from all kinds of cloth and brightens up the entire fabric. Makes Laces, Ribbons, Ties, &c., LOOK LIKE NEW. NON-INFLAMMABLE; can't explode. PERFECTLY SAFE; works quickly; doesn't injure. Price 10, 25, 50 cents. Money back if not satisfied.

SOLOMON, BERTHA.—In pursuance of an order of the Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Bertha Solomon, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business of the estate, at the office of Isidore Hershfield, 99 Nassau Street, in the City of New York, on or before the first day of November next.

OPPENHEIM, EDWARD L.—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 Edward L. Oppenheim, 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 Hays, Hershfield & Wolf, 115 Broadway, Manhattan, in the City of New York, on or before the 15th day of November next.

HEYMANN, ADOLPH.—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 Adolph Heymann, 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 Fixman, Lewis & Seligberg, No. 55 Liberty street, Manhattan Borough, New York City, on or before the 9th day of November, 1912.

FOSS, MAX 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 Max J. Foss, 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 Arnst, Levy & Fisher, No. 129 Broadway, Manhattan, in the City of New York, on or before the 15th day of October next.

HEYMAN, PAULINE.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Pauline Heyman, 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 Arnst, Levy & Fisher, No. 129 Broadway, Manhattan, in the City of New York, on or before the 15th day of October next.

DENNER, EMANUEL.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Emanuel Denner, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their places of transacting business at the office of Sol Kohn, No. 205 Broadway, Borough of Manhattan, in the City of New York, on or before the 15th day of October next.

STROOCK & STROOCK, Attorneys for Executors, No. 80 Broad Street, Borough of Manhattan, City of New York.

EHRENREICH, JAMES 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 James J. Ehrenreich, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at their place of transacting business, at the office of Meighan & Neccaruller, No. 38 Park Row, Borough of Manhattan, in the City of New York, on or before the 4th day of November next.

ROSENBERG, JENNIE M.—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 Jennie M. Rosenberg, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, at the office of Meighan & Neccaruller, No. 38 Park Row, Borough of Manhattan, in the City of New York, on or before the 5th day of November next.

MEIGHAN & NECCARULLER, Attorneys for Executors, No. 38 Park Row, Borough of Manhattan, New York City.

# NEWS FROM ENGLAND.

(Exclusive Correspondence to THE HEBREW STANDARD.)

**London Daily Paper on Russian Jews in the British Metropolis—Jews in Morocco Expect Better Conditions Under French Administration—“General” Booth and the Community—Stanton Coit, the Ethical Church Leader, Attacks Jews and Is Answered by Dr. Daiches.**

London, Aug. 23, 1912.

The community in London in all its phases and with all its class and trade diversions is a never-ending source of interest to the general newspapers. Views on the Jews of London, their institutions, their habits and customs, their origins, their movements and their migrations are always appearing in one newspaper or magazine or another. One prominent daily newspaper has just been dealing at length with the Russian colony in London, and very properly divides that into the Russians proper and the Russian Jews. It points out that the Russian Jews after their landing here are rapidly merged into the general Jewish population in Whitechapel and move further west as their condition takes a more prosperous tinge. The Russian Jews, who are, of course, the majority of the Russians here, collect together in their earlier years of settlement here in one specific quarter of Stepney or Whitechapel. They share with the other Jews an almost complete monopoly of the tailoring, hat making and cabinet making trades, and a few of them can be seen at work in the boot trade. The older men for the most part wear long, shaggy beards and long hair. The boys sit cross-legged in the work-shops of the small, low shops, or are busy at the heavy power-driven sewing machines. Even in London Jewry they have earned for themselves a reputation for dogged obstinacy.

The Russian and Polish Jews who come into London are of all conditions and of all classes. When they arrive at the port of London and have passed the medical and other tests they make their way in most instances to the Jewish shelter in Leman street. No matter what their trades or professions—there are university students among the immigrants—there are no openings for them except in the trades mentioned. They have to learn them if they are to get a start in London. When they arrive they are so heterogeneous, declares this daily newspaper writer, that they are often unable to understand each other. There are the men from the south of Russia who speak Russian; others talk a Yiddish that varies in idiom and in vocabulary to such an extent that they are almost unintelligible to each other and quite unintelligible to those who speak the English Yiddish; and, again, there are the nationalist Jews who talk a pure Hebrew, and so far as is possible avoid using either Yiddish or any Gentile tongue. All, however, go through the same mill. Often the skilled artisan or the poor student pays as much as \$50 to a master tailor or a master hat maker to be taught his trade, and as often as not he finds that his master makes use of his work, but takes care to prevent his becoming proficient. To rise from the position of a subordinate in an East End tailoring factory is no easy matter, but it is in this that the dogged perseverance of the Russian Jew comes to the front. You can read in the anaemic faces of the men as you see them through the shop windows of the squalid streets that the lesson of patience has eaten its way into their souls. They wait their opportunity, husband their small savings and launch out as masters themselves, or, if they have other ambitions, they wait for their chance and escape their serfdom by getting such posts as teachers or librarians. But to get these posts they have to approach (if, as most of them do, they reach England as poor immigrants) by the avenue of one or another of these industries.

The position of the Jews in Morocco has been well discussed here since the recent abdication of Sultan Muley Hafid. Important Jewish communities long ago grew up in Morocco and there are many names from their midst that have made their mark in Jewish art and literature. The community on the whole, however, has been much oppressed and harassed by the Moors, and the change in the administration of the country must be an event to them. The French overlords of Morocco will find them excellent citizens.

The Jews are well spread about the country, both in the settled towns and the wilder and more native parts. The total number of Jews in Morocco is uncertain, but is computed as high as 300,000, though this figure is probably exaggerated. One journal here points out that if the French know their business it will be to their advantage to pay special regard to the industrious and enterprising Jews, who would have rendered valuable service to their native country if they had been permitted by their rulers to do so, and who will still form the one stable element among an otherwise restless population. The unfortunate manner in which the French have treated the Jews in Fez affords some cause for uneasiness, for there is very little doubt but that the French authorities deliberately sacrificed the Jews in order to protect the European colony from attack. It was a catastrophe which, we are assured by competent observers, could have been avoided if there had been the will to do so. But the subsequent action of the French resident-general gives us cause to believe that that attitude does not represent the policy of the French Government toward the Moroccan Jews.

The whole country is still in a very backward state, but this cannot be said of the Jews. Thanks entirely to the Alliance Israelite, the Moroccan Jews have for the last half a century enjoyed the benefits of European education, which will now, more than ever, stand them in good stead. It was in Morocco that in 1862 the Alliance established its first school, and though our own Anglo-Jewish Association has been of great service there, we do not grudge our French co-religionists the satisfaction that the seed they have sown will now be reaped by them; for, although the English are still a great influence in Morocco, and their language of great value, the Moroccan Jews will, with their co-religionists in Algeria and Tunis, form one great Franco-African community. We can foresee the time when Judaism in France will be strengthened by the fresh blood from its African dependencies.

The death of “General” Booth, the founder and the head of the Salvation Army here, has led to a remarkable outburst of feeling among all classes and from all varieties of religious belief. Among the many people who have sent in their special sympathy figure the heads of the chief synagogues in London and the country and representative members of such families as the Rothschilds. A special word of help to the late “General’s” son, and the present head of the army, was sent by Miss Nettie Adler, daughter of the late Chief Rabbi.

Dr. Samuel Daiches recently delivered a striking address here in reply to Dr. Stanton Coit, the well-known leader of the Ethical Church in this country. This minister declared recently, following the writings of Professor Sombart and others, that the Jew is a menace to Western civilization and that he is spiritually arrogant. Dr. Daiches properly declared that such statements condemned the whole theory that Coit and the others rear up. Western civilization has not reached that level which our people reached three thousand years ago. The Jewish people are the most ethical and most cultured and, if you like, the most civilized people that have yet lived. Why should a Jew be a menace to a civilization, which, according to Dr. Coit’s own words, has not yet reached the civilization of three thousand years ago. Western civilization has yet to go a very long way to reach that point which our an-

cestors reached over three thousand years ago. What does it mean—the British spirit of democracy and the broad advance of modern science? Can you find more democracy, more real social justice than you find in the pages of the Bible? Can you find more love of the neighbor, more endeavor to try and help every man, more than you can find in the Bible? All that is called justice to-day is only a weak and dim reflection of the justice that shines from the pages of our sacred literature. Look at the reception this Parliament’s social measures have received at the hands of Western civilization! Jewish culture is not only Jewish theology, but it comprises all the elements of Jewish life. Dr. Coit then says the Jew must have religious self-emancipation. With all deference to Dr. Coit our religion is our own business, and we know best how to carry it on.

Dr. Daiches would like to know what has been done for mankind, Ekbatana or Jerusalem. On which foundation does modern life rest—on Aryan or Jewish? Every unprejudiced man will have to admit that the best Western civilization is Jewish. The Jew is still the real support of Western civilization, and this is something which must be understood. We can never know how Western civilization would have looked had not a Jew been in their midst. Then the Jew is still the highest and loftiest ideal of justice and loving kindness. The highest conceptions of modern life are Jewish. Stamp out the Jew, if it were possible, and you stamp out the very life of all that is best in Western civilization.

Dr. Daiches concluded by saying that Dr. Coit’s statements may create a few Zionists, and if so that would be one good result. One thing was certain—the realization of Zionists will mean the rehabilitation of the Jewish people. When Dr. Herzl published his book and started the Zionist movement fifteen years ago many felt that Zionism was something worth living for. It is frequently regretted that such small support is given to Zionism in England. Smaller support is given here to this great cause than in any other country. The E. Z. F. is hardly able to carry on its work and at one time it was almost at the point of dissolution.



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Dated New York June 22, 1912.  
**ROSA DANKOWITZ, Executrix. CHARLES FOX, Executor. GOLDSMITH, COHEN, COLE & WEISS, Attorneys for Executrix, No. 45 Wall Street, Borough of Manhattan, New York City, N. Y. OSCAR ENGLANDER, Attorney for Executrix, No. 302 Broadway, Borough of Manhattan, New York City, N. Y.**

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נצנים וילך

5672, A REVIEW

ANOTHER year is about to die, and again it is the duty of the chronicler to recount its chief accomplishments.

The outstanding event of the year was the abrogation by this country of the odious treaty of 1832 with Russia, under which that government had deliberately and defiantly for countless years refused to recognize American passports when borne by Jews. For the past few years the opposition to that state of affairs on the part of enlightened and fair-minded men, regardless of creed, had grown. There had been newspaper campaigns waged against that treaty and in November a hearing on the subject was held before Senators O'Gorman and Root. On the 13th of the succeeding month the House of Representatives at the instigation of Congressmen Goldfogle, Harrison, Sulzer and their associates and by a vote of 301 to 1 passed a resolution abrogating the treaty. Similar action by the Senate was forestalled only by the independent action of President Taft in abrogating the convention by means of instructions to our ambassador at St. Petersburg. A new treaty has not yet been negotiated, but it would appear that this country is able to get on very well without the help of a treaty with Russia. A word may be devoted to the splendid mass meeting on the treaty held at Carnegie Hall last winter.

The matter of repressive immigration legislation, with which Jews are so vitally concerned, made no practical headway during the year. Although the Senate passed the Dillingham bill, the similar Burnett bill in the House of Representatives failed to receive a report from its committee. Both these bills are all that the enemies of the immigrant would desire; the subject will undoubtedly come again "on the carpet" in the very near future.

The Bloom case, which was an event of the preceding year, became a closed incident to the satisfaction of all friends of the young soldier. Simon Wolf, who covered himself with new glory in this matter, celebrated his 75th birthday in full health and vigor early last autumn.

Religiously in the United States the year under review has little to offer. The "annual picnic" of the Reformed rabbis was held last April, and the formation of a new Eastern District Council by some of their leaders created somewhat of a breach in the parent organization. Rabbi Joseph H. Hertz finally arrived here to take up his duties at Orach Chaim, but, shortly after, went back to England to preach as a possible future chief rabbi of that country. Rabbi J. Leon Magnes, who had quite recently entered the pulpit of B'nai Beshurun, resigned his charge after ten months had elapsed and went to Palestine on a visit of inspection and inspiration with Nathan Straus. On his return the "great and glorious" Kehillah was able to hold its postponed annual meeting, and Rabbi Magnes took up his duties again as its chairman. The Kehillah is "the admirable Crichton" of this community, and its abortive attempt to be incorporated by act of the State Legislature, as well as its activity in educational matters and especially in the present Rosenthal case, have evoked the "plaudits" of its "numerous" "admirers" who believe that this institution admirably subserves the purposes for which it called itself into life. Finally, under this head we may note that "Charley" Fleischer has definitively left the rabbinate.

Several visitors of more or less prominence from the Jewish overseas came to these shores. The first was Dr. Josef S. Bloch, of the Oesterreichische Wochenschrift, who gave us graphic accounts of the plight of the Jews of Galicia. Then, too, there was Ben Zion Mossinsohn, who toured the country in the interest of Palestinian Zionism, and Sirota and a whole host of concert-giving chasonim, who performed a similar feat in behalf of their own purses. This phenomenon came to Anglo-Jewry too, but it, unlike this community, refused to be edified thereat. Hermann Struck, the eminent Berlin artist and etcher, paid us a visit late in the spring.

The national organizations seem to have pursued here the even tenor of their way. Exceptionally the Council of Jewish Women had trouble with some of its subordinate sections. James M. Mayer was appointed a Federal judge by the President. Joseph Barondess and Morris Loeb were named to the Board of Education of this city by the Mayor, and the Hebrew Sheltering Orphan Asylum was successfully moved to Pleasantville.

The Dropsie College was dedicated and Rabbi H. G. Enelow called to the rabbinate of the city.

In the past year will be memorable through the frankness of communal leaders to elect a new chief rabbi. These matters for the past now loom large in the public eye, and of course Hertz and Drachman—are American

can. Rabbi Maier Jung was chosen as spiritual guide of the Federation of Synagogues. Rabbi Mattuck, exported from this country, is now at the head of the Liberal Synagogue, and the Haham, Dr. Gaster, continues as of old to speak his mind freely on any and all matters that interest him and Anglo-Jewry. It may be added that the Reformed synagogue reached the Biblical age last year and the Westminster Jews' Free School was no less than 100 years old. Beyond the fact that Israel Zangwill's "Ito" had another meeting this year and flirted with Angola, in Portuguese Africa, as a possible place of settlement, or Itoland, the English community appeared to be more like a fine, up-to-date railroad engine, devoid of all generating force than anything else.

German and Western Continental Jews have little or no news to report, and thus we may take it that it is well with them. Our orthodox brethren in the Vaterland have successfully completed the formation of the Agudas Yisroel, an orthodox world organization.

The great outbreaks against the Jews of Morocco in the closing year were so harrowing and devastating that it is likely they will never be repeated. In consequence of the tortures to which the Jews of that unhappy country were subjected, the government was surrendered by Mulai-Hafid and Morocco made a French protectorate, where Jews ought to be as safe and secure as any other portion of the population.

The condition of Russian Jewry has not substantially changed, either for better or for worse. The Duma did nothing for them, and Kokovtzeff, who succeeded Stolypin, is not burning with the wish to ameliorate their lot.

The Jews of Turkey seem to have had few tribulations in this year. The Arab hillmen were troublesome as usual in Palestine, and Jewish immigration to that country is in a nebulous condition. But the general condition of the people continues good; the Zionists are devoting their energies to the upbuilding of Palestine, and one really does not know whether Chief Rabbi Nahoum has resigned his office or not.

Among those who died in 5672 the following deserve mention: Newman Cowen was the venerable president of the Madison Avenue Synagogue. Henry Hochheimer, who lived to be 92, was a Baltimore rabbi, and Hezekiah Kohn, also 90 years of age when he died, a local communal worker. In the calamity that befell the ill-fated Titanic on her maiden voyage the following four sterling members of the community lost their lives: Mr. and Mrs. Isidor Straus, Benjamin Guggenheim and Henry B. Harris, the manager. Sender Jarmulowsky was an East Side banker and philanthropist, and Julia Richman and David Blaustein, successful educationists. Sir Edward Sassoon was a magnate and M. P., and Anatole Leroy-Beaulieu, of the Institut de France, the firm and sincere friend of our people.

The year developed its usual round of joys and sorrows, its favorable and unfavorable incidents. May the House of Israel continue to stand under the protection of the Giver of all good during 5673!

We wish our readers, one and all, a happy and a prosperous new year.

Make the most of 5673! But do nothing which is chillul ha-Shem!

May 5673 be to you a year of fulfillment, a twelvemonth of completion!

The new year will be a year of joy to those that obey the law of the Lord.

Let the Reformed Rabbis agree to preach less and practice more during 5673.

Surely the next English chief rabbi will be chosen during the year that is about to open!

Make the most of 5673 in the religious sense! The days of man are three score and ten, but in these days of high living and plain thinking most of us fall far short thereof.

The State Civil Service examinations have been set for Yom Kippur. How watchful is the great and glorious Kehillah and how it safeguards all Jewish interests!

In Galicia the anti-Semites have ever had a more diabolical method of persecuting the Jews than in Russia. The difficulties of the economic position of the Galician Jews are simply increased by means of the boycott and similar inventions of unmoral man. Worse than active oppression for a man it is for him to be unable to get bread enough to live.

We have much pleasure in welcoming back to his home, work and friends, the Rev. Dr. H. Pereira Mendes, of the Shearith Israel Congregation. He spent the last sixteen months in Europe, whither he journeyed in search of health. We sincerely trust his long stay abroad benefited him and anticipate that his return finds him prepared to resume his place of light and leading in this community. In extending to him and his family the compliments of the season we would assure him that he holds a large portion of our affections.

In spite of the repeated criticisms passed both by other journals and ourselves there are still some Jews in this country who believe that Jews are obviously a class in the population around election time. The latest Jewish politicians hail from Boston, and we note with much dismay that the Rev. Harris Rosenthal, whom we cannot place among the rabbis of Israel in this country, is one of those who apparently favor this movement. As we said recently concerning similar conditions among our people in the same section of the country, when the rabbis wish to figure as Jewish political leaders it is high time that intelligent laymen cry halt!

SELICHOTH

חצות-לילה אקום להודות לך על משפט צדקך

"At midnight I will rise to give thanks unto thee because of thy righteous judgments."—(Psal. 119, 62.)

SELICHOTH NIGHT—do you remember?

Do you remember the loud knocks at the door or at the shutter that broke the stillness of that September night away back in the long-vanished past, away, away, in that obscure corner of the earth that cradled you? Do you remember how insistent those knocks were—insistent like the throbs of a conscience-stricken heart? Not until someone within answered sleepily did they cease, but they ceased at your door only to be resumed at the door of your neighbor with equal force and equal insistence, and then at the door of every Jew in the town until the whole Brotherhood of Israel was aroused. Do you remember?

You were young and the warm caress of the downy pillows held you fast. Fain would you have remained abed, continued your slumber, spun on the crazy web of your dreams. But you were young and the Romance of Religion appealed to you more strongly than all other allurements. And so, breaking with mighty impulse the cords of sleep even as Samson broke the fetters of the Philistines, you leaped out, washed and dressed hastily and, bag and book in hand, followed the call of the Shool-Klopper—the Communal Knocker officially appointed to rouse the faithful—into the mute night.

The night was mute, yet full of the mysterious voices of spirit-beings. The night spoke to you as you were wending your way towards the Synagogue in a language which your heart understood but which your tongue could scarce interpret. Invisible presences, filling your soul with ineffable awe, seemed to accompany you and to point the way in that darkness. Dark it was: you could scarce discern the familiar houses, the ill-kept streets. The stars sparkled overhead; they added to the mystery, the awe, the wonder of it all—they did not take away aught of the dense darkness that enveloped you and everything round about you. At some distance you could trace the progress of the official Knocker by the faint light of his lantern which he waved as he hastened along. That was the only bright spot accentuating, rather than diminishing, the blackness of the atmosphere. The atmosphere—how keen, how cold it was, penetrating to the very bone through the scanty clothing! There was but a slight breeze, though, but it was sharp, and it felt as if the Lord Almighty had put an extra edge on it before drawing it across the world... But did you mind the cold, the darkness? Not a bit. There blazed a brilliant light in your soul. There burned a holy fire in your heart!

Ah, you were young then!... Do you remember?...

You do not want to remember! To-day you are grown older, more sophisticated, and above all—prosperous. You do not care to avow that you first beheld the light in an obscure corner of the earth. You blatantly declare that you are an American, though your grotesque accent does not permit you to pronounce correctly even the word American. Of course, you are American in everything, though the tip of your tongue retain its little tricks, refusing to become Americanized. You are American in your vulgarity, your arrogance, your irreverence; you are American, to your way of thinking, in your scorn of religion...

Selichoth-vigil—what? Out upon that! The only vigil you know of and care for is the kind that begins the night, not the kind that ends the night... There is no mystery about your nights now, though there is a good deal of secrecy. And the stars that now attract you are not those that shine upon the curtain of the stage. Yours is a life of dreamy indolence, whose crazy web you spin on and on recklessly.

Is there any use talking to you? Is there any use rapping at the doors of your conscience like the old Communal Knocker did away back in the long-vanished past? Will you listen if but for a moment? Just one moment, please, and I shall have done.

It is about that old Communal Knocker, the Shool-Klopper, that I want to say to you just one word. I want you to recognize him. He is Israel—the Jewish Nation! Through the cold dark night of the Guluth did this God-appointed Shool-Klopper pace up and down the highway of the nations, lighting up the surrounding gloom with the lantern of faith, rapping at every window and every door, rousing the peoples of the earth out of the slumber of error and superstition, until to-day his progress may be traced from the East to the West, wherever the torch of Truth is held aloft, wherever men give "thanks to God for His righteous judgments"...

What, are you getting impatient? Such talk, you say, does not suit an enlightened man of your standing? Let me get in just one more word—edgewise. I want to say to you that the old Communal Knocker whom you now scorn to remember, was a more truly enlightened person than you, or anyone of your ilk!

RABBI JOEL BLAU.

The forty-fourth annual report of the Cleveland Jewish Orphan Asylum gives evidence of the continued effectiveness of the work of this institution. Its well-known and capable superintendent is Dr. S. Wolfenstein, who reached the Biblical age in the past year. For many years now the asylum has housed its full quota of 500 children, and the places of those discharged through reaching the age limit are speedily filled. The finances of the institution seem to be in a flourishing state.

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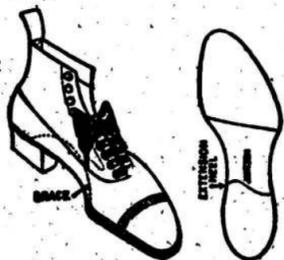
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## A FINAL WORD ON IMMIGRATION.

In the closing days of the session of Congress, ex-Speaker Joseph G. Cannon, of Illinois, dyed-in-the-wood "standpatter" on the tariff as he is, delivered himself of some very sane and sensible remarks on the subject of immigration. He seemed to us to give out the true American view on the question, and his words may be profitably taken with those uttered by Governor Wilson, in his splendid letter to the *Warheit*, in the same connection.

Congressman Cannon's remarks will no doubt interest our readers, and hence we subjoin them here, practically *in extenso*.

MR. CANNON. Mr. Speaker, I just came into the chamber, and directly or indirectly the subject of immigration seems to be talked about. It has been a good deal talked about in the last few years. I have very pronounced views upon it, and I have no desire to conceal them. I have no desire to avoid responsibility for any action as a member of this House that I have ever taken heretofore or now.

There are about 350,000,000 people of our race—the Caucasian race—engaged in one occupation and another in Europe. My forebears, scattered around in various countries, finally landed in this country a little over a century ago. I am glad they came. I do not know whether they could read and write or not. Whatever this generation that I belong to of my family may amount to, for two generations at least they were people who lived in the sweat of their faces. They were Caucasians; they were good citizens; they contributed to the development and the betterment of our civilization.

Now, about a million, as I say, on the average, come every year, people of substantially our race, people who are willing to live in the sweat of their faces.

I would rather have, if need be, a thousand or ten thousand men come that cannot read and write who are willing to work and help matters assume shape that is useful to the human family than to have a hundred come that can read and write and who seek to live by "black-hand" operations or otherwise in the sweat of somebody else's faces; and therefore I protest against that illiteracy qualification.

I can tell you how you can stop immigration to this country. You can do it by enacting laws that will cover all of the nearly 100,000,000 people in this country—laws that in their operation will decrease the wage or the compensation of the people, however employed, in the United States. This million a year comes—what for? For a better wage, for a better manner of living, for a better civilization; and the common schools take care of their children. The first generation, in the main, that works is pretty good, and the second generation is better, because they learn the language and learn our habits.

Now, if you will pursue the policy that will make it unprofitable for them to come, they will not come. Now, as I am a little over a century old in this country—a little over; about a century and twelve years—I have no sympathy with the men who come in this generation from Europe, and in the second generation or any other generation will say, "We will pursue a policy that will stop immigration, because we want to get rid of that competition here." When you pursue that policy you come into competition with 350,000,000 people, substantially of the Caucasian race. I would rather have a million a year, who labor in Europe and ship their products to this country; came as your forebears and my forebears came, and cast in their lot with us, shutting out the criminal, shutting out the dissolute, shutting out the diseased; I would rather have them come and help the coming generations to develop this country with liberty, and, as we increase in population, and as the hive swarms and goes out to other portions of North and South America, to work out their salvation; I would rather have them come than reduce our style of living and reduce our

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Many remarks, wise and otherwise, have been passed by the Jewish press of this country and Professor Richard Gottheil's interview in *The Jewish Chronicle* on the subject of anti-Semitism in America. *The American Israelite*, for downright obtuseness, however, may be awarded the prize in this connection. Our Cincinnati contemporary inclines to the view that Professor Gottheil spoke as he did for the purpose of putting himself in the race for the chief rabbinate! His views may be sufficiently "narrow and provincial" for that; his theology and orthodoxy are by no means sufficiently sound. And *The Israelite* certainly bit off much more than it can successfully chew when it ventured the opinion: "The professor undoubtedly has the qualifications and would fill the high office to the complete satisfaction of all, on both sides of the Atlantic!"

Congressman Fitzgerald, of Brooklyn, recently read into the *Congressional Record* a speech (under the "leave to print" privilege) on the Russian passport question. In this he showed that with regard to the matter the Democrats had always been active, the Republicans ever evasive. Which has been our view all along! Mr. Fitzgerald's tribute (!) to Senator Elihu Root's "activity" in the matter, while Secretary of State, was bold and decisive, and something for which we have waited many a day. This "activity" of the senior Senator from New York was of a piece with his attitude in Chicago last June.

It is wonderful to behold what a large number of our co-religionists have been drawn into the ranks of the Bull Moose, or, to speak in the language of F. P. A., of *The Evening Mail*, the Bull Schmoose party. We sincerely hope that it may not be said of them what is said of the followers of the new leader in general: They are a collection, an *omnium gatherum*, of people with a grievance, with disappointed ambitions, drawn from all walks of political life!

## PAPER NAPKIN AND TOWELS

(From the HEBREW STANDARD March 11, 1904.)

Some time ago one of the hotels of Boston made an attempt to introduce paper napkins in place of those of linen texture. Though the paper substitutes were of fine quality and of a handsome design, the novelty was not approved of, and withdrawn.

Since then the quality of paper napkins has been so improved and an article is being manufactured of such fineness of texture, and having the softness of velvet, that an effort will again be made to impress them into service.

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KOHN, HEZEKIAH.—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 Hezekiah Kohn, 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 Wolf, No. 203 Broadway, in the Borough of Manhattan, City of New York, on or before the 17th day of February, 1912. Dated New York, the 29th day of July, 1912. HARRY N. KOHN, SOL KOHN, Executors. SIMSON WOLF, Attorney for Executors, 203 Broadway, New York City.

MACK, JACOB 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 Jacob W. Mack, 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 Mark, No. 41 Park row, Borough of Manhattan, in the City of New York, on or before the 9th day of January next. Dated New York, the 1st day of July, 1912. NATHAN BIJUR, JENNIE HEYMAN, MAURICE MARK, Executors.

ably in the highest class hotels, there can be no good reason why such an article, if it has the necessary resistant qualities in texture, should not come in vogue. Napkins of this character are surely better and often more cleanly than those which are not infrequently placed before one in many places, even of ambitious pretensions, and in many cases where the laundering is done with promiscuous articles and without regard to the purposes of use.

In barber shops, as well, we believe the time will come when some strong fibrous paper will be milled which will be capable of becoming a substitute for the small towel which is used for the face and the cheapness of which will be such as to compete favorably with the present cotton rag which is used and reused constantly until it is in shreds.

The paper napkin, as well as the paper towel, will have the advantage of being incapable of a second use and will find their way into the waste basket after having served its purpose.

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POLLAK, SIGMUND.—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 Sigmund Pollak, also known as Julius Pollak, 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. 250 Broadway, in the City of New York, on or before the 1st day of November next. Dated New York, the 17th day of April, 1912. EDWARD POLLAK, Administrator. SOL DE YOUNG, Attorney for Administrator, 250 Broadway, New York City, Manhattan.

more serviceable will be a strong paper napkin or towel. L'AIGLON.

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SOMBORN, EDWARD K.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Edward K. Somborn, 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 its attorneys, White & Case, No. 31 Nassau street, Manhattan, in the City of New York, on or before the 28th day of September next. Dated New York, the 14th day of March, 1912. ASTOR TRUST COMPANY, Executor. WHITE & CASE, Attorneys for Executor, 31 Nassau Street, Manhattan, New York City.

GOLDENBERG, 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 Goldenberg, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, No. 208 Broadway, Borough of Manhattan, in the City of New York, on or before the 1st day of November next. Dated New York, the 26th day of April, 1912. SAMUEL L. GOLDENBERG, BENEDICT S. WISE, Executors. IRVING S. OFFENBERG, Attorney for Executors, 208 Broadway, New York City.

SCHWARZ, HERMAN.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Herman Schwarz, late of the County of New York, deceased, to present the same to the subscribers, at their place of transacting business, at the office of Sampson H. Schwarz, No. 25 Broad street, in the Borough of Manhattan, City of New York, on or before the 31st day of November next. Dated New York, May 6th 1912. SAMPSON H. SCHWARZ, MAX GREENE, Executors.

FINELITE, LENA.—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 Lena Fintelite, 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. 150 Nassau Street, in the City of New York, Borough of Manhattan, on or before the 25th day of November next. Dated New York, the 7th day of May, 1912. ABRAHAM FINELITE, Administrator. CHARLES B. HAWKES, Attorney for Administrator, No. 256 Broadway, New York City.

LOEB, MEYER.—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 Meyer Loeb, 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 Emanuel Jacobus, No. 132 Nassau Street, in the City of New York, on or before the 1st day of November next. Dated New York, the 26th day of April, 1912. FANNY LOEB and SIMON LOEB, Executors. EMANUEL JACOBUS, Attorney for Executors, 132 Nassau Street, New York City.

ARNSTAM, ADOLPH.—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 Adolph Arnstam, 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 Lawrence Goldberg, No. 208 Broadway, in the City of New York, on or before the thirty-first day of December next. Dated New York, May 1, 1912. SOPHIA ARNSTAM, Administrator. LAWRENCE GOLDBERG, Attorney for Administrator, 208 Broadway, New York City.

My Country

I want to stand and fall on my own merits, and not be constantly set back on account of my birth. In short, I want to be a man enjoying all the rights belonging to me as a human being.

I knew that the only country under the sun where my dream of a free life could be realized was the United States of America. The sun of liberty rose for me in the West, and I followed its call. It was again against the advice of my friends that I left Germany. "Your country is certainly a paradise, judging from its spiritual blessings," I would answer them when they would hold out to me the intellectual atmosphere of their land as compared with the materialistic air of America, "but only for you. The strangers, however, are made often enough to feel the flame of the sword of the cherubim, who guard it against the foreign intruders." The director of my school, my benefactor, bid me good-bye with tears in his eyes. "I will never give my consent to your departure from my country," he said to me. But I knew only too well that in spite of his influence in the government circles he could be of little help to me in effacing the disgrace of my birth.

What were my feelings when I beheld the Statue of Liberty in the port of New York! It was the first welcome that I had ever received in my life. I felt that I was now going to put my foot on a soil which would not give away, to enter a land that would gather me unto its bosom, and welcome me as one of its future sons. The stigma of my birth would now come to an end. All the disabilities which were attached to my name and nationality would disappear. I would be born anew in the spirit of liberty, equality and fraternity. "Into the cauldron with you," I said to myself, "You must now be remelted into a new human form and come up no longer a Jew, no longer a Russian, no longer a Pole, but an American, the most perfect, because the most universal type of man."

I confess that the process of adaptation and assimilation was not so easy for me as I had imagined. I am of too delicate a fabric not to chafe under the materialistic spirit of this country. This commercial air which I inhaled here threatened to prove fatal to my spiritual life. I would long back to that air of refinement and culture that I had left behind in the land of Kant and Mozart. But I soon gained another view of American life. I soon discovered its possibilities of leadership just in those spiritual realms which had made me feel at home in Germany. I saw in America the school of international and interdenominational peace and harmony, the training ground for universal love. The American people became in my eyes an international nation, assimilating and embodying all the beautiful traits and characteristics of all the nations of the world. In my dreams of the future I saw America the leader of all nations of the earth, on whose banner is written in fiery letters the Lord's greatest command, "Love thy neighbor as thyself," and

whose form of government is the model on which all other nations form theirs. America appeared to me as the beacon light to light the nations on their way onward and upward to God. I saw my mission before me to preach this social message to the newcomers, to bridge over the abyssal gulf that separates the old from the new world, to span the Atlantic and unite in my person the old and the new civilizations. By becoming part and parcel of the political and social life of this country I will be able to bring the foreign born and the native born in this land to a mutual understanding and help shape the government after the pattern of a universal righteousness and international brotherhood. Fellow Americans, I will soon be one of you, and together we will work for the glorious mission to be "A light to the peoples."

Teachers' Institute of the Jewish Theological Seminary of America: 134-142 East 111th Street, N. Y. C.

The elementary department of the Teachers' Institute will open for instruction at the Uptown Talmud Torah Building, 134-142 East 111th Street, New York City, on Monday evening, September 23, 1912. The dates for registration are from September 16 to 18, inclusive, at the Talmud Torah Building, from 8 to 9 p. m. Application blanks and other information will be sent upon request to

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THORWARTH, GEORG.—The people of the State of New York, by the Grace of God free and independent, to the heirs at law and next of kin of Georg Thorwarth, deceased, if any there be, whose names and places of residence are unknown and cannot, after due diligence, be ascertained, the Public Administrator of the County of New York, and the Attorney-General of the State of New York, the heirs and next of kin of Georg Thorwarth, deceased, send greeting: Whereas, Moses Nast, 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, bearing date May 29, 1912, relating to both real and personal property, duly proved as the last will and testament of Georg Thorwarth, late of the County of New York, deceased, therefore 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 18th day of October, one thousand nine hundred and twelve, 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. Witness, HON. ROBERT LUDLOW FOWLER, a Surrogate of our said County of New York, at a Surrogate's Court, the 21st day of August, [L. S.] in the year of our Lord one thousand nine hundred and twelve. DANIEL J. DOWDNEY, Clerk of the Surrogate's Court.

WETZLER, ANNA.—The People of the State of New York, by the Grace of God Free and Independent, to Sigmond Wetzler, Louis Wetzler, Hannah Epstein, Washington Wetzler, Lena Ascher, Lucille Wetzler and Lucien Knapp, an Executor named in the will of Anna Wetzler, deceased, the only heirs and next of kin of Anna Wetzler, deceased, send greeting: Whereas, Jefferson Wetzler, of the City of New York, has lately applied to the Surrogate's Court of our County of New York, to have two certain instruments in writing, relating to both real and personal property, duly proved as the last will and testament of Anna Wetzler, late of the County of New York, deceased, therefore 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 18th day of October, one thousand nine hundred and twelve, 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. Witness, Hon. Robert Ludlow Fowler, a Surrogate of our said County of New York, at a Surrogate's Court, the 21st day of August, [L. S.] in the year of our Lord one thousand nine hundred and twelve. DANIEL J. DOWDNEY, Clerk of the Surrogate's Court. FIKMAN, LEWIS & SELIGSBERG, Attorneys for Petitioner, 55 West 5th Street, New York City.

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BLASKOFF, HENRY M.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Henry M. Blaskoff, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, No. 271 Broadway, in the City of New York, on or before the 25th day of November next. Dated New York, the 18th day of May, 1912. PHILIP BLASKOFF, HENRY BLASKOFF, ISIDORE BLASKOFF, Executors. SOLOFF, COHEN & LIND, Attorneys for Executors, 271 Broadway, New York City.

ASIEL, LEOPOLD N.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Leopold N. Asiel, 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 Kurzman & Frankenhelmer, No. 25 Broad street, in the City of New York, on or before the 1st day of October next. Dated, New York, the 20th day of March, 1912. PAULINE ASIEL, ELIAS ASIEL, Executors. KURZMAN & FRANKENHEIMER, Attorneys for Executors, 25 Broad street, Borough of Manhattan, New York City.

GUTMANN, ISAAC.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Isaac Gutmann, late of the County of New York, deceased, to present the same with vouchers against the subscribers, at their place of transacting business, the office of Leventritt, Cook & Nathan, their attorneys, No. 111 Broadway, Borough of Manhattan, in the City of New York, on or before the 30th day of November next. Dated New York, the 22d day of April, 1912. BENJAMIN SCHLOSS, SAMUEL FRIEDMAN, Executors. LEVENTRITT, COOK & NATHAN, Attorneys for Executors, 111 Broadway, Borough of Manhattan, New York City.

SIEGFELD, ISIDOR.—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 Isidor Siegfeld, 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 Guggenheimer, Gutzmer & Marshall, No. 37 Wall street, Borough of Manhattan, in the City of New York, on or before the 18th day of March, 1912. HELEN SIEGFELD, Executrix. GUGGENHEIMER, UTERMAYER & MARSHALL, Attorneys for Executrix, 37 Wall street, Borough of Manhattan, New York City.

HERZOG, ROSA.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Rosa Herzog, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at the office of their attorney, Jacob Pawel, No. 271 Broadway, in the City of New York, on or before the 4th day of March next. Dated New York, the 23d day of August, 1912. ALEXANDER HERZOG, SOLOMON HERZOG, HENRY C. GLASSER, Executors. JACOB PAWEL, Attorney for Executors, 271 Broadway, New York City.

BAMBERGER, LEVI.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Levi Bamberger, 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. 128 Broadway, in the City of New York, on or before the 1st day of March, 1912. SARAH L. BAMBERGER, Executrix. ROEB & PUTZEL, Attorneys for Executrix, Office and Postoffice Address, 128 Broadway, Borough of Manhattan, City of New York.

BAMBERGER, ABRAHAM H.—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 Abraham H. Bamberger, 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 Hoadly Lauterbach & Johnson, No. 22 William street, in the City of New York, on or before the 26th day of October next. Dated New York, the 10th day of April, 1912. LOUIS E. BAMBERGER, Executor. HOADLY LAUTERBACH & JOHNSON, Attorneys for Executor, 22 William street, New York City.

LOVENTHAL, DAVID.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against David Loventhal, late of the County of New York, State of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business at the office of Harry A. Gordon, No. 330 Broadway, in the City of New York, on or before the 16th day of September next. Dated New York, the 6th day of March, 1912. IDA LOVENTHAL, Administrator. HARRY A. GORDON, Attorney for Administrator, 330 Broadway, New York City.

ROTHENBERG, BERNARD.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Bernard Rothenberg, 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 A. E. Gilbert, No. 48 Exchange place, Borough of Manhattan, in the City of New York, on or before the 24th day of September next. Dated New York, the 14th day of March, 1912. HENRY ROTHENBERG, ALBERT DELLE, Executors. A. E. GILBERT, Attorney for Executors, 48 Exchange Place, Borough of Manhattan, City of New York.

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OPENHEIM, AUGUSTUS W.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Augustus W. Openheim, late of the County of New York, deceased, to present the same with vouchers therefor to the subscribers at their place of transacting business, at the office of Messrs. Kurzman & Frankenhelmer, 25 Broad Street, in the City of New York, on or before the 2d day of December next.

Dated, New York, the 21st day of May, 1912. TILLIE S. OPENHEIM, WILFRED A. OPENHEIM, ALBERT STERN, ROBERT B. HIRSCH, Executors.

KURZMAN & FRANKENHEIMER, Attorneys for Executors, No. 25 Broad Street, Borough of Manhattan, New York City.

WOLFF, BARUCH.—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 Baruch Wolff, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers, at their place of transacting business, No. 73 Fifth Avenue, in the City of New York, on or before the 29th day of October next.

Dated New York, the 9th day of April, 1912. ROSA WOLFF, ZADOCK WOLFF, KAUFMAN WOLFF, BENJAMIN I. IGELHEIMER, JEROME WOLFF, Executors.

STROUSE & STRAUSS, Attorneys for Executors, 261 Broadway, Manhattan, New York City.

JOEL, ISABELLE.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Isabelle Joel, also known as Belle Joel, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, No. 88 Nassau Street, in the City of New York, on or before the 30th day of September next.

Dated New York, the 5th day of March, 1912. ROSALIE JOEL, Executrix.

STROUSE & STRAUSS, Attorneys for Executrix, 261 Broadway (Manhattan), New York City.

SINGER, JOSEPH.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Joseph Singer, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers, at their place of transacting business, No. 128 West Twenty-second Street, in the City of New York, on or before the 2d day of December next.

Dated New York, the 13th day of May, 1912. JOHANNA SINGER AND SARAH SINGER, Executrices.

ROSENTHAL & STECKLER, Attorneys for Executrices, 135 Broadway, New York City.

HEINEMANN, SIEGFRIED.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Siegfried Heinemann, 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, No. 52 William Street, in the Borough of Manhattan, City of New York, on or before the 30th day of November next.

Dated New York, the 18th day of May, 1912. JULIUS OFFENBACH, Executor.

M. S. & I. S. ISAACS, Attorneys for Executor, 52 William Street, Borough of Manhattan, New York City.

SALINGER, 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 Salinger, 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. 287 Broadway, Borough of Manhattan, in the City of New York, on or before the 24th day of January next.

Dated, New York, the 10th day of July, 1912. MOSES GOODMAN, Executor.

ARTHUR FURBER, Attorney for Executor, 287 Broadway, Manhattan, New York City.

DRESCHFELD, CHARLES N.—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 Charles N. Dreschfeld, 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 Samuel D. Switzer, No. 309 Broadway, Borough of Manhattan, in the City of New York, on or before the 24th day of February next.

Phenomenal Rise of the Russian Jew

A vacancy which had existed in the pulpit of the Temple Emanu-El nearly two years was filled recently when the members of that organization extended a call to Rev. Dr. Hyman G. Enelow, of Louisville, Ky. Emanu-El is in many respects the foremost of the Reform congregations of this country. It was founded in the early part of the last century, and from its earliest days has occupied a high place in the ranks of those organizations which stand for a modernized ritual and for the elimination of the forms and ceremonies which are not in harmony with modern times and which are out of place in this country.

The advent of a new associate rabbi in this congregation would have no further significance to the casual observer than the filling of a desirable post and the addition to the list of learned rabbis of the metropolis of a name which is already well and favorably known in Jewish circles. But the fact that the new pastor is a Russian makes his selection notable and is looked upon by some people as furnishing proof of the adaptability of and the rapid strides made by an element in American Jewry which was one of its least important factors in this country when the Reform movement in the United States began, and it will serve as an argument in favor of the contention which has often been made that the Russian would in time be the leader of his people in the United States.

Those who have made this prediction say that not only in matters pertaining to their houses of worship will the Russians govern, but that they will be the dominant power also in Jewish social and business circles.

When the Temple Emanu-El was founded the Portuguese Jews, who until then considered themselves the foremost of their faith in America, began to give way before their brethren from Germany and Austria, who had emigrated to the United States in large numbers for several decades. These immigrants were industrious, thrifty and ambitious, and although many began their business careers with a pack or a basket they soon won for themselves places in the business world far ahead of those occupied by their Portuguese predecessors.

BIRTH REFORM MOVEMENT.

It was under the leadership of men who came from Germany, that the reform movement was begun, while the older settlers, the Portuguese, Dutch and West Indian, adhered to the orthodox, the unaltered Oriental Judaism, and with dwindling numbers and lessened influence continued to consider themselves the aristocrats of the American house of Israel. They seldom condescended to associate with the Germans, whom they considered their inferiors. But the latter grew in strength and importance despite their exclusion from Portuguese circles. They contributed little to the prison population of the country, they provided for their poor and unfortunates and in time developed, like their predecessors, an exclusive sentiment.

The sentiment was directed, however, against their brethren from Russia and from Poland. Their prejudice was even more marked and less concealed than that of the Portuguese for the Germans. The Polish Jews had their own houses of worship and they knew that an unwritten law banished them from the temples of their co-religionists. The lines of demarcation were drawn in business and in social circles also, and "Polacks" who were accepted as members in clubs or invited to the homes of their German fellows were looked upon by members of their own set as highly favored. The Germans and their descendants had nothing in common with the Polacks, and when on rare occasions love broke down the barrier and intermarriage followed the man or the woman who went over to the camp of the Poles was looked upon with pity by some and by others with contempt.

In 1880 the exodus from Russia created a new era. The Russians who in the face of persecution had held tenaciously to their ancient faith, whom tyranny and restrictive laws had not driven away from the faith of their fathers, came to the United States in great numbers. They saw nothing alluring in the modernized Judaism which they found here; they were too poor to join any one of the few synagogues which were conducted to their liking, and they were compelled to organize houses of worship of their own, with the Hebrew as the language of prayer, special places reserved for women and fashioned in every detail like the synagogues in which they had worshipped in their native land.

They were distressingly poor, these early Russian immigrants. They lived in squalor and worked hard. Their poverty did not improve their morals, and for many years they were a heavy burden on their more enlightened and prosperous brethren. Schools, asylums, hospitals and workshops were founded for them and organizations were formed for their moral and patriotic uplift, and many of those who were interested in the earlier stages of the movement lived to see the wretched immigrant greatly improved in his condition and appreciative of the help which had enabled him to help himself.

They did help themselves in many ways. Although some became intoxicated with the air of freedom of which they had the first whiff in the United States, and abused the privilege which came suddenly into their possession, others made the most of their opportunity, with the result that the second generation showed a marked improvement.

The children of the destitute Russian immigrant crowded the public schools, they found their way into workshops, factories and places of business, and in a comparatively short time they became noticeable in the learned professions.

But although the ambition of these people, their evident eagerness to better their position, aroused admiration, the prejudice against the Russian and the Polack remained. The Russian, however, began to see that he was rapidly assuming the place in the Jewish population in relation to his "uptown" brethren which the Germans held toward the Portuguese a generation ago. At that time the Portuguese lived apart from the newcomer, only to realize later that the despised German had taken their places. Those who have given the matter careful study think that history is repeating itself, and that the Germans are being eclipsed by the Russians as the Portuguese were by the Germans.

Many signs point in that direction. A generation ago an almost unsurmountable barrier existed between the German and the Russian Jews. Then the Russian was looked upon as unalterably orthodox and out of sympathy with any modernism. But he has shown since that he may be won over. Numerically, he has a sevenfold advantage of his German brother. He is now largely represented in the learned professions, and that he is acquiring wealth is shown by the recent published statement that in a restricted district of New York only one and one-half miles in extent, 500 Jews are reported to dwell who are worth from \$100,000 to \$1,000,000 each.

Although it has been said by communal leaders and workers in those parts of the city where the Russians make their home that the standard of morality among those who came to these shores in the great exodus which began in 1880 was not as high as that of the Jews who welcomed and provided homes for the newcomers, although many of the proud boasts of the earlier Jewish settlers have been destroyed since the Russians came, even those whose prejudices are most deeply seated do not deny that the progress of the Russian immigrant has been upward, and the fact that the descendants of the poor Russians now stand in the pulpits of congregations where it would probably have been difficult for their fathers to have gained membership a few years ago; that one of their number is soon to assume the pastoral duties of the foremost Reform congregation in the United States, gives color to the prophecy that in time the German Jew will stand in the place which the Portuguese now occupies and the descendants of the Russian immigrants will be the representative American Jews.—New York Tribune.

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COHEN, BERNED.—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 Berned Cohen, also known as Earned Cohen, Bernhard Cohen, Earnet Cohen and Bernard Cohen, 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 their attorney, Arnold Lichtig, Esq., No. 141 Broadway, Manhattan Borough, in the City of New York, on or before the 13th day of February (1913) next.

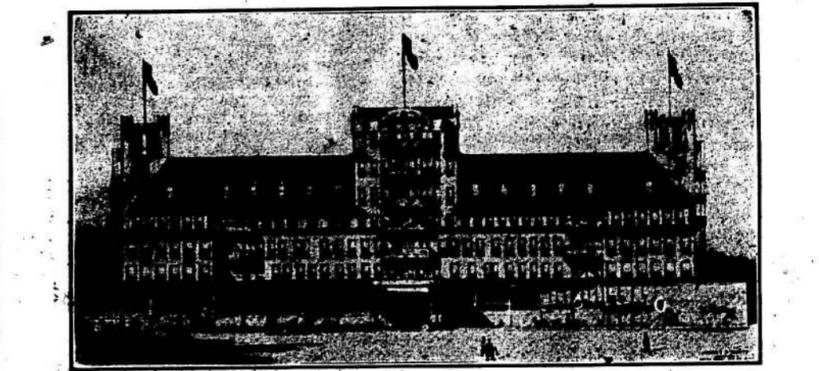
Dated New York, the 23d day of July, 1912. MARK ROSENTHAL, Executor; SARAH ROSENTHAL, Executrix.

ARNOLD LICHTIG, Attorney for Executor and Executrix, No. 141 Broadway, Manhattan Borough, New York City.

STRAUS, ISIDOR.—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 Isidor Straus, 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 their attorneys, Messrs. Wise & Silberberg, at No. 15 William Street, in the City of New York, on or before the 30th day of December next.

Dated New York, the 10th day of June, 1912. NATHAN STRAUS, JESSE I. STRAUS, PERCY S. STRAUS, HERBERT N. STRAUS, Executors.

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AARON WOLF.—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 Aaron Wolf, 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 August Dreyer, No. 154 Nassau Street, in the City of New York, Borough of Manhattan, on or before the 30th day of September next.

Dated New York, the 11th day of March, 1912. ESTHER BROWN, Administratrix. AUGUST DREYER, Attorney for Administratrix, No. 154 Nassau Street, Borough of Manhattan, New York City.

ASCHEIM, FANNY.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Fanny Ascheim, 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 Straubourger, Eschwege & Schallek, No. 74 Broadway, in the City of New York, on or before the 30th day of October next.

Dated New York, the 16th day of March, 1912. DAVID ASCHEIM, Administrator. STRAUBOURGER, ESCHWEGE & SCHALLEK, Attorneys for Administrator, 74 Broadway, Borough of Manhattan, New York City.



BROOKLYN NOTES.

New Hebrew School Dedicated.

The new Hebrew Free School building at Stone avenue, near Pitkin avenue, Brownsville, was formally opened last Sunday. The exercises, over which Commissioner Joseph Barondess presided, consisted of addresses by Dr. J. L. Magnes, Rev. H. Masliansky, Rev. Dr. M. B. Rabinowitz, Prof. I. Friedlander, Leon Zolotkoff, Edward Lauterbach, Isaac Allen, William B. Roth and Rev. Morris Levin. A choir, under the direction of Cantor Graffman, rendered "Mah Tovah" and other hymns.

The building cost over \$100,000 and the funds were raised by popular subscription. Accommodations for over 2,000 pupils are provided.

Borough Park Talmud Torah.

The dedication ceremonies for the new building at Forty-third street and Thirtieth avenue will be held on Sunday, September 8, at 2 p. m. Prominent speakers will address the meeting and there will also be musical exercises.

The new Talmud Torah, which will be known as the Machzikel Talmud Torah of Borough Park, will contain an auditorium which will serve as a synagogue, a gymnasium and twelve large class rooms. The total cost of the school, including the lot, was \$30,000.

The Talmud Torah was organized about three years ago with one teacher. At present there are 250 scholars and the staff consists of a principal and three teachers.

Hebrew Educational Society.

The Sabbath School will open for the season on Saturday morning, September 7. The school room was opened on Saturday evening and will be available every evening except Friday to young men and young women. The study and game room for boys and girls in the afternoons will open regularly on Monday afternoon, September 9.

The farm garden of the Hebrew Educational Society has been in operation all summer and closes for the season this week. The daily average attendance has been over 60. The garden is located on a plot of ground on Blake and Thatford avenues.

Attention is called to the fact that a class for crippled children is provided at Public School No. 64, Belmont avenue and Berriman street, East New York. Parents are requested to send crippled children to this class. They will be taken to and from school.

BAR MITZVAH.

BARUCH—Mr. and Mrs. H. N. Baruch, of 2040 Seventh avenue, announce the Bar Mitzvah of their son Sylvan on Saturday, September 7, 1912, at the Hebrew Tabernacle, 220 West 130th street. Reception Sunday, September 8, from 3 to 6, at Savigny Hall, 229 Lenox avenue.

PAUL—Mr. and Mrs. Gus J. Paul, of No. 76 West 113th street, announce the Bar Mitzvah of their son Nathan Mortimer, Saturday, September 7, at the Hebrew Tabernacle, 218 West 130th street. Reception Sunday evening, September 8, at New Savigny, 229 Lenox avenue, after 7.30.

ROTH—Mr. and Mrs. Joseph Roth, of No. 2100 Fifth avenue, announce the Bar Mitzvah of their son Herbert on Saturday, September 7, at the Hebrew Tabernacle, No. 218 West 130th street.

WIMPFHEIMER—Mr. and Mrs. E. Wimpfheimer announce the Bar Mitzvah of their son Seymour, Saturday, September 7, at Temple Ez Chahm, 107 East Ninety-second street. At home, No. 168 East Ninety-fourth street, Sunday, from 3 to 6.

IN MEMORIAM.

MEISSNER—The dedication of the tombstone of the late Anna Fisher Meissner, wife of Dr. Meissner and mother of Mrs. Judge Leon Sanders, Mrs. Tobias Sanders and Louis Fisher, will take place Sunday, September 8, 1912, at 10 a. m. sharp, at the Cemetery of Chasam Sopher Lodge, No. 5, J. O. B. A., Washington Cemetery, Parkville, L. I.

REMOVAL NOTICE.

Rev. Dr. A. Blum announces his removal to Haddon Hall, No. 596 Riverside Drive, corner of 137th street.

Jewish Science in America.

Whether altruistic or casuistic, the Pentateuchal verse, "And Abram journeyed farther, still going on toward the South" (Genesis xii., 9), and the Talmudic passage, "Go South in quest of wisdom" (Baba Bathra f. 25, b), are, indeed, linked with one another. The wandering Jew, the true son of Abram the Immigrant, carries his stock in science wherever he goes, developing it as soon as he finds a shelter. During Israel's sojourn in Babylon there were brought to light numerous books of the prophets, Hagiography, Talmud and Midrash. In Moorish Spain and adjacent realms the Jewish horizon was illuminated by Maimonides, Ibn Ezra, Judah Halevy, Avicbron and a host of other worthies whose books on philosophy, ethics, astronomy, mathematics, medicine, law, poetry and grammar fill libraries and museums. Rashi and the compilers of the Tosephta perpetuated the name of France in the world of Hebrew letters. Spinoza and Nannasseh ben Israel raised Holland to a pinnacle. The Talmudical commentators, writers of Responsa, compilers of the Codes, codifiers of the laws and, last, but not least, Mendelssohn and his school of thinkers, poets and pundits

glorified Germany and its multifarious dependencies. Luzzatti and Regio shed lustre on Italy. Elijah the Genius, Israel Besht, Mapou, Levinson, Slonimsky, Smolensky, Fin, Shulman and scores of their ilk left indelible marks on Russia. Erter, Krochmal, Perls and Rubin added many a literary gem to Austria's output. Marching and migrating from one land to the other, one island to the other, one continent to the other, sons of Abraham took along their peculiar treasures, the anthologies of which they have transplanted here, there and everywhere.

Finding refuge and shelter in America, Israel launches his learning once again. The Jewish Encyclopedia is indeed a monumental introduction to a remarkable initiative for the increase and furtherance of Jewish science, learning and wisdom in this prosaic and materialistic land. Honos alit artes (Baba Bathra f. 21, a), following closely the Otzar Israel, a Hebrew Encyclopedia by Judah David Eisenstein, is making rapid strides, seven volumes having been published in a comparatively short time, the lacking funds notwithstanding.

Dr. Solomon Schechter's antiquities from the Geniza, notably the Studies in Judaism, the original work of Jesus the son of Sirach and the Documents of Jewish Sectaries, are valuable and useful. Dr. Kaufman Kohler, Dr. Gotthard Deutsch, Dr. Abram S. Isaacs, Dr. Max L. Margolis, Dr. David Neumark, Dr. Isaac Husik, Dr. Henry Maltor and a host of greater and lesser lights are adding continually to the erection and the edification of Hebrew knowledge and Jewish wisdom in America.

Dr. Louis Ginzberg's Legends of the Jews, Ahad Ha-am's Selected Essays and Dr. Nahum Slouschz's Renaissance of Hebrew Literature, are sumptuous treats given the aspiring youth by the Jewish Publication Society.

Gerson Rosenzweig's Hamishah V Aleph, M. M. Dolitzky's Mebayith Umerutz, Alexander Harkway's numerous dictionaries, Rabbi Hayim Hirschenson's Yomim Mi-Kedem (the latter incurring recently the ill will and antagonism of some obscure and militant rabbis in several Yiddish newspapers), Rabbi J. Z. Wendrowsky's Jewish Nomenclature, George Sellkowitz's Ziurei Massa are masterpieces of Hebrew, raising America to the rank of Babylon, Spain, France, Holland, Germany, Austria, Italy and Russia. Let's hope for the time when the double prophecy of "For out of Zion shall go forth the law and the word of the Lord out of Jerusalem" (Isaiah li., 3; Micah iv., 2) may be applied to this glorious country of ours, assuming the terms of Zion and Jerusalem as metaphorical technicalities.

NACHMAN HELLER, Charlestown, W. Va., Elul, 5672.

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Office of the District Grand Lodge No. 2, 108 La Salle Street, Chicago, Ill.

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Grand Master Samuel Dorf delivered an interesting address last week at Odd Fellows' Hall, Norfolk, Va., before a large gathering. Mr. Dorf spoke on the subject of the fraternity and the place it was created to fill in the lives of American Jews. He declared that the true salvation of the Jewish race was to become American citizens, and this could only be accomplished by taking deep interest in all questions pertaining to the welfare of the country.

This is the first visit Mr. Dorf has paid to Norfolk in sixteen years, and he expressed himself as amazed at the wonderful strides made by the city.

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SOCIETY EMBLEMS AND JEWELRY

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ULFELDER, HENRY.—The People of the State of New York, by the Grace of God Free and Independent, to William Bernard, an executor named in the last Will and Testament of Henry Ulfelder, deceased, and Sarah Levy, Cecilia Bernard, Settle Kapp, Oscar Ulfelder, Leo Ulfelder, Sidney Ulfelder, Lester Ulfelder and Milton Ulfelder, the heirs and next of kin of Henry Ulfelder, deceased, send Greeting:

Whereas, Abraham 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 Henry Ulfelder, late of the County of New York, deceased, therefore 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 third day of October, one thousand nine hundred and twelve, 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. John P. Cohalan, a Surrogate of our said County of New York, at said County, the third day of August, in the year of our Lord one thousand nine hundred and twelve.

DANIEL J. DOWDNEY, Clerk of the Surrogate's Court.

STRAUSE, GEORGE.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against George Strause, 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 Marshall, No. 37 Wall street, Borough of Manhattan, in the City of New York, on or before the 27th day of January next.

Dated New York, the 19th day of August, 1912.

ANNIE STRAUSE, Executrix. HERMAN HERST, JR., Attorney for Executrix, No. 220 Broadway, New York City.

FRANKFIELD, EMIL.—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 Emil Frankfield, 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 Guggenheimer, Untermyer & Marshall, No. 37 Wall street, Borough of Manhattan, in the City of New York, on or before the 27th day of January next.

Dated New York, the 18th day of July, 1912.

EDITH H. FRANKFIELD, Administratrix.

WEINMAN, MOSES.—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 Moses Weinman, 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 Guggenheimer, Untermyer & Marshall, No. 37 Wall street, Borough of Manhattan, in the City of New York, on or before the 28th day of October next.

Dated New York, the 22d day of April, 1912.

BERTHA WEINMAN, RACHEL WEINMAN, Executrices.

LICHTENAUER, JOSEPH M.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, dated July 1, 1912, notice is hereby given to all persons having claims against Joseph M. Lichtenauer, 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 New York City, in the City of New York, No. 14 Church street, on or before the fifteenth day of January next.

Dated New York, the third day of July, 1912.

JOSEPH M. LICHTENAUER, JR., EDITH L. ROTHSCHILD, WINIFRED L. KOHLER, Executors.

MAX J. KOHLER, Attorney for Executors, 58 William Street, New York City and County.

BLUMENTHAL, ALBERT.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Albert Blumenthal, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at her place of business, the office of Weil & Blumenthal, attorneys for the said executrix, No. 149 Broadway, suite 1084, in the City of New York, on or before January 15, next 1912.

Dated, New York, February 16, 1912.

WIELE & BLUMENTHAL, Attorneys for Executrix, No. 149 Broadway, New York City.

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requests all Sabbath keeping employers and all employers willing to exempt their employees from work on the Sabbath to notify it of any vacancy. The association has a great number of applications for employment from able and reliable young men and women. Employers will do well to employ the class of deserving young people applying to us for aid. Send notice of vacancies stating what kind of employees you want, direct to the office of the association. Address Mr. J. H. Luria, secretary and manager, 246 East Broadway, telephone, Orchard 5832.

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Want Column

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MODERN HEBREW TEACHER WANTED; state experience and send references to L. M., care HEBREW STANDARD, New York.

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LOEWENTHAL, BENDIX.—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 Bendix Loewenthal, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, No. 100 Fifth avenue, in the City of New York, on or before the 21st day of January next.

Dated New York, the 9th day of July, 1912.

JULIUS LOEWENTHAL, DAVID LOEWENTHAL, BERNHARD LOEWENTHAL, Executors.

BERNHAIM & LOEWENTHAL, Attorneys for Executors, 35 Nassau Street, New York City.

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KAHN, 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 Kahn, 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 Emanuel Jacobus, No. 123 Nassau street, in the City of New York, on or before the 3d day of February, 1912 next.

Dated New York, the 25th day of July, 1912.

HILDA KAHN, BERNAN KAHN, LEO J. KAHN, EMANUEL KAHN.

EMANUEL JACOBUS, Attorney for Executors, 123 Nassau Street, Borough of Manhattan, New York City.

CHILDREN'S PAGE

Rabbi Simeon Ben Nathaniel

Dear Children:

The fourth of the most celebrated disciples of Rabban Jochanan Ben Zakkai was Rabbi Simeon Ben Nathaniel who was called by his master "the man who feareth sin."

This is one of the highest titles that can be bestowed upon any Israelite, and it means so much that I cannot explain it to you in a few words, therefore, dear children, you must read the following very carefully and you will understand what is meant by "the fear of sin."

On Rosh Hashanah, the main feature of the services, is the blowing of the Shofar.

Rabbeni Soodia Gaon gave ten reasons why the Shofar is sounded on Rosh Hashanah; the best known of those reasons is to remind us of the "Binding of Isaac" or his offering his life as a sacrifice to God; who, however, desired that the ram be sacrificed instead; as the Shofar is made of a ram's horn it reminds us of this action and inspires us with the same spirit of sacrifice that animated the Patriarch and in consequence causes our Heavenly Father to remember us with kindness.

This "Binding of Isaac" is beautifully described by Rabbi Eliezer Ben Hyrcanos, of whom I told you lately, in his writings called "Pirke Rabbi Eliezer" or the "Chapters of Rabbi Eliezer." I gave it to you here slightly abridged.

The tenth trial wherewith God tried Abraham was when He told him to take his son, his only one, whom he loved, and offer him as a burnt offering.

Abraham was a very tender father. He pitied Isaac. He, therefore, said, "Master of the Universe, which son dost thou mean, the one I begot when I was uncircumcised or the one who was born to me when I was circumcised?" Said the Lord, "Thy only one." "This one is an only one to his mother and that one is an only one to his mother," said Abraham, referring to Isaac and Ishmael. "The one whom thou lovest," said the Lord. "I love both," said Abraham. Said the Lord, "Even Isaac, and offer him there for a burnt offering." Again said Abraham, "Master of the Universe, upon which mountain?" "Where you will behold My glory awaiting you, there the altar will be," said the Holy One, blessed be He. Abraham arose early in the morning and took Ishmael and Eliezer and his son Isaac. On the way Eliezer and Ishmael were arguing. The latter said, "Now, Abraham will bring up Isaac as a burnt offering, and I, being his oldest born, will inherit all his possessions." "No," said Eliezer, "you he drove forth, but I, being his faithful servant by night and by day, will inherit Abraham's possessions." But the Holy Spirit answered them, saying, "Neither of you will inherit Abraham's possessions."

On the third day Abraham saw the place afar off. He recognized it by a pillar of fire that reached from earth to heaven. "My son," said he to Isaac, "do you see anything?" "Yes, father, I see a pillar of fire reaching from earth to heaven." Abraham understood thereby that Isaac was acceptable to God as a sacrifice. He then turned to Ishmael and Eliezer, "Do you see anything on one of those mountains?" he asked of them. "No," said they. "Alas, ye here with the ass," said he to them.

"The ass does not see anything and you do not see anything," thought Abraham, "therefore you are a good match." He took the wood and laid it upon Isaac, his son, and he took in his hand the fire and the knife, and they went both of them together. "Father," said Isaac, "here is the fire and the wood, but where is the lamb for a burnt offering?" And Abraham said, "God will provide Himself with a lamb for a burnt offering. My son, thou art the lamb."

When they reached the altar Isaac said to Abraham, his father, "Father, bind me and tie my two hands and my two feet together, lest I struggle against thee and thus transgress the commandment, 'Honor thy father.'"

Like a high priest Abraham took the knife and was about to slay his son, while the Holy One looked upon this great act of devotion and the ministering angels wept and entreated the Holy One to spare his life. "Master of the Universe," said they, "thou art called merciful and gracious for Thy mercy extendeth to all Thy creatures, have mercy upon Isaac, who is a man, yet is bound upon the altar like an animal." When the knife was laid upon Isaac's throat his soul fled from his body, but when God's commandment was heard through the angel, saying "Lay not thy hand upon the lad," his soul returned to his body, and Abraham unbound him, and he stood on his feet, then Isaac knew that God will restore life to the dead, for he restored his own life, thereupon he pronounced the blessing, "Blessed art Thou O Eternal, who restorest to life the dead."

And Abraham lifted up his eyes and looked and beheld there was a ram that was afterward caught in a thicket by his horns, and Abraham went and took the ram and offered him up for a burnt offering in the stead of his son. God then said to Abraham, "Because thou hast done this thing and hast not withheld thy son, thy only one, that I will greatly bless thee, and I will exceedingly multiply thy seed as the stars of the heaven."

Dear children, this wonderful act of devotion to God, here displayed by Abraham and Isaac, is significantly called "The Binding of Isaac," for that teaches us a great lesson; no matter how much we love God and fear Him, we must be afraid that our bodies will not be equal to the occasion of obeying Him. As it is often expressed "The spirit is willing but the flesh is weak." Therefore, we must always prepare ourselves as Isaac prepared himself, by praying, "Father, bind me, and tie my two hands and my two feet together, lest I struggle against thee and thus transgress the commandment, 'Honor thy father.'"

Small Margery had just been stung by a wasp. "I wouldn't a-minded it's walking all over my hand," she said between her sobs, "if—if it hadn't sat down so hard."—New York Evening Sun.

Misery is not the only human quality that loves company. Some of her distant relatives—anxiety, discouragement, annoyance—are equally sociable.

CONUNDRUMS.

When is a ship like a bird? When a night-in-gale.

What must all the letters of the alphabet be in order to possess infinite sagacity? Wise (X's).

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THE ROYAL CUP BEARER

In the Days of Nehemiah

A Play for Succoth—For Home or School In Four Acts.

BY JANIE JACOBSON.

Cast of Characters.

Nehemiah, cup bearer to Artaxerxes, an exile. Artaxerxes, King of Persia. Queen of Persia. Sanballat. Tobiyah. Ezra the Scribe. Priests (as many as may be desired). Courtiers. Persian officers, escort to Nehemiah. Chananai. Persians (as many as may be desired). Maidens (as many as may be desired).

ACT I.—Scene I.

(Court yard in the palace of Shushan. Merchants passing to and fro carrying merchandise; some of them are Jewish friends of Nehemiah, who is seen coming from right of stage.)

Nehemiah—Tell me, Friend Chananai, concerning the Jews; those who were left of the captivity and concerning Jerusalem.

Chananai—The remnant that are left of the captivity there in the provinces are in great misery and in disgrace; the wall of Jerusalem is broken down and her gates are burnt with fire.

Nehemiah (listens, and when he hears the direful news bursts into tears; turning to Chananai)—Pray leave me, I would be alone with my grief. (Chananai shakes his head in sorrow, leaving N. alone.)

(Prays) I beseech Thee, O Lord, the God of Heaven, the great and terrible God that keepeth the covenant and kindness for those that love him and keep his commandments, let thy ear now be attentive and thy eyes be open! I entreat thee to hearken unto the prayer of thy servant, which I am praying this day before thee in behalf of the children of Israel! We have sinned against thee; yes, I also and my father's house, have sinned! I beseech thee, O Lord, to let thine ear be attentive to the prayer of thy servant and to the prayers of thy servants who are desirous to fear thy name! Grant success, I pray thee to thy servant this day and let him find mercy in the sight of King Artaxerxes. (Music softly playing. Curtain goes down.)

ACT II.

(Throne room at the court of Artaxerxes. King seated on throne with Queen. Nehemiah stands dejectedly apart.)

King (to Queen)—How sad of countenance is Nehemiah! What aileth him? Queen—In good faith, I cannot tell. But these days past his bearing both seemed sad and dejected—not like the Nehemiah of a few days ago.

King—I will question him. My cup bearer, I wouldst quaff of a cup of wine, and thou also shalt drink with me. (Nehemiah pours wine out for King, but does not drink himself. King looks at him amazed.) Why is thy countenance sad, seeing thou art not sick? This is nothing but an illness of heart.

Nehemiah (greatly afraid, bowing low before the King)—May the King live forever! Why should not my countenance be sad when the city, the place of my fathers' sepulchres, lieth ruined and her gates are consumed by fire?

King (much moved)—Thou hast been most faithful unto me and mine. For what thou dost thou make request. Nehemiah (ere he answers he offers a silent prayer). If it seemeth good to the King and if thy servant might be pleasing in thy presence (bowing low) I desire that thou wouldst send me unto Judah within the city of my fathers' sepulchres that I may build it anew.

Queen (aside)—My King, list thou with all thy heart to thy cup bearer's request.

King—When is thy journey to be undertaken and when wilt thou return? Nehemiah (looks startled that the King grants his heart's desire)—If it please the King to let me go I would be gone at once.

King—What else wouldst thou, faithful Nehemiah? Nehemiah—If it seemeth good to the King, let letters be given unto me for the governors beyond the river that they may convey me over till the time that I come unto Judah.

King—Canst thou think of naught else to help thee on thy noble task? Nehemiah—Yea, O most gracious King. A letter unto Asaph, the keeper of the King's forests, that he may give me timber to make beams for the gates, of the fortress and for the wall of the city and for the house that I shall move into.

King—All that thou requirest from me is granted forthwith. (Calling aloud) Who goes there? (Persian officer appears from right, bowing low to King.) Have thou ready without further delay a body of my Persian officers and cavalry to escort my royal cup bearer to the city of Jerusalem. (Officer bows and exits left.)

Queen—May the God of your fathers and your fathers' fathers bless your undertaking (to Nehemiah).

Nehemiah—God grant it, my Queen! King—Here is my ring, a token of my regard for thy watchfulness and faithfulness. The good God of your fathers watch over you and keep you safely till thou returnest to fulfill thy duties to me again. Farewell, faithful Nehemiah. (Nehemiah slowly goes out, music plays softly till curtain goes down.)

ACT III.

(A street in Jerusalem. Nehemiah

coming on stage from left, a few Jews coming in from right.)

Nehemiah—How desolate is the city! My heart bleeds for its sore distress.

Jews—Aye! Aye!

Nehemiah—Not a word have I said unto others, Jews, priests or nobles, for what purpose I am here, and now, friends, list to me. The hand of God hath been good to me, for I am come to build that which is broken down—the holy Temple shall be restored. The King himself hath given unto me the where withal with which we can restore the holy place once again.

Jews (in excitement)—We will rise up and build. We will rise up and build (as these words are uttered Sanballat and Tobiyah enter).

Sanballat—What didst thou say? "We will rise up and build"? (Laughs scornfully; looks at Tobiyah.) What is this thing that ye are doing? Are ye rebelling against the King?

Nehemiah (answering for his friends)—The God of heaven will indeed give us prosperity, and we his servants will truly rise up and build (looking at Sanballat), but ye have no portion nor right nor memorial in Jerusalem! Come, friends! Come! (Nehemiah goes out. Sanballat and Tobiyah look scornfully at Nehemiah and converse in undertone.) Curtain.

Scene II.

(Enter Nehemiah with Ezra the Scribe.)

Ezra—Didst thou hear what Sanballat and Tobiyah and the Arabians and the Ammonites and the Ashdodites hath heard, that the walls of Jerusalem are to be rebuilt and that the breaches are beginning to be closed up? It displeaseth them greatly.

Nehemiah—Yea, I did hear all this, and that they even conspired all of them together to come to fight against Jerusalem and to do it an injury. 'Twas but last eve I prayed to God Almighty, who ever hears my prayer, for help, and he heard me in my distress, O Ezra, and a watch was set upon them and e'en shall be until the Temple hath been restored.

Ezra—Thou faithful one (laying his arm affectionately on Nehemiah) thou hast given thy wealth, thy all, for thy country and thy countrymen, noble patriot, thou!

Nehemiah—And thou! What hast thou done? Where darkness and ignorance hath fallen there day by day hast thou preached the Word of God to those who would list to it! Thou hast brought back many backsliders of our holy faith, and now with the help of the Mighty Hand of God once again we will worship as of yore in the temple, pure and undefiled.

Ezra—How long, thinketh thou, that will be?

Nehemiah—In fifty-two days. The holy temple will be fit to enter for solemn worship.

Ezra—Fifty-two days! 'Twill be the Feast of Tabernacles. A holy consecration shall it be, the like of which shall spread from one generation to another, O Lord! I will exclaim with the psalmist, "Let the beauty of the Lord be established! Establish thou the work of our hands! Establish thou it!" (Curtain goes down with Ezra and Nehemiah praying.)

(To Be Continued.)

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HARTMAN, CLARENCE—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 Clarence Hartman, 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 attorneys, Stern, Barr & Tyler, 290 Broadway, Borough of Manhattan, in the city of New York, on or before the 8th day of November next.

Dated New York, the 24th day of April, 1912.

MAX HARTMAN, Administrator. STERN, BARR & TYLER, Attorneys for Administrator, 290 Broadway, Manhattan, New York City.

LEWENTHAL, MORRIS—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 Morris Lewenthal, 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 J. Lawrence Friedmann, his attorney, No. 115 Broadway, in the City of New York, on or before the 21st day of January next.

Dated New York, the 15th day of July, 1912.

MILLARD H. ELLISON, Executor. J. LAWRENCE FRIEDMANN, Attorney for Executor, 115 Broadway, Borough of Manhattan, New York City.



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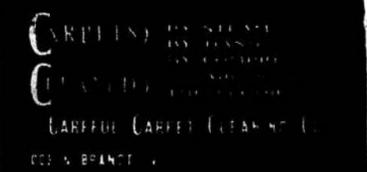
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