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THE CHEDER IN NEW YORK CITY

A Form of Jewish Elementary Education

By Henry Harap

Of the many Jewish institutions of the early centuries of the common era which still survive, the Cheder is one of the most interesting. It seems hardly credible that an educational institution of such paramount importance should have undergone such little change in so long a period of time. The reasons for this are quite obvious, but are not within the scope of this discussion. Perhaps the statement of the fact that it is a purely religious institution is sufficient reason for this apparently unusual result.

The Cheder (by some called Heder) derives its name from the fact that the sessions of the school were held at the home of the teacher, the Hebrew word Cheder meaning a room. We have no exact evidence as to where and when the Cheder had its origin, but we conclude from the Talmudical expression "tinnokot shel bet rabban" (children of the teacher's house; school children) that this institution dates back to the early centuries of the common era. It continued without modification as the most important factor in elementary education throughout the Middle Ages. It attained its highest degree of efficiency in the sixteenth century form, it was supervised by the community to a limited extent. After that it gradually declined and as a result of the progressive movement, the Haskalah, in our own generation it is steadily giving way to a more organized system of modern schools.

That it will not disappear, at least for a long time, seems to me a certainty. As long as the line of division between the poorer orthodox and the wealthier reformed Jew remains, so long will the Cheder remain. I cannot conceive of an orthodox Jewish boy attending a modern Hebrew school. One is as distant from the other as a parochial school is from a public school. This fact emphasizes the importance of my topic, and places before us the problem of the future of the orthodox Jewish boy.

In this discussion I shall consider only the Cheder as we find it in New

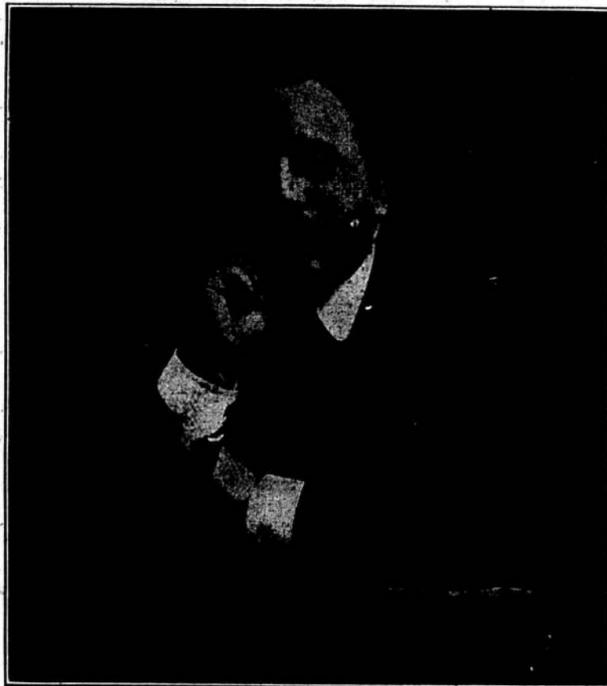
York city and particularly as we find it on the East Side. And since this applies with equal significance to any colony of orthodox Jews, it is perhaps of broader scope.

I have myself been a pupil of a typical Cheder and therefore understand its influences. Although I enter into this discussion with a fixed mind, yet I shall try to be as truthful

home of the Cheder, the teacher, and the pupil. I shall then discuss it from its educational aspects, that is, its aim, its content, and its method. That being done I shall conclude by

to one of these Cheders we are compelled to step down a narrow staircase into a dark, dingy room with but a limited amount of air to breathe. Occasionally we are expected to wind our way through a long alley into a dilapidated chamber which ordinarily would be inhabited by the poorest of the poor. A more fortunate Cheder is one located in a section of a synagogue which throughout the day would otherwise be unoccupied. These synagogues are not by any means much cleaner or more comfortable than the usual home of a Cheder. One finds but few windows in the average Cheder and these are kept shut except when the warm weather becomes unbearable. In the winter season the source of heat is a small old fashioned stove and this is only used when absolutely necessary, for coal is dear and the teacher's purse is very meagre. Besides, it is not an unusual sight to see a few broken panes stuffed with old rags to prevent the coal from gaining admittance. If night should come on before the close of the sessions, and this is quite common, a candle is used for lighting purposes. The room is very seldom cleaned except for an occasional sweeping by a willing pupil. The dust in the atmosphere can almost be felt. Water is obtainable from a hydrant, but this is not always the case. It is a common sight to see a boy bending under a faucet with the water dripping into his mouth. The use of cups and glasses is very rare. The seats consist of long, narrow benches, with all sorts of hieroglyphics carved upon them. The practice of carving upon the wooden benches occupies much of the leisure time of the boys who are of artistic propensities. The table is equally long and narrow, and it, too, has its share of artistic decorations.

At the head of this table sits the teacher (rebbe), pale and sour-looking, for his, truly is a sorrowful lot. Invariably he wears a long, untrimmed beard which hides the unconventionality of his missing cravat.



SALVATORE BARZILAI

A member of the Chamber of Deputies, the lower house of the Italian Parliament. He is the leader of the Republicans, opposed to the elements of reaction and clericalism, and is a leader in Jewish communal affairs.

It is without hesitancy that I profess, at the outset, that as a result of personal experience and study I am opposed to the Cheder as an institu-

tion. I shall first consider the Cheder from its physical aspects, that is, the

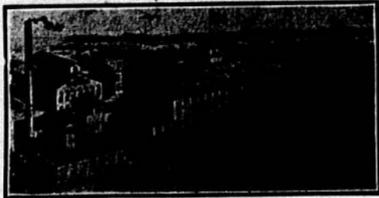
discussing its influences, both educational and ethical.

Let us take a glimpse at a typical Cheder. Usually to gain admittance

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His habits, unfortunately, are very unclean. In order to offset the monotony of his disagreeable task, he smokes rolled cigarettes or sniffs tobacco. I know of a case where the rebbe would reward his boys with a cigarette or a sniff of tobacco for excellent work.

He is usually an industrial outcast, a man who has failed in every other occupation. He has had but a Cheder education in Hebrew, and as for general culture, that is absolutely foreign to him. He does not command the respect or esteem of his pupils and his standing in the community is very low. He does not understand the boy nor his needs. The rebbe being a foreigner has no sympathy for the American boy nor his practices. His sole interest lies in the accumulation of the scanty twenty-five cent pieces at the beginning of each week. The income of the rebbe is usually so small that he is compelled to engage in some other

vocation in order to make ends meet. He sometimes adds to his income by giving lessons in the evening at the homes of those boys whose parents will not permit their boys to undergo the evil influences of the Cheder. His equipment consists of a well-used prayer book (sidder) and an equally torn copy of the Pentateuch (chumash), a small pointer (tâtel) and a "strap."

The pupil is commonly a rough street urchin and if he is not, he finds no trouble in becoming one. If he has associates in his own neighborhood he dreads the thought of going to Cheder. But if he has none, he will make the Cheder his rendezvous for boyish recreation. The average pupil considers it a penance to attend sessions. Were it not for the fact that he is compelled to bring home a daily statement of his attendance he would play truant often enough to avoid a flogging by his rebbe. His main object is to secure this note and when that is accomplished all further thought of the Cheder and its purposes vanishes from his mind. He does not understand why he is sent there, but he imagines that the only earthly reason for it is to prevent him from creating too much mischief at home. Obviously, he finds no interest in the educational or religious aims of the Cheder. Neatness is not expected of him nor is it proctured. As a matter of fact, his clean shirt-waist which he wore at school is removed by his mother and another is substituted instead. The Cheder boy is well equipped with the gaming paraphernalia of the season, which includes among many other things, marbles, tops and dice. These he carries with him for the purpose of engaging in the daily games held within the Cheder. Every "German," as the boys call the Cheder, has its leader whose duty it is to defeat every newcomer in a fist fight. With this leader at its head, the self-organized "German" group executes many roguish pranks to the great discomfort of the rebbe. Now, then, how much is left for purely educational pursuits? Let us see!

Primarily, the aim of the Cheder is to train a boy to become a pious and devoted Jew. In order to accomplish this the boy must learn to "davin" (say his prayers). He must learn the laws and customs of his race and is taught to scrupulously

adhere to them. He must become acquainted with the various ceremonies and holy days and learn the rules for their observance. These are some of the hopes fondly cherished by the devout Jewish mother as she complacently waves her good-bye to her boy on his first day off to school. It seems a pity to see that smiling face change into a frown as we imagine the sorrowful disappointment she must experience after her Sammy has been fully initiated into the inner circles of the truer Cheder.

The aims just set down determine almost wholly the content of the Cheder course of study. The alphabet is an essential which cannot be eliminated in this abridged road to piety. As soon as that is mastered and the vowels, which do not form an integral part of the alphabet proper, are learned, the prayer book is immediately taken up. The first attempt at translation is suddenly undertaken in the study of the Pentateuch. Rashi, the commentarian on the Pentateuch is only attempted by the brighter pupils. No grammar is taught, the teacher himself being ignorant of this all-important factor in language study. Writing forms a part of the curriculum, but not a word of Hebrew is written, all the writing being in the jargon, Yiddish. Much of the time is spent in preparation for ceremonies and holy day observances. A few minutes every week is spent in learning the interpretation of a weird system of musical symbols. Personally, it had never occurred to me that I had been studying music till this very moment when I recalled the shaky, drawn-out, and trilled notes I was compelled to repeat every Friday afternoon.

The method employed throughout the entire course is purely memory work. Beginning with the alphabet the boy repeats over and over what the rebbe utters until he learns it. The same course is pursued in teaching the boy to combine the letters of the alphabet with the vowel signs. When he achieves this he continues in combining syllables and then is prepared to read a passage from the prayer book. The boy continues this for a few years, usually from the time he commences at five until he is 10 years old. He then commences the study of the Pentateuch which occasion is accompanied by no little ceremony. A definite section of the Pentateuch is repeated every day for a week. The boys sit along the table and in unison repeat in loud tones the reading and translations as dictated by the rebbe. One can well imagine that this exercise offers an excellent opportunity for the boys to carry out some of their childish frolics. Rashi is studied in like manner. Since the weekly sections are exhausted at the expiration of the year the same is again commenced. Thus it continues until the boy reaches the age of thirteen. The boy is now about to assume the responsibility of his own sins which up to this time are supposed to have been borne by his father. An elaborate ceremony is arranged wherein the boy delivers an oration which he has laboriously memorized. In this oration he takes his oath of fidelity to Judaism amid the tears and caresses

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of his beloved parents and relatives. After this point has been reached it is unusual for the boy to continue attending the Cheder, for he has learnt all that is necessary for him to know in order to be a pious Jew.

Throughout the discussion, no mention has been made of the girl's part in the Cheder, for there are but few girls who attend the Cheder. There are no definite sessions, the boy being dismissed, or rather, leaving when he is through. There is no vacation except for the various holy day intermissions. Corporal punishment is an expediency without which the rebbe would find himself helpless.

Now that we have seen what the Cheder is, what are its influences? Has it achieved its end? With little hesitation, we are obliged to answer in the negative. When the boy has grown into youth he looks back upon the Cheder not as a place which he attended for religious training or spiritual guidance, but rather as a place full of pleasant recollections of a time spent in fun and frolic. I, myself, have experienced the happy moments of recalling with my friends the fond reminiscences of the time spent at the Cheder, but not a word was mentioned as to its real purpose. That it inculcates a spirit of antagonism towards Judaism in the boy is equally untrue. It fails constructively, but is not by any means destructive in its effects.

Educationally, it contributes very little. It perhaps may be a source of memory training, but what is accomplished is merely mechanical and is not accompanied by any mental stimulus. The facts embodied in the subject matter remain uninterpreted and hence bear no fruit.

Ethically, its results are disastrous in some cases and profitable in others. On the one hand there is developed the tendency towards the life on the streets, whereas on the other hand there is encouraged the power of self expression and self realization; on the one hand we find the practice of truancy, whereas on the other we find the development of persistence;

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on the one hand it is the breeding place of gangs, whereas on the other it lays the foundation of well organized groups. And so, we may continue to single out its virtues and its vices, but fortunately, the time spent in the Cheder is too short to exert any permanent influences in either direction. Happily, the boy falls into the hands of a trained leader in the closing years of his public school course. But be what it may, it still remains that the religious life of the Cheder boy will not find its true expression as long as the present Cheder will continue to exist.

Helpful Hints for Vacation.

BY RABBI SAMUEL ROSINGER.

Do not leave for your vacation on the Sabbath, nor return home on it. Remember that in six days you can conveniently reach your destination and that the desecration of the Sabbath enhances in no way the enjoyment of your rest and leisure.

Your trunk, suit case or satchel should never be too crowded to make room for a prayer book. If you are in a resort in which you can join Jewish public wor-

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ship, do so even with greater regularity than at home, as you have so much more to be thankful for to God for the privilege of a vacation. Think of the thousands and thousands of toilers whose life is one drudgery throughout the year and who cannot even dream of a vacation!

Should you, on the other hand, be in a community in which there is no permanent, or summer congregation, worship in the sweet privacy of the home, or hold some simple service in the family circle. Vacation is the most opportune time to teach your children an appropriate prayer with which to set out for the daily task. During the scholastic year they are too busy with their lessons, but if you teach them the prayer in the leisure hours of the summer, they will gladly recite it at all seasons of the year.

There is no horoscope that recommends the Sabbath as a lucky day for playing poker or bridge. You can have your fill of this pastime on week days, and disturb not the spirit of the Sabbath by shuffling cards.

Neither the earliest nor the latest code of Spanish etiquette requires that a Jewess sit on the veranda on the Sabbath and display her skill in embroidery to the public.

Spend a part of your vacation in profitable reading and let your reading matter consist not only of books dealing with the modern dances, but also with Jewish history, Jewish social life and the Jewish religion; or read a few chapters daily from the Book of Books, which conferred upon your race the title, "The People of the Book." If you do not possess a copy of your own, "The Gideons," a Gentle society of the Traveling Men's Organization, saw to it that you should find your Bible in every room of every hotel in which you put up.

Try these suggestions, and you will find that you will have utilized your vacation not only for the recuperation of your physical vigor and energy, but also for the refreshment of your soul and the upbuilding of your spiritual health. —*Jewish Herald.*

A Champion of Orthodoxy.

The death at Hamburg of Isaac Halevy, author of the Hebrew history of the Talmudic period, entitled *Dorot Harishonim*, calls for more than passing notice, says Dr. G. Deutsch, writing in the *American Israelite*. He presents not so much a literary individuality as he represents a religious party. For many years the orthodox party ignored history. They considered it a hobby of no intrinsic value. There were a few exceptions, as Jair

Hayim Bacharach in the seventeenth, Jehiel Hellprin and Hayim Joseph David Azulal in the eighteenth century. The attitude of the average rabbi of the old type to history is excellently characterized by the remark, attributed to Rabbi Jacob Joseph Oettinger, of Berlin, who is quoted as having said: "If you wish to know what snuff Rashi used, ask Zunz, if you wish what Rashi said, you have to ask me." A change came when Graetz had published the fourth volume of his history which was the first brought out. S. R. Hirsch, Graetz's teacher, came out with the vehement denunciation, because Graetz had explained some rabbinical laws as products of the age instead of accepting them as unchanged institutions, going back to the time of Moses. The controversy grew fiercer, when Zechariah Frankel published his introduction to the Mishnah and in carefully guarded words said that the term, "a tradition going back to Moses" is occasionally used in a hyperbolic sense for an old practice. Hirsch denounced this view as heretical and started a lively polemical literature. Hand in hand with this antagonism went the old-fashioned contempt for history as a mere hobby. "Der Israelit," representing the theories of Hirsch, said: The only Jewish "Wissenschaft" is the rabbinical law. As is more or less generally the case in theological arguments, the antagonism gave way first to quiet toleration and afterward to imitation. The chief cause for the change of view was the appearance of I. H. Weiss' "Dor Dor ve-Dorshav," which, written in Hebrew, popularized the methods of Zunz, Frankel and Graetz among the Hebrew readers and scholars in the east of Europe. It became a leaven of culture and naturally also aroused opposition on the part of those who felt that the conception of rabbinical law as an evolution, conditioned by age and environment, meant a denial of its imperishable and unchangeable character. The spokesman of this view was Isaac Halevy, a native of Russia, who began to write his work in Paris. It drew upon him the attention of the German orthodox who gave him the position of "Klausner" in Hamburg, thus turning an antiquated trust into some good use. The man possessed great Talmudic learning and remarkable acumen. Otherwise his labor was wasted. Isaac Halevy had no conception of what history really means. He was a Talmudist of the old dialectical school, represented by the French Tosafists of the twelfth and thirteenth centuries. To the layman this is too intricate a question to be explained; to the "Fachmann" a reference to Tosafot (Babahezla, 99, b) will be sufficient. It is the old trick of artificial harmonization of contradictory statements without consciousness that this method is an admission that historical sources are not always exact. The death of Isaac Halevy

is as great a loss to the cause of orthodoxy as his appearance in literature was a triumph of liberalism.

Some Russian Jew-Baiting Methods.

On June 1 the District Court of Kursk, after a three days' hearing, acquitted four Jews who were charged with engaging in commerce in contravention of Article 1171, which restricts the right of Jews to trade beyond the Pale of Settlement. Three of the accused resided at Kursk on the strength of the late M. Stolypin's circular, and the fourth in virtue of Clause 3 of the Imperial Order of 1893, the necessary permit having been granted to him in 1896 on the petition of the Kursk Assembly of Nobility.

In order to blackmail the Jews or to obtain promotion by a display of zeal in persecuting them, the officials have invented the ingenious theory that permits of residence granted to Jews beyond the Pale do not confer upon them the right of engaging in trade in those districts.

Counsel for the defense argued that prison officials might in the same way hold that remission of a sentence of death did not entitle the repleved convict to partake of food or drink.

A few days after the acquittals recorded above, five other Jews were sentenced by the same court to expulsion from the province of Kursk.

Altogether the province ruled by MM. Markoff and Purishkevitch has beaten the record for persecution of the Jews with regard to their right of residence. Indeed the Senate has been struck by the fact that half the number of appeals against unlawful expulsions brought before the Supreme Court come from the government of Kursk. The Assistant Minister of the Interior, M. Zolotareff, was recently constrained to make representations to Governor Muratoff that he should moderate his zeal in that respect.

The Irrepressible Governor, however, took no notice of the intimation, being convinced that the persecution of the Jews on any or no pretext was the surest method of ingratiating himself with the central government. M. Muratoff was therefore somewhat disappointed at the result of his recent audience with M. Nicholas Maklakoff, the Minister of the Interior, who enjoined upon him the necessity of confining his Jew-baiting proclivities, however laudable they might be, within the limits of the law, and, while applying in doubtful cases to the Senate, to await the latter's decision before actually proceeding to carry out decrees of expulsion. —*Darkest Russia.*

The annual report at the Jewish Benevolent Society of Paris, France, states in casual relief 114,000 francs were distributed during the year among 7,899 persons, while persons in receipt of regular relief necessitated an outlay of 326,500 francs. Widows with children and deserted wives were responsible for 130,000 francs distributed among them. Other branches of the society's activities included the maintenance of two soup kitchens at a cost of 72,000 francs, distributions of wearing apparel costing 52,400 francs, the granting of loans without interest (666 persons received altogether 170,000 francs) and relief to tuberculosis cases on whom 26,000 francs were spent.

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OPPENHEIMER, IRMA J. S.—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 Irma J. S. Oppenheimer, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, the office of Maurice Marks, Woolworth Building, No. 233 Broadway, Manhattan, in the City of New York, on or before the 11th day of January next.
Dated, New York, the 30th day of June, 1914.
HERBERT D. OPPENHEIMER, Administrator.
MAURICE MARKS, Attorney for Administrator, Woolworth Building, 233 Broadway, Manhattan, New York City.

KAHN, ABRAHAM.—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 Abraham Kahn, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, at the office of his attorney, James Frank, No. 30 East Forty-second street, Borough of Manhattan, in the City of New York, on or before the 12th day of December next.
Dated New York, the 3d day of June, 1914.
HENRY FRANK, Executor.
JAMES FRANK, Attorney for Executor, 30 East Forty-second Street, New York City.

BENDHEIM, ADOLPH 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 Adolph M. Bendheim, 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 Stoddard & Mark, No. 128 Broadway, in the City of New York, on or before the 21st day of August, next.
Dated, New York, the 11th day of February, 1914.
HENRIETTE BENDHEIM, EDWIN BENDHEIM, JULIUS BENDHEIM, Executors.
STODDARD & MARK, Attorneys for Executors, 128 Broadway, Borough of Manhattan, City of New York.

LINDENBORN, SOLOMON.—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 Solomon Lindenborn, late of the County of New York, to present same with vouchers thereof to the subscriber, at the executor's place of business, No. 170 Broadway, in the City of New York, on or before the 26th day of September next.
Dated, New York, the 26th day of February, 1914.
WILLIAM L. LEVY, Executor.

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MENDHAM, MAURICE 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 Maurice B. Mendham, 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. 149 Broadway, in the City of New York, on or before the 1st day of October next.
Dated New York, the 11th day of March, 1914.
LOUIS P. MENDHAM, Administrator.
JESSE S. EPSTEIN, Attorney for Administrator, 149 Broadway, Borough of Manhattan, New York City.

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ITEMS OF INTEREST IN THE JEWISH WORLD

Mr. Louis Hirsch has been elected as president of the Standard Club of Louisville, Ky.

Mr. Jacob M. Loeb has been elected vice-president of the Chicago (Ill.) Board of Education.

At present there are 502 children in the Cleveland (O.) Jewish Orphanage—279 boys and 223 girls.

David Brunswick, of New York City, has captured a \$1,000 scholarship at Phillips Exeter Academy.

Mrs. Henry Levy has given \$2,000 for the endowment of a bed at the Children's Hospital, Louisville, Ky.

Liftchanka (Wilna) and Usatch (Witebsk) have been partly destroyed by fire, which left hundreds of Jews homeless.

Money is now being raised by Jewish residents of Red Bank, N. J., who intend to erect the first synagogue for that city.

The Jewish Women's Benevolent Society of Zanesville, O., have agreed to furnish a room in the Bethesda Hospital now being erected.

A plan is on foot to erect a five-story building as a home for the Young Men's Hebrew Association and other societies of Fall River, Mass.

The members of the Orthodox Congregation at Frankfurt (the Religionsgesellschaft) have subscribed \$20,000 for the building of a hospital.

A recent organization in Baltimore, Md., is the Daughters of Hannah, who are raising funds for the erection of a home for a Jewish infant asylum.

Mr. Ellis Kadoorie, of Hong Kong, has given to the university in that city the sum of \$16,000 to be applied to the salary of a lecturer on physics for the next four years.

In an effort to secure funds for a \$50,000 clubhouse, the Young Men's Hebrew Association of Paterson, N. J., are planning a whirlwind campaign early in the fall.

The Editor of the "Den" has been sentenced to a year's imprisonment for publishing an article by the historian, Dubnow, against the Russian ritual murder agitation.

A course in Jewish history and literature is being offered this year at the summer session of Columbia University, New York City. The course is in charge of Dr. Isaac Husic.

A Jewess named Sakheim has been sentenced at Wilna to eight months' imprisonment in a fortress. Her crime was nothing more serious than distributing Poalei Zion literature.

The Lisbon (Portugal) Jewish Charitable Society has just completed its forty-eighth year. The society is about to erect a home, plans for which have been approved by the municipality.

According to the Russkoe Slovo, the Russian Cabinet has resolved to yield to representations, and will not now extend the recently-introduced restrictions against Jews to the sugar companies.

The cornerstone of the new Agudath Achim Synagogue, which was only laid two weeks ago, at Montgomery, Ala., was chiseled open three days later and rifled of the various relics placed therein.

The Young Ladies Benevolent Society of Baltimore, Md., have opened "Paradise Country Home" for the summer. The home accommodates thirty-six people, and guests remain two weeks each or longer if necessary.

Last week, the Jewish community in Berlin opened its new hospital. The building contains 230 beds, and, together with the site, cost \$1,200,000. The municipality to whom the site belonged sold it to the community at a reduced price.

In accordance with his recent announcement to assist Negro Young Men's Christian Associations, Mr. Julius Rosenwald, the Chicago (Ill.) philanthropist, has forwarded a check of \$25,000 to the Y. M. C. A. for negroes at Kansas City, Mo.

According to estimate there are at present 1,052,000 Yiddish-speaking Jews in this country. Their origin is as follows: Russian 80 per cent., Austrian 12 per cent., Hungarian 2 per cent., Rumanian 4 per cent. and miscellaneous 2 per cent.

Anti-Jewish rioting of a serious nature last week took place at Lodz. The mob attacked Jews in the streets, and a few were severely wounded. Several windows were also broken in Jewish houses, the hooligans calling on the Christian neighbors to avenge the blood of Yuschinsky. The police subsequently arrested the leaders and dispersed the rioters. Further attempts to renew the attacks were frustrated by the authorities.

Lloyd's Bank, one of the great English banking institutions, has opened a branch in East London, and has installed a Yiddish speaking manager, and is advertising in Yiddish.

Under the auspices of the Young Women's Benevolent Association of Buffalo, N. Y., a summer camp for Jewish boys has been opened, and will be kept up for ten weeks.

The National Federation of Temple Sisterhoods will convene in Chicago, Ill., in January next. The meeting will be coincident to that of the Union of American Hebrew Congregations.

The late Nathan Friend, of Chicago, Ill., left \$5,000 to the Associated Jewish Charities, \$2,000 to the Michael Reese Hospital and \$1,000 to the Home for Destitute Crippled Children.

Mr. Samuel Mason, who for many years was manager of the Hebrew Sheltering and Immigrant Aid Society, has resigned to become manager of the Jewish Daily News of New York.

Legal tangles have been removed, and a fountain costing \$5,000, the bequest of the late David Wallace, is now being erected at Cottage Grove avenue and Thirty-fifth street, Chicago, Ill.

The State Transfer Tax Appraisers have fixed the net estate of Samuel J. Silberman, who died on Sept. 2, 1913, at \$391,714. The testator left the Beth Israel Hospital \$5,000, and about \$25,000 to be divided among fourteen other institutions.

Dr. Charles S. Bernheimer, the superintendent of the Brooklyn Hebrew Educational Society, has been appointed as one of a committee of seven who will comprise the new board of censorship for all moving pictures to be shown in Greater New York.

The will of the late Isidor Wormser has been filed. Outside of a bequest of \$5,000 to Temple Emanu-El for the care of the testator's cemetery plot, there are only two charitable bequests—\$1,000 each to the Mt. Sinai Hospital and the Hebrew Orphan Asylum.

Emanuel Barnett, who gained fame as a kosher caterer in London, Eng., died last week. "Uncle Manny," as he was familiarly called, was at one time a member of the City Corporation. He was a leader in charitable movements and his private charities were many.

In response to a protest entered by the Jewish Representative Council, the Glasgow (Scotland) School Board has agreed to confer with that body with regard to giving instruction in the Hebrew language and in the Jewish religion in public schools after school hours.

Prof. Julius Rodenberg, the noted German poet and author, died in Berlin last week in his eighty-fourth year. From 1867 to 1874, Dr. Rodenberg was editor of the "Deutscher Salon," and in 1875 he founded the "Deutsche Rundschau," of which he remained editor until his death.

The Army-Navy Young Men's Hebrew Association has been incorporated by the Secretary of State for New York. The objects are to encourage patriotism and to provide for the general welfare of members of the Jewish faith serving in the Army and the Navy and the National Guard.

Max Weyl, the noted landscape painter, died at Washington, D. C., on the 6th inst., at the age of seventy-seven. He was born in Germany and at an early age showed an interest in art. His work is represented in the National Gallery, Corcoran Gallery of Art, and many private homes.

In accordance with a law passed last year, Governor Cox has appointed a board of ten to work out a new system of legal procedure for Ohio. Mr. Samuel Mayer, president of the Credit Men's Association, and Mr. Simeon Johnson, former Vice-Mayor of Cincinnati, has been appointed on the board.

Members of the Duma no longer stand alone in their denunciations of the restrictions on Jews in respect to public companies. Two well-known authorities on finance, M.M. Ozeroff and Avdakoff, who sit in the Upper House, have condemned the Government measure, and predict heavy financial loss from its operation.

The difference between the Minister for War and the Haham Bashi of Turkey with respect to the military service of young Rabbis have been settled to M. Nahoum's satisfaction. Students at Yeshiboth will no longer be summoned for enrolment in the army, and the military authorities have received categorical orders to this effect.

President Wilson has sent to the Senate the nomination of Mr. Ira Nelson Morris, of Chicago, Ill., as U. S. Minister to Sweden. Mr. Morris is a son of the late Nelson Morris. He graduated from Yale and entered business with his father in 1898, but withdrew in 1904, since which time he has devoted himself to civic and philanthropic interests.

The Retch (of St. Petersburg) has received a wire from Bucharest, announcing that a gang of students and soldiers of the Thirty-seventh Infantry Regiment at Botoshani attacked the Jews there, prevented them from entering the park, and assaulted many Jewish children and threw them into the river. Christians who attempted to defend the Jews were also beaten. The police took no notice of the scandalous scenes.

Owing to lack of room, over 150 girls had to be turned away from the new vocational schools recently instituted at the Educational Alliance in cooperation with the New York City Board of Education. There are five courses open to graduates of grammar schools. They are handsewing, power machine operating, millinery, bow making and flower making.

Mr. R. M. Kohan, British Vice-Consul at Genoa, has been transferred to Port au Prince, where he will act as H. M. Charge d'Affaires in the Republic of Hayti, with the rank of First Secretary in the Diplomatic Service. Mr. Kohan, who entered H. M. Consular service in 1907, was appointed Vice-Consul at Zan-zibar in 1908, and was acting Consul there in 1909-12.

It is now the turn of the privileged class of Jews in Russia to feel the heavy hand of oppression. Jews of this class have been expelled from the district of Tersk, and the Senate has decided that Jewish merchants and artisans who are entitled to reside permanently outside the Pale must produce evidence that legal proceedings had not been taken against them.

Dr. Joseph Gruen, who for several years past held office as a judge, has now been appointed by the Emperor-King to the bench of the Royal Curia, the Supreme Court of Judicature in Hungary, thus being another Jewish member of that court. Dr. Gruen enjoys a high reputation as a jurist of the first rank and as a humanitarian. He takes an active share in Jewish communal work.

Death last week removed the oldest woman merchant in New Orleans, and a prominent and familiar figure of the Dryades Market section, when Mrs. Caroline Oldenburg, aged eighty-six years, expired in the little Dryades street store that had been her residence and place of business half a century. She had been as well as at any time since an attack of illness, about a year ago, and members of her family were shocked at her sudden death. She was of a very charitable nature, and held the honor of having been the first secretary of the Jewish Women's Aid Society. During the epidemics of 1857 and of 1878, she gave valuable assistance to the fever sufferers, frequently nursing the sick with her own gentle care until they had recovered.

The will of Miss Ida Freund, of Cambridge, Eng., late staff lecturer in chemistry at Newnham College (niece of Ludwig Straus, the violinist), has been filed. She left an estate of the value of £17,494, and gave £2,000 to such musical institutes or institutions in England whose objects are charitable, as the executors shall determine; £2,000 to the Charity Organization Society; her furniture and personal effects to be disposed of among her friends and old servants and charitable objects in Cambridge, as the trustees shall determine. The residue of her estate testatrix gave to the Women's University Settlement at Southwark, for such objects as will increase the efficiency of the settlement.

New Congregation for Arverne.
Owing to the fact that the Jewish population of Arverne is constantly increasing and the present synagogue is becoming inadequate, another congregation has recently been formed to be known as Congregation Shaaray Zedek and has purchased a plot at Ocean and Ammerman avenues. The property at present has a church edifice on it which will be razed and a new structure erected. The seating capacity will be between 1,100 and 1,200.
Services will be held daily and will be in strict accordance with orthodox requirements, and modern as far as decorum is concerned. A thoroughly equipped religious school will be a feature.

The Jewish Institute.
The roof garden meeting held on top of Kessler's Theatre last Sunday morning was devoted to a discussion of the problem of the activities of Christian missionaries among the Jews. The speakers were Rabbi Aaron G. Robison, who delivered an address in English, and Dr. Leon Kopolowitch, who spoke in Yiddish. Both speakers emphasized the need of carrying on aggressive educational propaganda in behalf of Judaism and Jewish teachings.
An interesting discussion from the floor followed the set address.
A benefit performance in aid of the Jewish Institute will be held on Kessler's Theatre Roof Garden on Wednesday evening, July 22.
An outing of the Social Circle will be held on July 26.

Statistics of Orthodox Congregations.
The Union of Orthodox Jewish Congregations of America is at present gathering statistics for a year book which it proposes to issue shortly. In addition to full information at the various congregations, the year book will contain figures relating to Talmud Torahs conducted under the auspices of orthodox congregations.

Dr. Drachman's Presidential Letter of Acceptance.

Rev. Dr. Bernard Drachman in accepting the presidency of the Union of Orthodox Jewish Congregations has written the following letter:

My dear Mr. Lucas.—I acknowledge with thanks the receipt of your communication informing me that I had been chosen president of the Union of Orthodox Jewish Congregations of America. I beg herewith officially to accept the election and I request you kindly to communicate to the constituency of the Union my profound sense of the great honor which it has conferred upon me in selecting me for this exalted and responsible post and my equally profound realization of the solemn and arduous nature of the duties and obligations which I thereby assume.

In this, as I may without exaggeration call it, historic moment, permit me briefly to state what I conceive to be the essential tasks of our Union, which give it the reason and justification for its existence. Our Union styles itself Union of Orthodox Jewish Congregations of America. We, therefore, aim to combine and unite all those Jewish forces in this hemisphere which believe in the historic and traditional faith of Israel, as revealed in the Bible and interpreted and codified in Talmud and Rabbinical literature. Our Union aims at sincere and complete loyalty to Orthodox Judaism thus received, as Israel's heritage from the glorious and venerable past; it emphatically rejects all temporizing, all compromise and all surrender to the forces which make for disloyalty and the rejection of legitimate authority in the exposition and maintenance of the Jewish religion. It believes that loyalty to the historic standards of the Jewish faith and conscientious and exact fulfillment of its precepts are entirely compatible with the demands of modern culture and conditions and our duties as America citizens.

It is, therefore, called upon to represent in every way the interests of Orthodox Judaism in this portion of the world and to undertake every species of work which can strengthen the historic faith of the Jewish people, increase the sentiments of loyalty and attachment to it, regulate and put into better condition the institutions and ecclesiastical machinery by which it is guided and controlled, protect it against external attack and, in general, to protect and safeguard it in every way that it may be able to carry out the great and holy purpose for which God Almighty in his wisdom and love designed and created it.

In performing this task, we can and should be actuated by the spirit of peace and good will. We regret most keenly that dissensions and schisms have entered into Israel, that this Judaism which is called Orthodox, but which should really need no label whatever, inasmuch as it is Judaism pure and simple which should be upheld by all Israel, is no longer the faith of the whole people, but that various and differing systems have arisen designated as Radical Reform, as Moderate Reform and as Conservative, all of which have their adherents and their organizations. We have no quarrel with individuals as such, we only oppose the systems inasmuch as they have fallen away from that which we know to be the true and genuine faith given to our ancestors.

Our task is positive, not merely negative; constructive, not destructive, to maintain positive, Orthodox Judaism in this new land of our dwelling, to strengthen it in every possible way and to hand it down unaltered and uncorrupted to our descendants as we have received it from those who went before. Have I the strength, the wisdom and the power to preside properly over an association with such an exalted and sublime aim? I do not know, but I promise those sincere and loyal Jews who have shown their confidence in me that I shall endeavor not to disappoint them. I trust that God's blessing and help for which I shall prayerfully look will enable me to perform at least some portion of the great task which thus devolves upon me for the good of true, historic Judaism on this continent. I have the honor to remain,
Very sincerely yours,
BERNARD DRACHMAN.
Sharon Springs, July 5, 1914-5674.

Toronto, Ont.
In spite of the fact that the 35,000 Jews of the City of Toronto never before could agree upon one man to represent them, yet with the coming of Rabbi Julius Price, one of this year's graduates of the Jewish Theological Seminary, the aim was accomplished. At a meeting of all the local congregations held last Sunday, Rabbi Price was unanimously chosen as the official representative of all the Jewish population of Toronto before the Christian community as well as before the Government.

In the short time that Rabbi Price has been in Toronto he has started a Y. M. H. A. and made the first move to unite all the local Jewish charities under one federation.
Rabbi Price expects to organize a branch of the Jewish Theological Seminary in Toronto in September.

Young Women's Hebrew Association.
The work on the new building, 31 West 110th street, is rapidly nearing completion and it will be ready for occupancy for the opening of the fall term, October 1. In addition to the day classes in stenography, typewriting and bookkeeping, there will be day classes in gymnasium, dancing, dressmaking, millinery and cooking. Those interested are asked to register now at 1578 Lexington avenue.

CORRESPONDENCE.

More Ament the Council.

Editor, HEBREW STANDARD:—
"An Orthodox Jew" in the HEBREW STANDARD of July 10 is correct in his statements. I was present at the meeting he speaks of, and on account of the defeat of Mrs. Meldola De Sola's protest, I never joined the council. But this is ancient history. The council has to-day in its office of Executive Secretary a woman who is drawing a large salary, which is being paid by the Jewish Women of the United States who belong to the organization. This woman keeps her office open on the Sabbath in spite of the request of a National Executive Committee to close it. The National Executive Committee represents the members of the council. Why is this permitted? Does it not savor very strongly of Boss Rule? Are the Jewish women of America then to be subject to the ruling of such a woman? NOT A COUNCIL MEMBER.

Mazel Tov.

Editor, HEBREW STANDARD:—
It is a source of satisfaction and a source of delight to your correspondent to express his congratulations to his friend and colleague, Rev. Harris Rosenberg, of Zanesville, Ohio, on the event of having received the baccalaureate degree of philosophy from the Potomac University at Washington, D. C. Employed in the capacity of schochet, hazzan, minister, rabbi and teacher, it is marvelous, indeed, how the man could find the time, means and patience to study the classics, delve in antiquities and pass an examination in matters and subjects that have nothing in common with the instruction of children in the Hebrew alphabet, grammar, prayers and Bible; the chanting and cantillations of the liturgy, dirges and maphthir; the slaughtering of the domestic animals, cattle and poultry; and the inspection of the laryngeal passages and ventral cavities. It is a new chapter in the history of Orthodox Judaism in America, and Rev. Harris Rosenberg will in turn be an object for copy by other Jews of the Orthodox brand and conservative type to combine both, secular studies and traditional exercises, ad majorem Dei gloriam. Harris Rosenberg is the pioneer and it behooves your humble servant to wish him Mazel Tov and encourage other men of the cloth to follow suit and do likewise.
NACHMAN HELLER.
Passaic, N. J., Fasting of 17th of Tamuz, 5674.

LITERARY.

THE GAME OF DOEG. By ELEONOR HARRIS; Jewish Publication Society, Phila., Pa.
The book resembles too much its prototype, "David the Giant Killer," to be strikingly original, but it is a clever and, nearly always, interesting combination of the fine virile legendary which has been woven around the youth of David. But, as someone remarked, the Bible is a big improvement on the story! It must be noted that quite often the narrative falls flat because helplessness in workmanship, as in the chapters on "The School of Prophets" and "The Witch of Endor," the reader's opinion concerning the former, undulating between a church choir and an amateur circus! But the great fault of the story is the formidable effort of the authoress to describe our ancient Samuel. She would have profited immensely had she adopted the rule of the poet-narrator of the Bible not to go into trivial, commonplace descriptions of lofty and godly characters. Such descriptions lack in dignity and detract from the Jewishness of the book. S. R.

Zionists Honor Herzl's Memory.
To honor the tenth anniversary of the death of Dr. Theodor Herzl, the Zionist Council of Greater New York, held a memorial meeting last Tuesday night in the National Theatre, Grand and Houston streets.
Louis Lipsky, chairman of the Federation of American Zionists, presided, and the speakers were the Rev. H. Masliansky, Abraham Goldberg, Bernard A. Rosenblatt, and Dr. Schmarya Levin, of Berlin.
The purpose of the meeting, Mr. Lipsky said, was to show that the Jews remembered Dr. Herzl's teachings, that a nation in order to work out its destiny must have its own land, for which purpose the Zionist movement and the national fund for the purchase of land in Palestine were started.
A collection was taken up, following an appeal by Rabbi Masliansky, for the purpose of planting trees in Palestine in memory of Dr. Herzl.

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ENGAGEMENTS.

ABRAHAMS—FINKELSTEIN.—Mr. and Mrs. Mark L. Abrahams, of 107 East Eightieth street, announce the engagement of their daughter, Grace R., to Mr. Nathan R., Finkelstein, of this city.

CARO—LEHMAN.—Mrs. M. Lehman, 4 West 129th street, announces engagement of her daughter, Laura, to Mr. Harry Caro, of Brooklyn.

FISCHMAN—LEVINE.—Mr. and Mrs. Julius Levine announce the engagement of their daughter, Hannah, to Mr. Sol. Fischman.

FREEMAN—BISHER.—Dr. and Mrs. Peter Bisher, of 322 East Fifty-fifth street, beg to announce the engagement of their daughter, Kate, to Dr. A. Freeman. Reception later.

HEFTER—SELONICK.—Mr. and Mrs. Max Selonick, of 3681 Broadway, announce the engagement of their daughter, Miriam, to Mr. David Hefter.

LISSNER—WEAVER.—Mr. and Mrs. Herman H. Weaver, of 380 Riverside Drive, New York City, present address Takanassee Hotel, West End, Long Branch, N. J., announce the engagement of their daughter, Anita, to Mr. N. Lissner, of Newark, N. J. At home in September.

REISS—MEYER.—Mr. and Mrs. Louis Meyer, of 86 West 119th street, announce the engagement of their daughter, Leah, to Mr. Leon E. Reiss.

RENTNER—NORMAN.—Mr. and Mrs. L. Norman announce the engagement of their daughter, Essie Norman, to Mr. Harry Rentner.

SCHLUSSELBERG—SELIGMAN.—Mr. and Mrs. Max Seligman, of Brooklyn, announce the engagement of their daughter, Bessie, to Mr. Abraham Stiefel, of New York.

STIEFEL—HAUF.—Mr. and Mrs. L. Hauf, 63 East 121st street, wish to announce the betrothal of their daughter, Eugenie, to Jack Stiefel, of Greenwood, Miss.

MARRIAGES.

BERNSTEIN—HASS.—On Sunday, July 5, 1914, Miss Minnie Hass to Mr. Jack Bernstein by Rev. Dr. Adolph Spiegel.

GERNSBACK—BLUM.—Mr. David Auerbach, of New York, announces the marriage of his daughter, Mrs. Lottie C. Blum, to Mr. Sidney Gernsback, of New York.

GOLDSTEIN—ROTH.—On Sunday, July 5, 1914, by Rev. Dr. Adolph Spiegel, Miss Ida Roth to Mr. Samuel Goldstein, at Willoughby Mansion, Brooklyn.

GREENHASS—LEVY.—On Thursday, July 10, 1914, Miss Kate Levy to Mr. Albert S. Greenhass, by Dr. Adolph Spiegel.

LICHTENSTADER—JACOBS.—At Hotel Astor, on Tuesday, June 23, 1914, by Rev. Joseph Silverman, William Lichtenstader, of Lima, Ohio, to Miss Esther Jacobs, of New York City.

ROTH—GARMISE.—Mr. and Mrs. L. Garmise, of 763 Jennings street, Bronx, announce the marriage of their daughter, Helen, to Mr. Jack S. Roth, Sunday, July 5, 1914; Rev. B. A. Tintner officiated.

STICH—MICHAEL.—On Wednesday, July 8, 1914, Miss Rose Michael to Mr. Michael L. Stich, at the Lexington, Rev. Dr. Adolph Spiegel performed the ceremony.

IN MEMORIAM.

HEIDERMAN.—In loving and constant remembrance of my devoted husband, Joseph S. Heiderman, who departed this life July 15, 1911. Three lonely years have passed away, as time goes by, grief holds its sway, your loving smile, your gentle face. No one can fill your vacant place, though flowers I plant upon your grave may wither and decay, the love I bore for you in life can never fade away.
 Your wife,
ROSE BUCHNER HEIDERMAN.

BAR MITZVAH.

ROSENBERG.—Mr. and Mrs. Samuel Rosenberg, of 119 West 118th street, announce the Bar Mitzvah of their son, Walter J., Saturday, July 18, 10 a. m., at Temple Anshe Chesed, 114th street, Seventh avenue. At home Sunday, July 19, 3 to 6. No cards.

FOR THE BRIDE
 100 Engraved Wedding Invitations, Script Type, consisting of ten lines, including two envelopes, for \$8.00. In addition to this we will make a card tray from wedding plate without extra cost.
WOLFF BROS., Engravers,
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BIRTHS.

EISEMAN.—Mr. and Mrs. Ben H. Eisenman (nee Lillian Kessel), 96 Charles street, announce the birth of a daughter, Jacqueline Helen, on July 4.

KATZ.—To Mr. and Mrs. Irving A. Katz (nee Frances Asch), a son, July 11.

ROGGEN.—On July 6, 1914, at Far Rockaway, N. Y., to Mr. and Mrs. Harry Roggen, a son.

SCHOTTLAND.—Mr. and Mrs. Schottland (nee Ruth Brasch), 535 West 163d street, announce the birth of a son on July 6.

SOCIAL NOTES.

Mr. A. L. Popper has opened his camp at Lake Placid, N. Y.

Mrs. J. Semel is spending the summer at Highmount, N. Y.

Mr. and Mrs. E. Sinsheimer are at the Buena Vista, Belmar, N. J.

Mr. and Mrs. J. Kuflik are at the Cold Spring House, Tannersville, N. Y.

Mr. and Mrs. D. S. Traitel are guests at the Takanassee, West End, N. J.

Mr. Arthur W. Oppenheimer is stopping at the Belmont, Lake Placid, N. Y.

Mr. H. Oppenheimer is at the Grand Union Hotel, Saratoga Springs, N. Y.

Mr. and Mrs. A. Finkenberg, of 95 West 119th street, are at Edgemere, L. I.

Rabbi Arthur Zinken, of Lafayette, Ind., is visiting his parents in this city.

Mr. and Mrs. M. H. Herman and family are at Bogle's, Schroon Lake, N. Y.

Mr. and Mrs. Daniel Cohn are registered at the Hotel Scarborough, Long Branch, N. J.

Miss Sara Baer is enjoying a two weeks sojourn at Great Barrington, Mass.

Mr. and Mrs. J. Emil Dreyfuss are registered at the Hotel Raleigh, Atlantic City, N. J.

Mrs. David Brummer is occupying her cottage in Evergreen avenue, Bradley Beach, N. J.

Mr. A. Denzer has taken possession of Home Camp of Cupsuptic, Rangely Lakes, Me.

Mr. and Mrs. M. Misch have opened their bungalow at Schroon Lake, N. Y., for the summer.

Mr. J. H. Reif and family, of 141 West 111th street, will spend the summer at Sea Cliff, L. I.

Mrs. J. Newborg, of 204 East Seventy-ninth street, is at Terrace Cottage, Grifflin Corners, N. Y.

Mr. and Mrs. I. H. Kempner, of 343 West Eighty-seventh street, are at West End, N. J.

Judge Leo S. Dessar and Miss Amy Dessar are among those stopping at the Deal Inn, Deal, N. J.

Mr. and Mrs. S. Ehrenfeld, of 1870 Seventh avenue, are stopping at Mayer's Cottage, Arverne, L. I.

Mr. and Mrs. S. Dubrian and family are spending the summer at the Scarborough, Long Branch, N. J.

Mr. and Mrs. Charles Geiger and family are stopping at 7 S. Atlantic avenue, Arverne, L. I.

Mr. Lester Dittenhoefer, of 22 West Eighty-fifth street, is at the Hotel Takanassee, West End, N. J.

Mr. and Mrs. Benjamin F. Oppenheim are enjoying a stay at the Hotel Isleworth, Atlantic City, N. J.

Mr. and Mrs. Samuel Arnstein, of 1225 Madison avenue, will spend the summer at Long Branch, N. J.

Dr. Joseph Jacobs, who is at present taking a cure at Bad Nauheim, is expected home about August 15.

Messrs. Henry Raff, Arthur Raff, Leo Edwards and Ben Edwards motored to Saranac Lake, N. Y., last week.

Justice Gustave Hartman and family are occupying the Jamison Cottage, Arverne, L. I., for the summer.

Rev. Dr. and Mrs. M. Hyamson are at the Sharon House, Sharon Springs, N. Y., for the remainder of the season.

Mr. and Mrs. Meyer Levy and family, of 1326 Madison avenue, are at 157 Pavillon avenue, Long Branch, N. J.

Mrs. A. H. Sinsheimer and Miss Rosalind Sinsheimer are at the Catskill Mountain House, Otis Summit, N. Y.

Mr. and Mrs. Louis L. Grey, of 2412 Seventh avenue, are at Fleishman's, Arverne, N. Y., for the month of July.

Mr. and Mrs. Edgar Friedenburg are at present in New Orleans, La., and are making excursions to nearby resorts.

Mrs. Samuel Serwer and family, of No. 1990 Seventh avenue, will be at the Hotel Washington, Fleischmanns, N. Y., for the remainder of the summer.

Mr. and Mrs. Mosek H. Grossman, of 210 Riverside Drive, are spending the summer at the Sagamore, Long Lake, N. Y.

Mr. Joseph Citsky and family, of 114 East Eighty-first street, are summering at the Fairmont Hotel, Tannersville, N. Y.

Mr. Jacob Hecht and family, of 166 East Ninety-fifth street, are at 318 Eleventh avenue, Belmar, N. J., for the summer.

Mr. and Mrs. Albert Herskovits and family, of 12 West 121st street, are at the Wolfson Cottage, Seaview avenue, Arverne, L. I.

Mrs. Max Singer and family, of 1270 Madison avenue, left for Tannersville on Tuesday last. They will stop at the Blythewood.

Last Tuesday the Miriam Gottlieb Aid Society held a whist at Mayer's Cottage, Arverne, L. I. There was a large attendance.

Mr. and Mrs. Arthur D. Katcher and son Stanley, of 498 West End avenue, sail for Europe, Saturday, July 18, on the Imperator.

Mr. and Mrs. Saul Liberman and family, of 1514 Fifty-sixth street, Brooklyn, are at the Werner Cottage, Bradley Beach, N. J.

Mr. and Mrs. Leonard Keiffer, who were married at New Orleans, La., last month, are at present in this city prior to sailing for Europe.

Miss Helen Rosenberg, of Norfolk, Va., will spend the summer in New York City, where she is taking a course at Columbia University.

Mr. and Mrs. L. S. Steinthal and family, of 697 Eighth avenue, are at No. 2 Hamerhurst Court, Seaside, Rockaway Park, L. I.

Cantors Bernard Steinberg, of Temple Beth El, and Isidor Frank, of the Emanu-El Brotherhood, leave to-morrow for St. John's Newfoundland, where they will spend several weeks.

Mr. and Mrs. Sam Albert, of 124 West 119th street, have left for an extended automobile tour through Maine, New Hampshire, and the Berkshires. They have with them as guests Mr. and Mrs. Arthur Simon.

Among the boys at the Zelenko Summer School and Camp in the Catskills are Joseph and Jacob Turkel, the sons of Mr. and Mrs. Bernard Turkel; Ernest Etlinger, the son of Mrs. Blume Etlinger; Lawrence and Caspar Rabinowitz, the sons of Mr. and Mrs. A. Rabinowitz; and Emanuel and Saul Spiegel, the sons of Mr. and Mrs. Simon Spiegel.

Among recent arrivals at Mayer's Cottage, 108 Stratton avenue, Arverne, L. I., are Mr. and Mrs. Levey and family, Mr. and Mrs. Kashowitz and family, Mr. and Mrs. David Cohen, Mr. and Mrs. Charles Greenberg, Mr. and Mrs. I. Goodman and family, Miss Brenner, Miss Grubman, Messrs. Balsom, George Model, Robert Mashpitz, Law Gordon, J.

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Among those at the Leland House, Schroon Lake, N. Y., are Mrs. F. Kann, Joseph Lewin, A. Lewin, Mr. and Mrs. L. Goldstein and daughter, Mr. and Mrs. S. Maybaum and daughter, Mr. and Mrs. L. P. Mendes, Miss F. Mendes, Mr. and Mrs. Sydney L. Hirschberg, Mr. and Mrs. D. Dinkelspiel, Mr. and Mrs. B. Reuben, Miss Irene Reuben, Mr. and Mrs. A. Lyons, Miss Mildred Lyons, and Mr. and Mrs. Leo Lichtenstein.

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Hebrew Sheltering Guardian Society.
 On Sunday, July 19, in the afternoon, the Hebrew Sheltering Guardian Orphan Asylum will hold the graduation exercises of its high school department.
 This occasion is unique in the history of child-caring work in this country, not only because it is the first time that an Orphan Asylum has been able to graduate a whole class from its own high school, but also because the members composing this class represent an average age of slightly less than sixteen years.

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Woman Edits an Ozark Newspaper.

POTTER (Ark.), June 1.—Esther Reichenbach, a Jewess, youthful, a striking brunette and sparkling with enthusiasm and wit, edits the Branson Sentinel, at Branson, Mo., on the White River road. It is printed with the smallest plant and in the smallest newspaper office in this section of the Ozarks or in the State of Missouri. Miss Reichenbach is a strong Democrat, with no suffragist principles. Her associate editor, Frank Hoskins, is an agriculturist and theorist, and on the same lot on which the building is located they operate a small demonstration farm.

The miniature plant with which they print the Sentinel was purchased for \$100, and the building was constructed for \$150. The earnings of this plant, figured on a per cent. basis, would put John D. Rockefeller to shame, as they pay for the plant several times each year. The office sits in a prominent place on the side of a sloping hill, between the residence and business section of the town. It is painted white, and while not much larger than a dry goods box, is attractive. It looks like a sentinel on guard over the business section of the town. The view from the office steps is an inspiration to the edi-

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tor. Lake Taneycomo stretches away like a blue ribbon in the distance, laying the foot of the mountains that blend their greenness with the azure blue of the sky. The youthful feminine editor believes in advertising. A black sign stretches across the full front of the little building, which gives it a decided prominence on the landscape.

"Satisfied?" I should say so," said Miss Reichenbach. "As the plant is paying a nice profit and I love the work, why shouldn't I be? No; I am no suffragist. I am a Wilson Democrat. When I purchased the paper it was Republican. Henceforth it will support President Wilson."

The interior of the office is a credit to woman's ingenuity and her economical regard for room and neatness. The very compactness of the office would make an architect of city flats for newly wedded couples sit up and take notice. Every available foot of room is utilized for some purpose, but there is still an air of roominess left. The \$100 that was originally invested in the plant had the same elastic qualities as India rubber, and was in the hands of a modern economist, for it brought into the little 12x20 building everything in the way of material and mechanical equipment necessary for the publication of a country weekly and to do the commercial printing of the community.

Frank Hoskins, associate editor, kicks off sundry orders of letter heads and envelopes. In the compact, neatly built cases near one of the end windows is a nice line of body type, with which the feminine editor is familiar. She not only writes the paper, but sets it. The news press is a small affair and sits on a table four feet long and two feet wide. It turns with a crank, which is operated by the associate editor. The editor feeds the press and inks the forms. It takes one inking and two twists of the crank to jerk off an impression. In laying out the interior of the office advantage was taken of the wall room and several commodious shelves were arranged, each holding some material that goes toward making up the general equipment of the office.

The smallness of the plant and building in no wise corresponds with the general spirit of the paper. Newspaper men all over the White River country concede that the editorials in Miss Reichenbach's publication are the best, most pointed and well written in the upper valley, and it covers the local news field thoroughly.—San Francisco (Cal) Chronicle.

"Match Aaron."

By Moses Simeon Sivitz,
Rabbi in Pittsburgh, Pa.

As a fitting celebration of a quarter of a century's ministrations in the Gar-

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den of the Lord, Rabbi S. Sivitz has published a book entitled, "Match Aaron," designed to aid the speaker in choosing an appropriate text for any festive or solemn occasion. It contains about 800 texts from the Holy Scriptures, Medrash, Rabba, Talmud, Prayers, Sifri, Plyutim, Yalkut, Hagaddah, Pirke de Rabbi Eliezer, Mechilta, Pesikta, Yalkut Eliezer, Medrash Tanchuma, Yerushalmi, Meirath Eimerim, Chasam Sofer, Kinoth, Ben-Sira and many other sources, sayings which may be very aptly compared to an "Eshcol," a cluster of delicious grapes, which are most refreshingly set in a beautiful fruit-bowl to tempt the most jaded appetite, thus each text is brilliantly illustrated by the erudite author and in a few well-chosen words of scintillating epigram, contain the theme for discourse of several hours. There are no less than about 145 subjects, covering almost any object one would wish to discourse about in this remarkable work, and the speaker is aided in his choice by an alphabetical index, affording him a wide variety of texts, which cover the same theme. The text is written in a pure and Biblical Hebrew and the book is almost typographically perfect.

This work is not designed alone for the speaker, but can be thoroughly enjoyed by the general reader.

This is the fifth work that this great rabbi and brilliant writer has published; his previous products are Cheker Dath, Vol. 1 and 2; Beth Faga, Peri Ezekial and Hamashbiach. When it is considered that this rabbi, who is the spiritual leader of a very large congregation, has, from the very outset of his career, assumed the initiative in the communal life of Pittsburgh, having found the Talmud Torah in a very shaky condition, owing to the lack of funds, he took it upon himself to make a personal appeal to his flock, whom he visited weekly at their homes, and by his exertions succeeded in putting that institution on a sound financial basis. He also organized the Orthodox Jewish Orphan Asylum called Beth Rachel, besides the Chevrah Bikur Cholim, to keep the sick; also a hospital, a woman's benevolent society, to aid the poor in childbirth; an Hachnosath Orchim and synagogues which were in the hands of the sheriff has been saved from being sold by his rousing appeals to the liberal of his city, whereby thousands of dollars were raised and the synagogues were saved. It is astonishing how he found time for his important contributions to the literature of Israel.

The work "Match Aaron" is truly an "Eshcol Samarim," as its author, Rabbi M. S. Sivitz, terms it, for like a cluster of grapes it can be eaten with relish as it is presented, or it can be turned into the most delicious wine. Thus this book can be enjoyed in the state in which it is presented or can be used as the material for a splendid discourse.

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LONDON NEW YORK HAMEURG

It is a work that should find its way in every Jewish home. The address of its author is Rabbi M. S. Sivitz, 1229 Epiphany street, Pittsburgh, Pa.

The latest statistics show that the Jewish emigration from Poland increased during the past year by 30 per cent, as compared with the previous year. The flight of Jews from Poland is a direct result of the wild acts committed by the organizers of the boycott movement against Jews. Polish firemen refuse to save Jewish property, and many Poles are known to gather around burning Jewish houses and rejoice at the misfortune. They also throw stones at Jewish funeral processions, draw up successful petitions praying for the exile of hundreds of Jews from the villages and organize strikes in factories, compelling the employers to dismiss Jewish workmen. The simple peasants are far better disposed to the Jews than are the intellectual Poles. In many summer resorts the peasants declined to comply with the demands of the leaders of the boycott to refuse to let their houses to Jews.

Jewish Calendar.

Rosh Chodesh Ab,	Friday, July 24.
Fast of Ab,	Saturday, August 1.
*Rosh Chodesh Ellul,	Sunday, August 23.
Rosh Hashanah,	Monday, September 21.
Yom Kippur,	Wednesday, September 30.
First day Succoth,	Monday, October 5.
Shemini Atzereth,	Monday, October 12.
Simchath Torah,	Tuesday, October 13.
*Rosh Chodesh Cheshvan,	Wednesday, October 21.
Rosh Chodesh Kislev,	Thursday, November 19.
First day Chanukah,	Sunday, December 13.
Rosh Chodesh Tebeth,	Friday, December 18.
Fast of Tebeth,	Sunday, December 27.

*Also observed the day previous as Rosh Chodesh.

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NEWS FROM ENGLAND

(Exclusive Correspondence to the HEBREW STANDARD)

Jews and Their Literary Societies—The Chief Rabbi and His Veto—A Jewish Law Case—Lord Rothschild and His Automobile—Spanish Jews in Turkey.

London, July 3, 1914.

The Union of Jewish Literary Societies is frequently congratulated upon the excellent work it does for the community's intellectual life. The only pity is that for one reason or another its activities appear to be rather limited. Voicing practically the whole of Jewish culture in this country there is probably easily a hundred thousand Jews and Jewesses who take a direct interest in its work. It seems to get along with an annual expenditure of a very little over about eleven hundred dollars.

There are stated to be seventy-four constituent societies in the union, but when the figures are scrutinized and the genuine literary societies are separated from lads' clubs and other children's institutions, and the societies from which nothing has been heard during the year eliminated, the number shows a remarkable shrinkage. For instance, of the thirty-four metropolitan constituents only six can be said to be genuine Anglo-Jewish literary societies. In addition to these six there is the Jewish Historical Society. Six literary societies for the whole of the English-speaking Jewish population of London is a regrettably poor proportion.

An excellent programme was decided on a year ago. It included an annual literary conference, the publication of Anglo-Jewish books of interest and value, the establishment of libraries of Anglo-Jewish literature, the introduction into and the dissemination in England of the publications of the Jewish Publication Society of America, and the organization of "one or more series of lectures of an educational character and of specifically Jewish interest." This was the programme. Owing to one cramping influence or another the fulfillment of these things consisted mainly of the appointment of the union as the English agent of the American society. For one reason or another it has been found impossible to act on the other resolutions. For twelve years the union has struggled manfully to cause the light of Jewish culture to shine in the homes of Anglo-Jewry, but the task has proved beyond the strength of the union.

Something of a storm in a tea cup has arisen in the community press in the last week or so in connection with the question of the retaining or otherwise of the Chief Rabbi's veto. One prominent organ ventured to question the value of this veto, whereupon another Jewish writer declared that the former journal was advocating the abolition of the Chief Rabbinate. It all depends upon personal views taken as to the value of the veto. That veto is now largely only accepted voluntarily by numerous London and provincial congregations. There is behind it no sanction by which it can be enforced. All the same the influence of the Chief Rabbi is great and he is very far from becoming the "ordinary rabbi," which some of the upholders of the veto declare would be the direct result of his vetoless condition.

So far as the United Synagogue is concerned there is, of course, direct sanction, but to defy the Chief Rabbi's veto, however, is to run counter to the famous deed of foundation and trust. The advocates for the abolition of the veto declare that the real result would be that everyone would find their proper synagogal position and breathe and act more freely within the four walls of Jewish principle. Synagogues would lead a more natural life and the Chief Rabbi would become the official head of a gathering of congregations doubled and trebled in influence with their increasing freedom. Their motto might be given as "Abolish the veto and let a new spiritual life come." Against this is the other opinion that if the Chief Rabbi had no power to enforce his decisions on questions of dogma and observance he would become just the rabbi of those congregations to whom his personality appealed.

Upholders of the veto declare that the other capacity in which the Chief Rabbi acts, that of the representative of the community in the public life of the country, would remain, but they point out that this is not essentially a function of the Rabbinate. It is merely attached to it as a matter of convenience. To represent quite adequately Anglo-Jewry at the Lord Mayor's Banquet and on the Council of King Edward's Hospital Fund one need not even be a rabbi. A layman would serve the purpose equally well, perhaps in some respects better. All that would be necessary would be to make it generally known that Mr. A. has been formally or informally appointed by Anglo-Jewry to represent the community in non-Jewish public life, and he would be immediately accepted as such. In the Catholic community the Duke of Norfolk holds such a position, and among

the laymen of Anglo-Jewry there would be no difficulty in finding a colleague for the Duke. Even if the title of Chief Rabbi were retained and this representative position were reserved for a rabbi, the qualifications for the office would no longer be learning and piety. Under the new conditions a Chief Rabbi could conceivably attain a great success without possessing either of these qualities. However, they stand four square for the veto.

A case has just been heard in the high courts here concerning a member of a very famous Jewish family. This was Grace Katherine Goldsmid, daughter of the late Sir Julian Goldsmid, Bart. This lady, as a child, had a Catholic governess and herself became converted to the Roman Catholic faith. She entered a convent and in a short time twice became mentally incapable. The case was a long and involved one, but was mainly concerned with what was spoken of as her fortune, an income of about \$22,000 a year. On entering the convent she relinquished the right by the rules of the order to enjoy the income of her property for her own benefit. She retired eventually to a private asylum for Roman Catholic ladies of weak intellect and eventually the trustees of Sir Julian Goldsmid's estate decided to pay no further instalment of the income. There does not appear to be much trouble in the matter, however, as the Roman Catholic authorities are arranging to annul the poor lady's engagements so that the revenue might come back to the Goldsmid family at once. The only question in dispute is a gift by Miss Goldsmid to certain outside Jesuit charities amounting to \$2,250 a year. Matters look like being arranged amicably.

Lord Rothschild, I see, is using a small, closed-in motor brougham to drive him from his house in Piccadilly to the bank in St. Swin's lane. This in itself is not a very remarkable event, excepting that it shows how even the most cherished habits die out. For a long time the senior members of the great banking firm kept to their slow-moving horse broughams, which formed quite a contrast to the smart automobiles of their callers, but now, apparently, they, too, have fallen with the fashion.

The London "Times" issues occasionally extremely good special supplements. One on June 29 was devoted to Spain and this contained, among other things, a striking article on Jews in Spain in ancient days, their expulsion and dispersion, with important details of their wonderfully successful settlement in Turkey. The expulsion was in 1492, when 800,000 Jews left Spain. The vast majority of these appeared to have accepted the hospitality of the Turkish Empire in Constantinople, Salonika, Cairo and Barbary, where they became highly esteemed.

There were Jews in Constantinople from the earliest times, but the great Jewish immigration was that from Spain; and the Spanish Jews soon imposed their customs and their language upon the existing Jewish settlements. They were given settlements on the Golden Horn, at Hasskeul and Balat, and there the great Jewish colonies of Constantinople are still established.

At Hasskeul there are to be found today 20,000 Spanish Jews still clinging to their religion and to the language which their forefathers brought along with them from Spain. There are no buildings of antiquity or historical interest in Hasskeul, except the Synagogue de la Senora, which some attribute to Dona Gracia Mendez—that great Jewish Senora from Spain, whose nephew, Don Joseph Nasi, was to rise to be Duke of Naxos under the Sultan Selim I. The main street, if such it can be called, is full of booths and crowded with men; few women are to be seen. Fruits of all kinds, melons, pomegranates, tomatoes, pistachios and apples mingle their color in the bright scene of red fezzes, mellowed tatters, and the gilding of the Eastern Sun, and the baker tempts the passer-by with "rosocas" and "bunuelos" piled up on trays outside his shop. There are 20,000 Jews, too, in the district of Balat, and another 30,000 are scattered in the districts of Kushundjuk, Haidar Pasha and Kuru Cheshme, which are included in the wide area known as Constantinople. The purity of the language declines with the social scale, but as one walks through the narrow lanes of the Jewish quarters, the cry of the vendor as he advertises his goods and the general effect of the babble is that of a Spanish market. Spanish, too, is the medium of the Jewish newspapers, "La Epoca," "El Tiempo," "El Telegrapho," "El Avenir" and "La Libertad," all of which are printed in Hebrew characters.

The head of the Jewish community is the Grand Rabbi or Haham Bashi of Turkey, the spiritual head of over 500,000 souls, and the channel of all communications between the Jewish communities and the Ottoman Government. From Adrianople, Broussa, Smyrna and Salonika, even to Bagdad, Alexandria, Jaffa and Jerusalem itself, the influence of the Haham Bashi extends. He is the spiritual head of the Jews in the Near East, and his appointment is subject to the approval of the Sultan. The present Haham Bashi of Turkey, Rabbi Nahoum, is universally rec-



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ognized as a great force in the general Turkish community, as well as in his immediate Jewish sphere. Such in brief is the situation of the Jews at Constantinople.

In Salonika another group of 90,000 Jews plays a far more important part as the kernel of a total population of 200,000. Here, in the former capital of Macedonia, the centre of the Constitutional movement which puzzled Europe and temporarily revived Turkey, the Jews were until yesterday masters. Now the cunning Greek trader has followed the Greek flag into Salonika, and threatens to make Salonika deadly to Jewish trade. Many Jews are actually fortifying themselves for the struggle by taking out Spanish passports, and there is even talk of some of them retracing to Spain the route their forefathers traveled 400 years ago. At any rate, we should not be surprised to find ambitious Spanish Governments advancing Spanish interests, with the Jews as their stalking-horse, just as certain other nations have done in the pursuance of "Weltpolitik" in the Near East.

In Salonika the Jewish married women wear a most conspicuous costume; a décollete cotton bodice, strings of pearls on the bosom, and a gaudy jacket of colored satin with large open sleeves, in harsh contrast with the parrot greens, reds and yellows of the close-fitting bonnet. From the crown of the head there falls back on the shoulders a fringed bag of bright green silk, the "Kofia," sewn with seed pearls on a ground of black velvet and tinsel, covering the woman's hair. Never was the predilection for garish colors and loud patterns more amply satisfied than here. One cannot help regretting, said the "Times" writer, that these historical costumes should be dying out, and that well-meaning persons should in the name of progress encourage the adoption of large hats and Paris fashions.

Many of the synagogues were built about 70 years after the Jews came from Spain, though the original buildings have long since disappeared. The synagogues of Aragon, Provenca, Castilla, Evora, Madrid, Mayor (Majorca), Saragosse and Toledo and the Catalan Synagogue, give by their names a clue to the origin of the families which still worship within them. The article also contains an account of the Sabateans.

On the initiative of the Chief Rabbi of Copenhagen and with the support of a number of Danish Jews a union of Russian Jews in Denmark has recently been formed. The object of the Jewish Union is to furnish to non-Jews in Denmark authentic information concerning the Russian Jews, who lead regular lives, are in constant employment and are of blameless character, and who, therefore, should be exempt from expulsion.

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Dated, New York, the fifth day of May, 1914.
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פינחס

In order to insure the insertion of communications in the current issue of THE HEBREW STANDARD they must be in this office not later than Wednesday 10 a. m. of the week in which they are to appear.

Subscribers going away to American resorts for the Summer can have their papers sent to them regularly, without any extra charge. Addresses may be changed as often as desired.

The German shipping companies have agreed to provide Jewish emigrant passengers with the appropriate information in Yiddish and Russian, and synagogues for their use, at the German ports of embarkation. This is satisfactory, since now only the *Aumswandererhallen* at Hamburg make suitable provision of the kind described. The steamship companies realize that commercial undertakings, no less than men, must have a heart.

The great *Gesellschaft zur Foerderung der Wissenschaft des Judentums* continues on its extensive publishing and scientific activity. We observe that shortly a biography of the late Meir Friedmann, the Viennese scholar, and works by Brann of Breslau, Porges of Leipzig, and the late Wilhelm Bacher and Georg Caro, will appear. These writers all not only offer solid contributions to knowledge, but their work has distinct literary value as well. It is encouraging that Jewish literature progresses so splendidly.

The late Archduke Francis Ferdinand was not only disliked by the Emperor of Austria and extremely unpopular with the general population of the country; he was completely under Clerical influence and the stern hope of the anti-Semites, known politically as the Christian-Socialist party. His tragic death, therefore, removes from the sphere of Austrian practical politics one who would undoubtedly, when at the head of affairs, have made the anti-Semites the dominant power in the land. Francis Ferdinand's subserviency to the Roman *curia* may be explained by the circumstance that he hoped thereby to secure full and complete recognition for his consort, the ill-fated Duchess who perished with him, and not that he wished to use this added force against the Jews. On the whole, while one must regret the terrific suddenness and pitiless torture of his taking-off, European politics is changed for the better, and the Jews of the dual monarchy may draw a sigh of relief. He was one of those forceful, striking personages looming large in the public eye who, when they are on the side of right and justice, become a Joseph II. or a Frederick III., or, reversed, a Louis XIV., or a Nicholas I.

Paul M. Warburg's intimated objection to his "inquisitorial examination" by a committee of the United States Senate with respect to the confirmation by the latter body of his nomination as a member of the new Federal Reserve Board is of distinct interest, but no more than that. It is not even a matter on which the sympathy of any substantial number of his fellow citizens is likely to go out to him. For, the Senate committee is well within its rights in the premises. Under our system of government Executive appointments are made "by and with the advice and consent of the Senate." If the Senate automatically approve each and every Presidential nomination to office, the two co-ordinate branches of our government no longer articulate properly. The Senate could then surrender its functions to its secretary or any of his subordinate officials. But, as the Senate does not appear to be disposed to adopt this method, indeed proposes to preserve its original authority intact, it has the undoubted right to carefully and scrupulously canvass the eligibility and fitness of Mr. Warburg in this instance. Of his ability to fill the post for which President Wilson has designated him there can be no doubt or diversity of opinion. The spectre of anti-Semitism has fortunately not yet raised its head in the matter, and hence we refrain from discussing the case from this angle.

AND THESE ARE YOUR RABBIS, O ISRAEL!

WHEN we have read over reports of the proceedings in Detroit where certain of the so-called "Rabbis" who flaunt their disbelief both in Rabbanism and Bible, have aimed with all their might at the repudiation of Judaism and its tenets, our mind wanders back to an earlier "picnic" once held in Pittsburgh, where Dr. Kaufman Kohler (not then, but) now president of the Hebrew Union College at Cincinnati, for the training of Rabbis, advocated the "God-idea" or in other words, the denial of the Personal God, the basic principle of Revealed Religion. And why do we travel as far back as the year of the notorious Pittsburgh convention? Because that stirred our Orthodox and Conservative brethren (in fact, there was then little, if any distinction between the two names) to their heart's core and the lamented Dr. Sabato Morais, of blessed memory, started the Jewish Theological Seminary as a rallying call to the upholders of Judaism, against every species of destruction.

These "annual picnics" of the high-sounding, self-styled "Central Conference of American Rabbis" are but repetitions in some form or other of that to which we refer. Men, supposedly invested with Rabbinical authority, try their utmost to pull down the fabric of Judaism, and continue throwing sand in the eyes of the Jewish and general public as well, in full accord with P. T. Barnum's teaching. First comes President "Rabbi" Gries who (it would be ludicrous if it was not painful) quotes Mary Antin thus: "The glory of the Jews is not that they received the Law, but that they kept the Law." Just think of it, Mary Antin who has in this free land married outside the faith of her parents. And quite in this line Rabbi Gries continues in these words: "Judaism is our glorious heritage. Is it glorious if it be not worth the keeping?"

Let us see how much the President "Rabbi" and his colleagues think it worth keeping. Dr. Kaufman Kohler, who, mark you, trains Rabbis, has not, leopard-like, changed his spots. He still will hear naught of the hateful word "Conservatism." The Abrahamic rite of the Covenant is of small consequence, if any, to him; he has already declared it "barbaric." His satellite will in accord with him not have the *Milah* recognized at all as a "religious institution." The *Bar Mitzvah* is "only tolerated," while the "Confirmation" affair is just the thing. That the "Wise" Stephen should object to what savors of a Conservative blend we are no more surprised than that he should be permitted in the Conference, with his attempted transfer to Gentilism of almost everything within the sphere of Judaism, despite the anomalous name "Free Synagogue" attached to his Carnegie Hall sessions.

The Conference got warm over the Sunday service when a manual of Prayer (?) was proposed for such, and the subject appears to have been shelved. But have we read aright that a resolution was advocated and adopted permitting the interment of non-Jewish husbands of Jewish women in Jewish cemeteries, provided the cross or other Christian images be not placed upon the graves? Why this is simply a blind to encourage non-Jewish marriage alliances.

And these are your "Rabbis," O Israel? These be the ones to whom the guardianship of Judaism is given. These be they, who, in the one breath talk of Jewish law, and the observance of our heritage, and in the next, plot against our preservation as a distinct religious, if not national, entity. Will another Elijah and another Mount Carmel loom up in the near day? Will the voice of the Prophet, who stood alone against hosts of traitors—men, too, appointed to guard Israel's trust, but who sought approximation with the majority of their time—will the thunderous words, "How long halt ye, between two opinions? If the Lord be God, then follow Him; but if Baal then follow him." And will it require the same measures to down the modern followers of Baalim and Ashtaroah that Elijah adopted? If our Jews would but awake, and rid themselves of the crying sin of indifference, they would understand to the life the words, not uttered by a deserter and quoted by an un-Rabbinical and anti-Rabbinical Rabbi, but the words that course through Jewish history, that have made the Jew what he is, and what he most must forever remain, if he would be a Jew! "The glory of the Jew is not that they received the Law, but that they Kept the Law."

With its issue of July 2 *The American Israelite* entered upon its sixty-first consecutive year of publication. It is thus today the oldest Jewish weekly journal appearing in the United States and has had the longest continuous existence of any of its present contemporaries. We tender our friend from Cincinnati, with whom we shall continue to be in the future as we have been in the past in cordial disagreement over a number of matters, our heartiest congratulations. We bespeak for *The American Israelite* an uninterrupted continuance of that prosperity which has been vouchsafed to it, almost from the first days of the publication of the paper, and trust that for many years to come the hand which is now at its helm will remain at that post. Our Cincinnati contemporary has been ever a distinguished champion of the Jews of this country, although we should not allow that it has been (to speak in its own rather grandiloquent words) their "foremost champion." It peculiarly represents "American" Judaism, a hybrid concoction which we cordially and unstintedly detest. Its point of view is that of radical Reform; ours that of uncompromising fidelity to traditional Judaism. And yet, despite all those differences, and because *The American Israelite*, is a newspaper with directing spirits having red blood in their veins, our well-wishes are sincerely meant and unequivocally expressed.—*Hasak!*

THE IMAGE IN THE LAKE

פנחס בן-אלעזר השיב את-חמתו מעל בני-ישראל כנקמה את-נקמתו:

"Phineas, the son of Eleazar, hath turned my wrath away from the children of Israel, while he was zealous for my sake." (Num. xxv. 11.)

TRANSLATIONS are proverbially inadequate; but seldom does translation do such scant justice to its original as in this verse. When the pale image of the moon is clearly reflected in the limpid lake we do not mind looking at both the original in the sky and its translation in the pool. When, however, an alien breath blows over the liquid mirror and corrugates its surface, turning translation into travesty—our dissatisfied eye lingers the more lovingly upon the unmarred disk above because its image has been changed below. Similarly, it is the alien spirit informing the extant versions of the Bible that oft causes us to revert from them to the original Hebrew text with reverence deepened, with understanding enhanced. In the case of this verse, our discontent is aroused by the English phrase, "He was zealous for my sake," which verily, verily, is but a timid reflection of the lustrous power of the corresponding Hebrew phrase.

As nearly as we can approximate the Hebrew phrase, its rendering is, "He was zealous with my zeal;" or, still better, "He was zealous with my jealousy." The verbal change may be slight, but the change in meaning is tremendous. These words are said to have issued out of the mouth of God, after Phineas had slain the libidinous couple, the Israelitish Zimri and the Midianitish Kosbi. These words then signify in effect that the flame of indignation which leapt up in Phineas' soul, was God's fiery indignation; that the spirit which worked in Phineas so mightily, was God's spirit; that the power which for the moment pulsed in Phineas' upraised arm, was God's power.

That is to say, not only did God approve of Phineas' prompt action by saying, It was done "for my sake," nay, a far more daring thought is uttered here and attributed to God, in the saying, "He was zealous with my jealousy." God says, I did it; I shone out of those blazing eyes; I rose up in that tense, quivering body; I held that sword; I—God—who for the moment entered that soul, imparting to it a force not its own. He was strong with my strength; "he was zealous with my jealousy!"

As if to amplify this thought, legend tells us that when God sent Moses to wreak vengeance upon Midian, He told him, "Avenge the children of Israel of the Midianites." (Num. xxi. 2.) But when Moses transmitted this command to his people, he reported that God had said, "Avenge the Eternal of Midian." (v. 3.) Thereupon the following dialogue ensued between God and His trusty messenger: God said, "This is your cause!" But Moses retorted, "Nay, if we were idolaters, the nations would not hate and persecute us; they do but hate and oppress us because of the Law Thou hast given us; hence it is Thy cause!"

In a word, we are confronted here by a close identification of the human life with the divine life, of the human will with the divine will, of human works with divine purposes. Could the noble egotism of man express itself more boldly than in this absolute identification of the Creature with the Creator? In studying the nature of man, we grow accustomed to his bold overweening spirit; but such degree of daring self-assertion is well-nigh staggering. Yet we find that this identification of the human with the divine is present in the highest strivings of man and in his finest achievements. It impresses us as a necessary element in his progress, a main-spring of his endeavors.

Everywhere and always, men of outstanding excellency have not hesitated to declare that God was speaking and acting through them, nay—in them. What is it that makes the prophets say, when they feel themselves swayed by the mighty spirit of prophecy, when their words burst forth with torrential force, when their soul is ablaze with a fire not of this earth and their heart athrob with a life not of the flesh—what is it that gives them the courage to say, "The Lord hath sent me," or, "Thus saith the Lord?" In moments of deep consecration, when we seem to be lifted out of our ordinary selves, when we are in the tight grip of a moral sentiment, when we tingle with the firm resolve to do right at any cost—what is it that fills us lesser men with the vivid sense of the Divine Presence, with the unalterable conviction that we are doing God's work on earth?

Is it sheer arrogance? Shall we say unto man, How dare you declare that your will and God's will are one and the same? that your little arm with its few inches reaches out toward and unto Infinity? that your little heart with its numbered beats holds Eternity?

We would not say that to any man—not even to the meanest! We would not deprive humanity of this dream of divinity. Let man dream that he is god—and then wake up to find that he is godly! Let him see God in every tense muscle of his arm, and then bend his arm to righteous deeds. Let him sense God in every pulsebeat, and then let righteousness flow in his veins and mingle with every red corpuscle. Let him feel God in every upwelling of his emotions, in every stir of his heart, in every new-born thought of his mind, and then let him harbor naught but pure sentiments, and naught but true thoughts. Let him fancy God in every word he utters, and then let him articulate God in every sound and every accent. Let him breathe God. Let him live God. For though man's nature be but an inadequate translation of God's nature, a timid reflection of the divine original trembling in the lake of existence, yet—provided no alien spirit pass over the face of the waters and turn copy into caricature—God looks down graciously upon His image and gladly mirrors Himself in the human soul!

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That was an interesting bit of correspondence which was obscurely tucked away in a dark corner of a recent issue of our Baltimore contemporary. Had we been made the recipient of the communication, we should have given it the same bold prominence we accord all correspondents making use of the publicity of our columns for the weal of Jewry. But then, this journal is fearless in its attitude of impartial criticism and commenting on the work and activity of every communal institution! The burden of the letter to which we refer was a protest against the current practice of the Jewish Publication Society in consigning to the end of its popular-scientific works all the notes with which these are embellished, and Gottheil's "Zionism" pointed the moral and adorned the tale. We note with pleasure this attack upon a practice which has nothing to defend it save the *ipse dixit* of a choice number of bookmen possessed of pet theories but, by the same token, not entitled to claim omniscience on the question of what their reading public want or of what is good for that body of constituents. We seriously believe that a complete case has been made out against this practice and that it behooves the authorities of the Jewish Publication Society at once to amend it.

In a neat pamphlet the Bloch Publishing Company of this city have issued "Jewish Questions," by Dr. Ignatz Zollschan, author of "Das Rassenproblem." It contains the three lectures which Dr. Zollschan delivered while on a visit to this country last winter and on which we commented at some length at the time. It is well that the Bloch Publishing Company have seen fit to preserve the interesting, if not altogether acceptable, views of the distinguished Austro-Jewish anthropologist on the cultural value of the Jewish race, the significance of the mixed marriage for Jewry, and the tendencies of economic development among the Jewish people. The little work deserves wide dissemination. It makes easy reading, since its style is popular and there is a welcome absence of the apparatus beloved of scientific writers.

In one of the reports read at the seventh annual meeting of the Free Synagogue, held on April 7 last, we read the following statement:—"Though the East Side Orthodox societies may not know it, they owe much of their later day (*sic!*) vigor to the courageous propaganda work of Dr. Wise." We, for our part, would like to know: How much the East Side Orthodox societies owe of their present vigor "to the courageous propaganda work of Dr. Wise"? Secondly, what proof there

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is that these institutions do not know how much they owe, etc. Finally, what effort has been made by the chairman of the committee of the downtown branch of the Free Synagogue to ascertain what was the vigor of these societies in times past, how great it now is, and what its volume in the future promises to be, not only by reason of what Dr. Wise is alleged to have done or undone, is doing or undoing, or will be doing or undoing? Inasmuch as this journal is neither an examining board of higher education nor a sociological experiment, we are regrettably unable to offer prizes for the best answers submitted by our readers.

The Jewish Immigration Bulletin has published an essay, "Abraham Slimmer, Iowa's Humblest and Best Citizen," by Stanley Bero, which is a character sketch of the famous Jewish philanthropist of the Middle West. Mr. Slimmer's personality is evasive, for he has shunned all publicity and preferred to have his gifts speak for him. Thus, the present sketch contains welcome information on the life of one of whom little or nothing has theretofore been known. Mr. Bero's is not a dry-as-dust biography of names and dates; it is a living, breathing study of Mr. Slimmer in his thought and activity. We are glad to be assured that this gentle lover of humankind, who deals equally by Jew and Gentile, is proud of his racial and religious heritage.

"The Night Boat As a Sunday Excursion Boat"

The rush for all-day excursions on Sundays has increased wonderfully and yet there isn't a single boat which is now plying between this city and Poughkeepsie on Sundays which is adopted for carrying the enormous crowd of passengers that they do with any degree of comfort.

The boats that are making these trips—and which came in about a year ago to earn an additional "penny" are all night boats built for stateroom and freight purposes—devoid of deck room except for the limited number of passengers they carry over night.

And yet one of these boats on Sunday last carried upwards of twenty-five hundred persons, who were huddled together pretty packed like the proverbial sardines with a very insufficient supply of chairs to seat the crowd that was carried. And the deck hands, who generally manage to reserve or "find" a few chairs, also turned in a goodly penny.

It is remarkable how good-natured the American public is, to put up with the great discomfort which it experiences in these large but misfit boats, which are not built for excursions, but as already stated, for staterooms and carriage of freight.

The only boats that are built to give comfort and convenience and provide fully to avoid panic on the coming up of a sudden storm are the Albany Day Line boats, which have a wonderful amplitude of deck space and are minus staterooms and never carry freight. But, alas! the boats of this line do not run on Sundays. More's the pity! because every possible comfort and convenience is provided; no matter how large the number of passengers may be, there is plenty of space and never a lack of chairs.

And, further, they are provided with many stairways running from deck to deck, which provision is notoriously lacking in the night boats, for the reason that they were not built to hold over 2,500 people, which the Adirondack carried last Sunday. The Albany Day Line boats carry at least 4,000 passengers with comfort.

Some such boats as the "Day Line" has are absolutely necessary on the Hudson on Sundays.

L'AIGLON.

The Religion We Need

By Rev. Dr. I. S. MOSES,

There is a drift to-day toward religion. When forty years ago I entered into the American pulpit, the chief staff and stay of the themes in our pulpit was the complaint of the lack of religion. Now we complain no longer. On the contrary, there is rather too much of religion—of a certain kind of religion. There is almost, we might say, a religious reaction. Men are turning toward the churches and toward the synagogue. Even France, frivolous France, has become religious. They have crowned with a laurel wreath of immortality Bergson, the discoverer or rediscoverer of the soul. The great poets sing to-day of patriotism, of duty, rather than the frivolous songs of love and carnal pleasure. There is no doubt there is a drift toward religion, away from materialism; and in Israel we hail this movement with great joy. We have become satiated with mere philanthropy. We have seen that all the millions that have been pouring into the slums, all the millions of wealth that have gone down there, have not cleaned the slums, and we have hung our heads in shame. During the last two years when, every now and then there came a new revelation and disgrace, Jewish names were paraded among them. We have found out that all the wealth that has been placed there has not made our people better; and now the men who so generously contributed throughout the land for religious purposes, and for synagogue extension, have recognized that healing must come from another source. Charity has been so overdone that in New York we have been charity mad. People lie awake hours and hours to think out a new society, something which has never been tried before, for the salvation of poor humanity. Morality is not created by philanthropy, by charity. Even if people are well fed and well clothed they do not become better by that. The world feels to-day that in our great achievements in civilization it has not verified the promises and expectations. I remember, about forty years ago the enthusiasm for science. At that time we felt that science is the saviour. God did not create man, science told us, from a handful of dust; no, He took a handful of bones and flesh and blood. Nature built up from that bundle of bones and flesh and sinews what to-day is man. Now, be not frightened if I say there is just as much glory to be ascended from a bundle of bones and flesh as to have come from a handful of dust. Both are figurative language. Both only state that man is something wonderful, that man is not exhausted by any definition and that man's life is deeper than any characterization which religion or scripture or scientific research can give us. And it is this feeling of distrust against the accomplishments of science that turns man away now from all those contrivances which have been relied on as the panacea and salvation of mankind. Further remember this: with every great achievement, with every great triumph of civilization there has come an equivalent evil, a concomitant sin. With our automobile has come the automobile bandits; with the aeroplane will come the aeroplane robber and the aeroplane eeloper. Man today, though he may be housed better, may be more smooth in outward appearance—they may even be moral, and I might use that oft decried expression "merely moral"—mere morality—is not better. We must go to another source to find the value of life, to find the measure of the true standard of civilization. The salvation of mankind must come from another source. Neither science nor philanthropy nor morality, as such, can lift up man to a plane where he can see the glory of God; where he can see that this world is something more than rocks and rivers; that this world and man in it stand in a direct relation to something beyond any comparison in earthly value. Man must go to his own soul for inquiry for the solution of this

(Continued on page 10)

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The Religion We Need

great problem. The soul is so deep that when man delves down and searches within he will find hidden sources of inspiration, of information. You go out in your parks to-day; in a few days, especially when the sun will become hotter, you will see how the tollage is coming out. This is done by the sun's rays drawing up, pumping up, water from below, and it has been calculated that a full-grown tree requires about a ton of water in twenty-four hours. The rain and the dew will not suffice to produce that quantity. The soil and the subsoil stored up water will not explain, will not give a sufficient account of the energy and water thus pumped up every twenty-four hours. Whence does the tree get that nurture? Deep down those fine tendons go, down deeper and deeper, from unseen sources far beneath the soil, the subsoil and even the hard-pan, below there are currents, currents of water which to the naked eye are not visible, and from this the tree draws its nourishment and evaporates it into the air, into the atmosphere, and we breathe in again the atmosphere, the air. So the soul. The soul goes down deep into itself, into the hidden sources, and there it finds a measurement and finds a content of life. It is not mere sentimentality, unconscious dreaming, though a great professor has created the science of unconscious thought, and he has stated that man carries within him a fund of accumulated psychic force, and he draws therefrom. Yet even that is not sufficient. Deeper than that there is an everlasting fountain source of all soul life. As Heine said of his heart, so can it be said of the soul: "The soul is like the ocean deep and on its bottom there are these precious gems compared with which there is nothing on the earth." What image shall I use? What comparison can I give when I want to describe what the soul finds in its utmost depth? Language has created wondrous sounds and symbols. We can say "tree" and we do not need to have a tree before our eyes. We say "rolling thunder" and the ear almost hears the sound; and we say "fragrant flower" and need have no flower before us. We can almost smell the fragrance. But what can we say when we wish to describe that which does not come from the kingdom of the earth and of the physical world, which belongs to an altogether different realm? What can we say—even a symbol, even the most fitting symbol is inadequate. Let us say life, let us say spirit. As religion says: "It is God." Even this tremendous word does not bring home to you the inaccessible, the inexpressible power that the soul feels when it is in communion with that inward source, when it feels itself standing in the presence of absolute reality. And when the soul feels this how all the vanities fade and disappear. The false values and the glittering unrealities of the world are swept away. How man trembles at the thought of degrading pleasures. How man rebels against the allurements of the false and mean, and tries to speak to his brother man of this inward spiritual life. Religion has created this great symbol. But when we repeat God a dozen times and we say "God, God help us," it is a strange God and it is a "strange fire." There are other ways, indeed there must be other ways how to find the true relation of the soul with that inward, inmost, deepest of all realities for which we use the symbol God. Where lies the transition from the individual soul out into that broad ocean? Where lies the bridge from our own personal soul life out into the universe which is filled with that great element of divinity of reality? You know that between the earth and the sun and throughout the entire solar system there is a fine ether, and that ether is called "life"; that the slightest change in the sun's temperature is recorded here on earth. This is a near symbol of the universal life, energy, spirit of God that fills this great world, called the centre or spirit. How can that individual soul get in touch with this universal soul? How can the people see and rejoice and worship? This is a great question. That bridge, dear friends, exists and that transition can be found. It lies in our own souls, and those who have never had the deep experience of their own soul life cannot know. They may repeat a thousand times what religion wishes to teach. They say religion is morality. And a man, usually a quibbler, says, "I don't go to any temple or church. I think I can do the right"—yes, do the right. There are some who have experiences of a different kind. Yes, God sends us deep experiences and joy and sorrow, and we understand that these are the vehicles, these are the organs, these are the trees' tendrils that go down into the spirit life and bring up to us the nurture. We must understand this and we cannot understand it by book, by learning, by theology, by diagram, by catechism. Have you never heard those deep, fine whisperings, those silent intimations of the soul when you stood before the problems of



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The Religion We Need

life and you found the only way of a solution is self-destruction? Have you never heard those inward whisperings, you young men and maidens, who have been favored by God with a sensitive and formative and appreciative heart—who have looked into each others' eyes, and you have felt: "from generation to generation, from all past time, we have known each other." There are some such favored individuals. Poets call this love. What was in your heart when you stood trembling before the elect of your soul, when you were about to say something that was welling in your own soul? You could find no word; because that was a revelation from within. You felt the touch of divinity and the vulgar phrases would not express. You only felt, soul has found soul, and a marriage that has found expression through such a union is indeed made in heaven above. The world knows only part. And when a merchant found that he succeeded where other perhaps had failed, some will say "Yes, if I had had his opportunities, had been in his place I would have been just as successful"; and he knows in his heart it was not his opportunities or his luck; it was simply a voice within that said: "This you must do and this you must not do, and the glory of God will appear to you which he neglected." These are our experiences. Talk to such a merchant about religion, about reality and he will say you know nothing of what you are speaking. Or, you have stood where so many others have stood. You were bidden to say farewell to what was indeed a part of yourself. You looked upon the pallid face of a dear child, a brother, a sister, a wife, a husband, a father or mother, and you saw the outward frame carried away and you felt that your own life had been taken away from you. You rebelled. The mother would cry out: "Why must this fine type of mankind be taken away from me? What sin has this child committed?" And her husband would cry out in anguish. His life is darkened. Why should a germ, a change in the atmosphere, a stupid piece of lead be powerful enough to destroy the finished fabric in the shape of mankind? Yea, it is not so long ago that our sense of right rebelled, when we heard that on an ocean liner fine types of mankind went down in the performance of what they felt was a sense of honor and duty. "Is this the righteous government of this world?" we asked. But they who are deepest in their soul life hear intimations. They receive revelations from within that this world is not a world of chance, and that it is not a stupid piece of lead or an iceberg, or the stupidity of an engineer; that it is in the interaction and interrelation of a life the totality of which we do not understand, but we feel deep in our souls God as God is right and God is just and God is wise and God is living. We have too much mechanical religion. In New York and New England they are trying to bring about a deeper religiousness. How? Put a certain menu on the table and you will be more Jewish. I have always found the contrary. I was more sick than Jewish. You shall speak a different kind of tongue and you will be more Jewish. They want to introduce now a national tongue. I do not know what is meant by a national tongue. For six hundred years and more during the Second Commonwealth the national tongue of the Jews was not Hebrew, it was Aramaic—just like our national tongue is English. They mean perhaps the jargon, the holy jargon. Is the fine Yiddish language in which these gunmen speak among themselves the language that shall make us more Jewish? What is the reason for this terrible degradation that is going on—I don't want to say outside of ourselves, but among ourselves, as far as it is true? These persons don't know what it is to bow to the law and the glory of God. There is a lack of religious spirit. They think by saying certain words or eating certain sorts of meats, by certain repetitions of prayers that religion is discovered. There is an observance of form but not the true spirit. They come to the rabbi to bless their unions and the plea is "Doc, make it short, and the shorter it is the bigger the fee." No, my dear friends, we must have deep religious experiences. And if we have them not ourselves we must believe in the experiences of others. "The people believed in God and his servant Moses," they saw a soul's experience. Moses had done, and therefore did God appear to them at the dedication and at later times. Moses had such a revelation. A man like Moses is not invented. Such a man the mind of man is too poor to invent. Such a genius! There are some gifted souls to whom God reveals Himself. So did God reveal himself to the prophets, not by some mechanical contrivance—a voice trumpeting to them through some mechanical contrivance, but through the inner life. They felt the reality of life in them. So God revealed Himself to all the great saints and seers and founders of religions. Let us be generous and just, even to him

(Continued on page 12)

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Do we not feel God is here? Do we not feel in our souls we have seen God coming to us in our opportunities and in our triumphs? Do we not know we do not labor in vain. When the dearest and holiest things are taken from us by the shadows of death arising; when we feel in our own hearts that our days are numbered, and when here and there, now and then, there will come forebodings of the end, we will feel the world may go to pieces, but the soul of man lives on. The soul of man is older than science tells us the bundle of bones is, older than what the Scripture says of the handful of dust. The soul of man is part of God and God speaks in us; and therefore, even if the whole solar system is crushed in one large combustion the soul of man still is there; and what every one has accomplished in spirit life, in spiritual worth, whatever any soul has done, in emotion, in sacrifice, is a contribution to that larger life of humanity of which we are a part.

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Some years ago Bishop Robert McIntyre coined the phrase "ragtime preaching" to describe sermons that deal merely with poetry, politics, literature and travel. The phrase was commended by *Leslie's Weekly* as a timely warning to young ministers of all churches. In the estimation of the *Weekly*, "ragtime preaching" is a danger which should be vigorously avoided: "To laymen such preaching seems to indicate a dearth of ideas and a lack of conviction concerning the great central truths of religion. Why cannot the man behind the pulpit remember that it calls for no theological training or ceremony of ordination to deliver political tirades or read essays on poetry and literature, and that likewise it is not at all necessary for people to go to church simply to hear such themes discussed? The minister who desires to be a growing influence for righteousness is more apt to realize it through an ardent presentation of the great truths of religion than by ragtime methods.—*Central Christian Advocate*."

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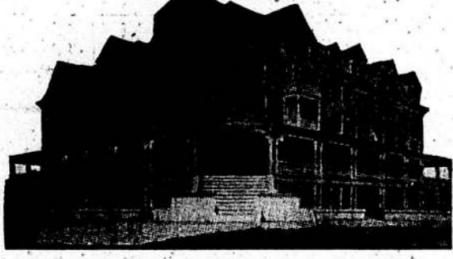
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Jewish Conditions in Calcutta.
"The 2,000 Jewish souls of Calcutta have three synagogues for their religious needs," says Rev. Dr. Joseph Krauskopf in a letter addressed to the members of Congregation Keneseth Israel at Philadelphia. "I saw two of them, and found them to be splendid edifices, notably the one over which the Rev. Mr. Cohen presides. It compares favorably with some of the finest of the American synagogues. Its architecture is European instead of Oriental; it boasts even of a spire. Its location is within a well-kept garden, but unfortunately the bazaar quarter of the native Indians is drawing very close to it. The cost of its erection was borne entirely by Mr. Ezra. Services are conducted within it morning and evening daily, and three times on Saturdays. About 200 male Israelites attend the services on Sabbath morning, and the attendance in the other synagogues is proportionally the same. The ark is located at the west end of the building (as is the case with the other Oriental synagogues I have seen) the location of Jerusalem being west of India. There are no congregational memberships and no dues. The revenues are partly derived from offerings in return for 'privileges' in connection with the reading of the Torah, and partly from voluntary private donations, by far the largest portion coming from the Ezra family. This Mr. Ezra is the wealthiest of the Jewish community. His wife is the daughter of Sir Albert Sassoon, and sister of Sir Edward Sassoon of London. Members of Parliament, all of whom are millionaires. Mrs. Ezra was the donor of the 'Ezra Jewish Hospital,' of Calcutta, which is maintained entirely from an endowment, created by her. In addition to the synagogues, a day school for Jewish boys and girls is maintained, in which the pupils, about 160 in number, are trained, up to high school grades, in English, Hindustani, Hebrew, and some of the other European tongues. Religious knowledge, such as given in our religious schools, is not imparted. A sermon is never delivered in the synagogue. On the Sabbath Day almost the entire community keeps its stores, shops and offices closed, yet all do not attend upon the services. The Rev. Mr. Cohen complained that the spirituality of former days is waning, and materialism is taking its place.
"Besides the religious and educational institutions of which I have spoken, the Jewish community of Calcutta maintains a 'Jewish Women's League,' which devotes itself to charity (looking after some 800 poor folks) and a 'Women's Debating Society,' which interests itself in matters cultural and social.
"Two or three features of the leading synagogues are deserving of special note, one is its possession, within a chamber back of the Ark, of 60 scrolls of the law, most of them being donations in memory of departed dear ones of the community, from which the scriptural portion is read on the Sabbath of the week during which happens the anniversary of the death of the party to whose memory it is dedicated. Another is keeping special memorial lamps lighted in honor of the dead during the entire year of mourning, and on the annual death-day. Yet another feature is the hanging in front of the Ark as curtains the cloth of silk or velvet with which the coffin of a departed one was covered during the funeral, which curtains, duly inscribed, are hung during the week in which the death-day occurs of the one to whose memory they are consecrated.
"I must also make mention of the fact that the Rev. Mr. Cohen plays conspicuous part in the municipal affairs of Calcutta. He represents one of the foremost districts in city council, is president of a combination of six such districts, and has been re-elected to that office for six consecutive terms of three years each."
Immigrants as Patriots.
The Rev. Dr. M. M. Eichler, addressing the Hebrew Immigrant Society of Massachusetts at a memorial service held last evening for the four Jewish marines killed at Vera Cruz, is reported to have said: "Let those who see a menace in immigration and who would shut the gates of opportunity against the newcomers, fleeing Russian persecution, be silenced forever. What more can any patriot ask than that the sons of the immigrant lay down their lives for their adopted country?" These words were aptly chosen. Few of us have taken pains to ascertain whether there were more representatives of one nationality than of another that laid down their lives at Vera Cruz, but none will deny that all were American patriots at heart. Incidents of this kind help to remove racial lines, but they should not be relied upon to do it. When they occur it is fortunate for this country it can trustingly depend upon its newcomers to assist. This it has been able to do since the Revolution, as it had to do for quite a period before.—Hartford, Conn., Times.

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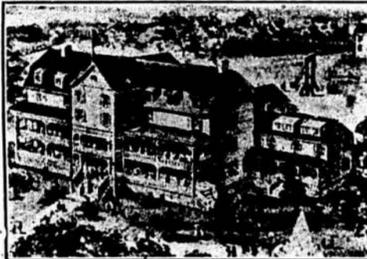
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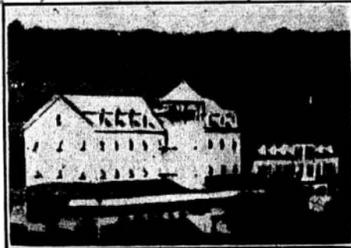
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Items of Interest in the Jewish World.

General Valabregue has been appointed member of the Superior Council for War, the highest military body in France, of which only the most eminent generals form part. General Valabregue is at present in command of the Third Army Corps at Rouen, and is the first Jew holding such a command. He will also be the first Jew to have a seat on the Superior Council of National Defense, the headquarters of which are in Paris.

At Kishineff a few Jews, to the disgust of the anti-Semites, were enlisted in the civil guard on the occasion of the Czar's visit, and the representatives of the Jewish communal organizations of Odessa and Kishineff were among the deputations received by his Majesty. The Jewish community of Tiraspol was not allowed to send a deputation to greet the Czar. The same privilege was refused to the Jewish artisans of Odessa who wished to be included in the local artisans' deputation.

The Academie Francaise has awarded a prize of 1,000 francs to the Jewish Horticultural and Technical Institute at Pleissis-Piquet, a suburb of Paris. Established in 1889, the institute has rendered great service in rescuing from misery and vice numerous children who were more or less morally abandoned. The distinction just conferred upon it by the academy is the more noteworthy as hitherto it has been the practice of this distinguished body to ignore Jewish institutions in the distribution of the funds at its disposal.

The trial of the eighty-four Jews, accused of trading outside the Pale without permits terminated at Kursk last month. Forty-five cases were postponed, twenty-nine Jews were sentenced to expulsion (their property was also confiscated by the State) and ten were acquitted. The Jews who were sentenced included a man ninety years of age. All the appeals of his counsel to allow the client "to die at home" were ignored.

A New Jewish Society in Saloniki. The Zionist Gazette hears from Saloniki that "the necessity felt by the Jewish community of our town of dealing with the many problems which have arisen through the change in the political regime has caused the formation of a new Jewish organization bearing the title of 'Ahduth.' The league will gather to itself all Jewish strength and endeavor in order to make itself a stronghold against all hostility and injustice. The 'Ahduth' will undertake the improvement of the present very uncertain position of the Jews in Saloniki. For instance, it will start a fund in order that the small shopkeepers (who have at present a difficult crisis to encounter) may have credit, and will try to organize the emigration of Jews from Saloniki, which is daily increasing. Its chief work will, however, be in the territory of politics, because the league has made it its duty to guard the rights and interests of the Jews. It will specially endeavor to send so representative a number of Jews to the coming municipal and parliamentary elections as is fitting for the number and significance of the Jewish population. The number of members of the "Ahduth," which increases from day to day, is now already 700."

The Olkein Cottage

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Strictly Kosher cuisine. Baths and shower baths in the house and only 5 minutes from the house to the Neversink River for bathing. Write for booklet and terms. GOLDSTEIN & TOBACK, Props.

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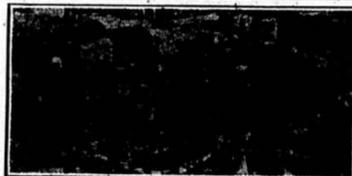
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STRICTLY KOSHER.

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GOOD SERVICE.

The CEDAR INN FALLSBURGH, SULLIVAN CO., N. Y.

The Cedar Inn is situated in the heart of the Mountains, surrounded by fruit orchards and is in a splendid location. Contains baths, Tennis Court and all kinds of Amusements. Electric lights and all modern improvements. Waterfalls near the house. Fishing. Fresh eggs daily. Fresh milk and butter from our own cows. MERL BROS., PROP.

The MARBLE HOUSE

LUZON, SULLIVAN CO., N. Y.

First class strictly "Kosher" table in every respect. Best accommodations. Gas and plumbing improvements. Rooms large and airy. 1,800 feet elevation. Bathing, boating, and fishing facilities near the premises. Postively not more than 1 1/2 miles from station. A. LISTIZKY, Prop.



THE SEIKEN HOUSE FERNDAL, SULLIVAN COUNTY, NEW YORK

1,640 Feet Above Sea Level

Large, airy rooms, with all modern improvements. Baths, electric lights. Products from our own gardens. Hungarian cuisine. Boating, bathing, fishing 200 feet from house. Booklet on application.

CHATEAU SHAWANGA

HIGH VIEW, SULLIVAN CO., N. Y. Under New Management

(BLOOMINGBURG STATION)

One of the most up-to-date mountain resorts in Sullivan County. High-class Hungarian Kosher Cuisine. Baths, hot and cold water, steam heat; sanitary plumbing; hardwood throughout. Broad verandas, containing 2,000 square feet of floor space. A magnificent view of more than 1,500 square miles of rolling country. Tennis, Croquet and other out-door sports. Boating, Fishing and Bowling. Alleys nearby. Open all year. Booklet on request. Address AXEL BROS., Props., High View, N. Y.



The PROSPECT HOUSE FALLSBURGH STATION Sullivan County, N. Y.



First-class Kosher summer resort, with all modern improvements and conveniences. Located in the finest section. The proprietors will do everything possible to please their guests. Automobile at station.

S. EHRENZWEIG, H. LEVINE, Proprietors.

THE FLAGLER HOUSE

South Fallsburgh

Sullivan County - New York

FLEISCHER & MORGENSTERN, Props.

FIRST CLASS SUMMER RESORT

Beautifully situated on the Neversink River. All Modern Improvements.

Good Bathing and Fishing.

Electric Lights, Telephone Connections.

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

CUSINE STRICTLY KOSHER

A new addition has been built and the dining room greatly enlarged, materially to the comfort of the guests.

CATSKILL MOUNTAINS

SUMMER RESORTS

CATSKILL MOUNTAINS

Hotel Washington

KOSHER

Fleischmann's Sta. Griffin Corners, N. Y.

This Hotel offers to its guests everything of the best. The best location, the best equipment and the best table.

Hotel Washington is beautifully situated and elegantly furnished.

All rooms are large and airy, single and en suite, equipped with hot and cold water, gas light, electric bells, baths, etc.

For more particulars apply to:

MRS. S. ADLER

Phone Audobon 6480

611 West 141st St.

Lake View House

FLEISCHMANN'S, N. Y.

Facing Lake Switzerland. Adjoining the Breezy Hill Hotel. Hungarian cuisine. Recently enlarged and remodeled, accommodating 100 guests.

Booklet giving full particulars on request. N. ENGELMAN, P. O. Griffin Corners, N. Y.

Central House

14th Season.

E. Abramson

Hunter New York

In the heart of the Catskills; altitude, 1,800 feet. Gas and electricity in every room; many rooms with baths, hot and cold water, telephones, etc. Dancing, tennis, fishing, music during meals and evenings.

38 Acres of Finely Kept Grounds and Orchards.

Milk from our own cows and poultry raised on premises. Macadamized roads—Automobile, livery, garage. Centrally located—10 minutes from depot. Our former guests are our best references.

For rates and booklet apply to hotel or N. W. Abramson, 35 Nassau Street. Telephones Cortlandt 7958-7959.

Announcement

Mrs. L. Levinson and Son, desire to inform their many friends and patrons that for the second season they will conduct the

Mountain Summit

Tannersville, N. Y.

which is delightfully situated and splendidly equipped throughout. Our long experience is a sufficient guarantee that the JEWISH DIETARY LAWS will be strictly enforced.

THE MOUNTAIN SUMMIT has every facility for rest and recreation. Large verandas—Exceptional Dance Hall and Casino—Bowling Alleys—Spacious Grounds, etc.

THE FRUIT MOUNTAIN HOUSE

WEST CAMP, ULSTER COUNTY, N. Y.

Tel. 33F 2
Ba u gerties
West Shore
R. R. stops
at West
Camp Sta-
tion. 1 1/2
miles from
station. Spe-
cial Rates
to Families.

Good Accommodations. Electric Lights. Hungarian Cooking. The most delightful summer resort in Catskill. Bathing, fishing and outdoor sports. For information apply to Reliable Taxicab Co., 225 Chrystie Street. Phones 8230-8231 Orchard.

LAKE VIEW HOTEL

TANNERSVILLE, GREENE COUNTY, N. Y.

Strictly Kosher Hungarian cuisine. Equipped with all modern improvements. Very fine location. Outdoor sports, such as fishing, rowing, bathing, bowling and dancing. Tennis court on grounds. For rates apply to F. BABCHIN, Tannersville, N. Y.



Elka View Hotel Under New Management Tannersville, N. Y.

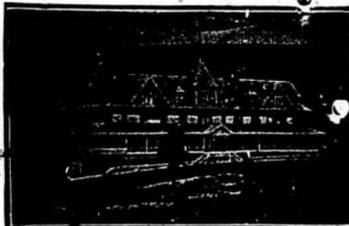
I shall conduct the Elka View in the most approved manner, providing guests with the best food and accommodations. This hotel is noted for its splendid situation and spacious grounds, permitting all recreation and healthful sports. Music at all meals. Strictly Kosher cuisine. Dancing, bowling. All modern improvements.

H. Marcus, Proprietor. Formerly Cafe Marcus, Grand Street, New York.

The Antlers Haines Falls, Greene Co., N.Y.

Just the place for an enjoyable summer vacation. In the heart of the Catskill Mountains. Orchestra, boating, fishing, tennis and golf. First-class Hungarian and Viennese cooking. For rates and booklets

S. FRIEDBERG, Haines Falls, N. Y.



The Lincoln House

Jacob Miller, Prop.
Tannersville, N. Y.

A first-class hostelry, with all the latest improvements, such as sanitary plumbing, running water, hot and cold baths, electric lights, large and airy rooms.

The cuisine will be strictly Kosher and everything will be done to make the Lincoln House a homelike place.

For information address THE LINCOLN HOUSE, Tannersville, N. Y.

WEST END HOTEL HUNTER, N. Y.

Again Under Ownership Management

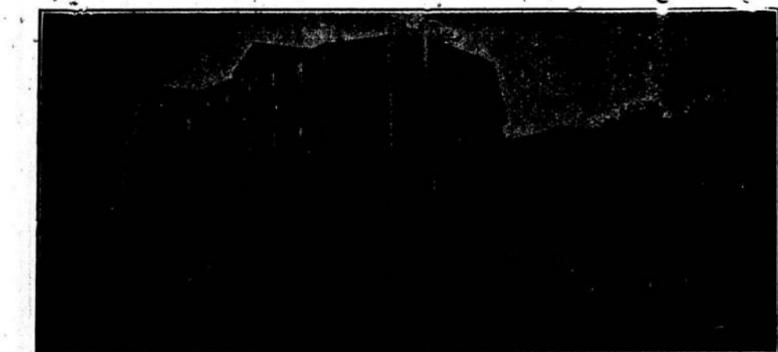
H. B. GARA, Prop'r.

RENOVATED AND REMODELED. SANITARY PLUMBING. HOT AND COLD WATER BATHS.

ALL MODERN CONVENIENCES. CENTRALLY LOCATED. AMERICAN COOKING. BOOKLET.

Bonnie View House PINE HILL N. Y.

Delightfully situated near station in the famous horse shoe bend. Table supplied from our own farm. All improvements. Large rooms. Good service. The ideal place for families. Accommodates 100. Rates on application. FRED W. HILL, Prop.



THE BLYTHEWOOD Blythewood Park, Tannersville Catskill Mountains

Mrs. Lena Frank begs to announce to her patrons and friends the opening of the above hotel on June 15, 1914. MRS. LENA FRANK, Tannersville, N. Y.

UNDER NEW MANAGEMENT.

The WAVERLY

Hoffman and Stafsky, Proprietors

Tannersville, Greene Co., N. Y.

FOR MANY YEARS THE FAVORITE HOUSE IN THIS SECTION. UP TO DATE IN EVERY RESPECT.

KOSHER CUISINE. FIRST-CLASS SERVICE. REFINED PEOPLE. WRITE FOR PARTICULARS.

Lubin's Maple Wood House

Strictly Kosher Summer Resort.

Tannersville, Greene Co., N. Y.

P. O. BOX B.

All modern improvements. Best accommodations. First-class strictly Kosher table. Fresh milk and eggs.

The Marlborough Fleischmann's, N. Y.

Situated in the village. Everything first class. Elegant house. Modern improvements. Kosher.

HARRIS ROSENFELD, Prop.

The Manhattan

STRICTLY KOSHER.

FLEISCHMANN'S, N. Y.

First-class house, ideally located. Gas, Baths, Hot and Cold Running Water, Long Distance Telephone. Near amusement and recreation places. Moderate rates.

I. SCHWARTZ, Prop.

Stony View Hotel HUNTER, N. Y.

Now under the management of Saul Friedman, formerly for ten years proprietor of the Hotel Weldon, Tannersville, N. Y.

FIRST CLASS STRICTLY KOSHER CUISINE.

Excellent service—Beautiful grounds—Large Dining Room and Dance Hall. Modern Improvements. Terms moderate.

MOUNTAIN VIEW HOUSE

HUNTER, N. Y.

Open all the year round. Every comfort and convenience. Terms moderate. Strictly Kosher.

MRS. P. ATKINS, Prop.

The Avon Inn Pine Hill N. Y.

Cozy grill room, noted for its steaks, chops, sea food, broiled on an open fire. Rates \$2.00 per day up. Automobile parties always welcome. J. S. FUSSENER.

The Rip Van Winkle House

Most Beautifully Situated Hotel in the Mountains.

Pine Hill, N. Y.

Boating, Bathing, Fishing, All Sports, All Modern Improvements.

Now under the management of Louis Cohen, will be conducted for the first time in its history as

A Strictly Kosher Hotel

Former guests of the Rip Van Winkle and my friends and patrons are assured the best service in all departments. Excellent cuisine my specialty.

BREEZY HILL HOTEL

The Largest and Most Modern Hotel in Fleischmann's, N. Y.

SELECT PATRONAGE

Rooms en suite, with or without bath. Lavatories with hot and cold running water in sleeping rooms. Magnificent ground for all outdoor sports. An especially equipped playground, with all necessary appliances for the amusement of children. Boating and bathing on beautiful Lake Switzerland nearby. Telephone and telegraphic connections on premises. Orchestral music. Dietary laws strictly observed. For rates and further information address MILBERT & GREENBAUM, Fleischmann's, N. Y.

HOTEL GRAMPIAN Highmount, Ulster County Grand Hotel Station

The well-known and popular I. Dincin, formerly of the Klamasha Inn and Hollywood Hotel, has assumed the management of the Hotel Gramplan, Highmount, Ulster County, New York.

The Gramplan is one of the finest hotels in the Catskills. It is 2,140 feet above sea level and has every modern improvement and convenience.

Kosher cuisine. Special feature, Grill Room.

Every form of amusement, dancing, boating, tennis, etc.

The high standard of foods and service heretofore established by Mr. Dincin will be maintained at The Gramplan.

For rooms and rates apply to

I. DINCIN,

4 Union Square, City. Tel. 5363 Stuyvesant.



TELEPHONE CONNECTION

The Pleasant View House

TANNERSVILLE, GREENE COUNTY, N. Y.

This hotel has all modern improvements, electric lights, gas, etc. First-class Hungarian Kosher cuisine. Cafe on the premises. Music to entertain the guests. First-class livery. All outdoor games. Large grounds. Write for booklets. MRS. D. STRAUSS, Prop.

First Hebrew Hotel in the Catskills

GRAND VIEW HOTEL & COTTAGES

KAATERSKILL JUNCTION

Now open. Equipped with every modern improvement. Jewish dietary laws strictly observed. Guests met at Kaaterskill Junction. For terms apply to

S. EPSTEIN, Proprietor,

Phone Worth 2783.

Or New York Office, 51 Chambers Street.

"The FAIRMONT" TANNERSVILLE N. Y.



The leading Jewish Hotel in America (strictly kosher). Open from June to October. Special arrangements for Season guests. Early application will insure desirable accommodations. Booklets sent on request. Booking office, 501 West 131st Street, New York City. Phone 4691 Morningside.

MOUNTAIN AND SEASHORE

"Moshe" Aaron, Philanthropist.
 "Mr. Moses Aaron, or "Reb Moshe," as he is affectionately known to hundreds of poor Jews in Glasgow, might have stepped out of one of Zangwill's character studies, and an account of the work accomplished by him, single-handed, in a year as a public philanthropist must make pleasant reading for those who have faith in the "children of the Ghetto." From a large circle of friends—and neither they nor Moses Aaron are rich men—orders are obtained on various provision dealers for a weekly supply of groceries, and these the Distribution Society, through Mr. Aaron, who is at once the president, secretary, treasurer and committee, passes on to many thankful and needy people. Here is real, practical and sympathetic philanthropy, and an idea of the great work accomplished may be gathered from the following statement of last year's distributions, which consisted of 18,350 loaves, 3,846 candles, 676 pounds of meat, 670 pounds of sugar, 25 pounds of tea, 650 bags of flour, 150 bottles of kosher wine, £6 4s. 8d. for milk for invalids, and £5 15s. in cash toward the comforts of some old men. Donations in kind are more acceptable than in cash, and the respect which "Moshe" Aaron, as energetic as a man of fifty years his junior, has earned by his work may be presumed from the above figures, and all the confidence in him which they imply.
 —*Jewish Chronicle.*

At the Students' Exhibition held last month at the Slade School University College, London, Jacob Kramer, of Leeds, England, had his picture selected as one of the two best among upward of fifty works. The subject given for composition was "The Entombment." Mr. Kramer, who is a protege of the Jewish Education Aid Society, gained the junior art scholarship in 1908 and the senior art scholarship in 1911 at the Leeds School of Art. He has also had accepted three drawings for the Doncaster Art Gallery summer exhibition.

Starting with a matinee on Monday, there will be another of the Brighton Beach Music Hall's superior programme in which a number of "headliners" will appear. There will be one or two surprises, the names of the artists not yet being announced. Features of the programme will be Joe Jenny and his world-famous Empire Comedy Four, which includes James Kelly, M. T. Bohannon, Jack Roland and Joe Jenny himself; Paul Morton and Miss Naomi Glass, who will present their latest offering, a comedy skit entitled "My Lady of the Bungalow"; a comedy sketch called "Clubland," in which Leon Kimberly and Halsey Mohr are featured; Louise and Gretl Brunell, assisted by Harry Stephens, in "From Yesterday to Today," and Miss Letzel, assisted by Jeanette, two young women acrobats and aerialists from Europe.

SUMMER RESORTS

The New Building for Bank of United States

Roof Garden for the Blind.

For the fourth time in eight years Joseph S. Marcus, president of the Bank of United States, has been the recipient of the plaudits of the public on the opening of a new banking building, erected by him. And each time he dedicates a new bank it is always an improvement on its predecessors, hence the magnificent structure in Delancey street, that was thronged July 1, the opening day. In the drenching rain people stood in lines four deep, for blocks, waiting the opportunity to open an account. And ever since, a stream of depositors have presented themselves daily. This record is unparalleled in banking history, each and every public announcement by Mr. Marcus meeting with such responses as to baffle the calculations of the most astute observers. It must not be forgotten either, that it is the personal popularity, combined with the unquestioned integrity of Mr. Joseph S. Marcus, that arouses such widespread interest in his banking enterprises which has done so much for the commercial interests of depositors of limited means. Aside from the commercial aspect of the new Bank of United States, great interest attaches to the first public demonstration of Mr. Marcus' philanthropic spirit, by the dedication last Sunday of the Roof Garden on the bank building as a home for the "Shut-in" blind of the East Side, the first time a commercial building is so applied here or elsewhere. For many years Mr. Marcus has been noted for his private charities, his unstinted contributions to all worthy institutions and needy individual applicants, but this original idea of sheltering the blind and affording them recreation and learning in the fresh air atop the building must forever leave its impression upon the beneficiaries and their relatives, as also to set an example to other well disposed business concerns and philanthropists. This roof garden for the blind is an original idea and Mr. Marcus must feel the responsibility of his philanthropic endeavor, but he carries with it, the admiration and gratitude of the public for seeking such worthy examples of his unselfish bounty. The roof garden was formally opened last Sunday afternoon, when some fifty blind persons, many of whom had not been out of their homes for years, were taken to the roof for the opening exercises. These consisted of addresses and music played by the band of the Hebrew Orphan Asylum.

together with Mme. Emmy Destinn, the famous soprano, a concert tour for next spring on the Pacific coast of America has been arranged, terminating at the Panama-Pacific fair in San Francisco, Mr. Gilly and Mme. Destinn are meanwhile preparing an elaborate programme of a novel order. Not only will it contain songs in French, German, Italian and English, but Mme. Destinn will also render a group of her native folk-lore in Bohemian, while Mr. Gilly will add a group of songs in his native Arabian tongue, and will contribute a number of Jewish folk-songs, representing the most distinguished Yiddish lyric composers—Goldfaden, Zunser and Smulewitz. In preparing his Jewish repertory of songs Mr. Gilly is making a thorough study of the pronunciation, under the tutorship of an expert, and is likewise making an extensive study of songs that are characteristic of Jewish ghetto life. When the great baritone announced that his concert programme last autumn in New York would contain Jewish national songs, he was attacked by a leading New York critic, who maintained that there was no such thing as Jewish national music, so called, had no ethnological originality. Mr. Gilly hastened to defend his position and came out with an article in one of the leading American musical weeklies, from which we quote the following: "Though the large bulk of Jewish melodies were derived from different ages and peoples, they are Jewish in the sense that they symbolize and express the Jews' ambitions and sufferings. Origins no more affect the Jewish melodies than they do the Jewish institutions and customs. Jewish music records the subtlest emotions which swayed the Jew's heart during his age-long struggles; it was called into being by Jewish sighs and tears, by Jewish hope and aspiration. If David's music dispelled the melancholy broodings of an afflicted king, the songs of the ghetto have rendered a similar service for an afflicted people. It is generally conceded

MOUNTAIN AND SEASHORE

ADIRONDACKS
Leland House
 SCHROON LAKE, N. Y.
 ROOMS WITH AND WITHOUT BATH.
 GRILL ROOM. NEW GOLF LINKS.
 L. W. & J. A. EMERSON, Proprietors.

Greenberg's Catskill View House
 FLEISCHMANN'S NEW YORK
 2,500 feet above the sea level. Accommodations. Private lake. Vocal and instrumental entertainment. All produce from our own farm of 250 acres. All improvements, sanitary plumbing, hot and cold running water, baths, etc. All outdoor sports. Own livery. First class German-Hungarian cuisine. For rates and booklets address as above.

MAX SCHEER'S
STERLING HOTEL
 (First Class Hungarian Kitchen)
 Information at Scheer's Restaurant, 9 W. 28th St.
 FLEISCHMANN'S NEW YORK

that Israel of old must have been a people of unusual musical temperament, whose daily nourishment was song and sound. Therefore the place of the modern Jew in musical realms can only be regarded as a survival of the old faculty.

WACHSMAN, BERNAT, also known as Bernath Wachsmann, Bernhard Wachsmann, THE PEOPLE OF THE STATE OF NEW YORK, BY THE GRACE OF GOD FREE AND INDEPENDENT, to SAMUEL WACHSMAN, SIMON WACHSMAN, ARMIN WACHSMAN and JENO WACHSMAN, the heirs and next of kin of Bernat Wachsmann, also known as Bernath Wachsmann, Bernhard Wachsmann, Bernath Wachsmann and Bernat Wachsmann, deceased, SEND GREETING:

WHEREAS, Anna Wachsmann, 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, dated August, 1913, relating to both real and personal property, duly proved as the last Will and Testament of Bernat Wachsmann, also known as Bernath Wachsmann, Bernhard Wachsmann, Bernath Wachsmann and Bernat Wachsmann, 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 11th day of September, one thousand nine hundred and fourteen, 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. JOHN P. COHALAN, a Surrogate of our said County of New York, [L. S.] York, at said County, the second day of July, in the year of our Lord, one thousand nine hundred and fourteen.
 DANIEL J. DOWDNEY,
 Clerk of the Surrogate's Court.
 EPPSTEIN & ROSENBERG,
 Attorneys for Petitioner,
 19 Cedar Street,
 New York City.

GRUENING, EMIL.—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 Emil Gruening, 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 M. S. & I. S. Isaacs, No. 52 William Street, in the Borough of Manhattan, City of New York, on or before the 20th day of January, next.

Dated New York, the 10th day of July, 1914.
 PHEBE GRUENING, ROSE B. GRUENING, ERNEST H. GRUENING, Executors,
 M. S. & I. S. ISAACS, Attorneys for Executors, 52 William Street, Borough of Manhattan, New York City.

HOROWITZ, JACOB.—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 Jacob Horowitz, 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 Saul Bernstein, No. 148 Broadway, in the Borough of Manhattan, City of New York, on or before the 20th day of September, next.
 Dated, New York, the sixth day of March, 1914.
 SAUL BERNSTEIN, Executor; HANNAH HOROWITZ, Executrix.
 SAUL BERNSTEIN, Attorney, No. 148 Broadway, New York City.



Joseph S. Marcus

The address of the day was delivered by Benjamin Bernstein, a lawyer who is blind. He told those who would have the management of the roof garden that while the success of the philanthropy depended in large measure upon the beneficiaries themselves, it depended also upon the wisdom and patience of the managers.

Ex-Judge Leon Sanders presided at the exercises, and explained the use to which the roof garden would be put. He said that it would be open daily from 8 o'clock in the morning until 11 o'clock at night, and that any blind person living on the east side, regardless of age, race, or religion, would be welcome to spend as many hours on the roof as he desired. Relatives may bring the blind to the roof in the morning, and leave them until night, and while they are on the roof amusements, lectures, instruction, refreshments, and care will be provided for them. At some future time, Mr. Sanders said, a large automobile omnibus would be used to carry the blind to and from the roof garden. Other speakers Sunday were C. Lionel Marcus, State Senator Henry W. Pollock, and Rabbi Samuel Buchler. The roof is 92 feet above the street level, higher than any building in its neighborhood, and is 40x76 feet in size. It will accommodate at least 150 persons in comfort.

Famous Baritone in Jewish Repertory.

In the course of a chat with a representative of the London (Eng.) *Jewish Chronicle*, Mr. Dinah Gilly, the famous baritone, who expressed his profound admiration for the Jews, announced that,

SULLIVAN COUNTY

The New Prospect House
 Gerson & Pellman, Props.
 FALLSBURGH STATION, SULLIVAN COUNTY, N. Y.
 Elegant location, all modern improvements, fine shady lawn. First-class summer house situated on the Neversink River. New House and addition with dancing room and all improvements. Electric lights, faucets, etc. Good bathing, fishing and good roads. Telephone connection. For particulars apply to GERSON & PELLMAN, Props.

MOUNTAIN PLEASURE HOUSE SOUTH FALLSBURGH SULLIVAN COUNTY, N. Y.

Finest location, excellent view and best hotel service. Dietary laws strictly observed. Under personal management of Mrs. Greenberg.
 P. O. Box 187. PHIL. GREENBERG, Prop.



The High View Hotel
 PARKVILLE, N. Y. F. Berkowitz, Prop.
 The best summer resort in the Catskill Mountains. Excellent Boating, Bathing, Fishing. Large Airy Rooms. Dancing Hall. Music at Every Meal. New Dining Room. Fresh, Kosher Board. Fresh Milk, Butter and Eggs daily. Electric lights. Open plumbing. Hot baths and shower baths.

Accommodates 110. Elevation, 1,800 feet.
THE WESTIN HOUSE AND COTTAGES
 A. WESTIN, PROP.
 Parksville, N. Y.
 Strictly Kosher. \$10 per week. Write for information.



THE BELMONT
 PARKVILLE N. Y.
 Strictly Kosher cuisine. All modern improvements. Sanitary plumbing. Large airy rooms. Moderate terms. For full particulars, address J. FINGER, Parkville, N. Y.

The Sharon House
 Sharon Springs, New York
 The Sharon House is again under the management of Mr. H. B. Grossman (well known as the proprietor of the Lexington, 109 East 116th street), which insures its patrons of the best and most courteous treatment and attention to their wants.
 The State's most charming resort, the Sharon House, enjoys the finest location, directly opposite the Great Springs, White Sulphur, Magnesia and Chalybeate Springs.
 The Sharon House is the leading hotel at Sharon Springs. The hotel has been enlarged, renovated and newly decorated and is equipped with electric light, steam heat, hot and cold water. The new addition enables us to accommodate 250 guests.
 The cuisine is strictly Kosher, and all dietary laws are strictly observed. Schochet and Mashgeach in constant attendance. Daily concerts during meals. The newly erected theatre, the Sharon Academy, is the greatest place of amusement in Sharon Springs.
 Other amusements are bowling, tennis, dancing. For booklet and other information apply to H. B. GROSSMAN, Lexington Hall, 109 East 116th Street, New York.

"A Select Hotel for Select People." Tel. Conn. to Sharon Springs, N. Y.
THE MANHATTAN
 SHARON SPRINGS, N. Y.
 S. Klein, Prop.
 NOW OPEN HUNGARIAN CUISINE OF EXCELLENCE
 Accommodates 150 Guests
 CONTAINS ALL CONVENIENCES AND LATEST IMPROVEMENT
 N. Y. Office J. J. Klein 309 Broadway

Crost's Victoria Hotel
 SARATOGA SPRINGS, N. Y.
 South Broadway, Near Congress Park.
 Under management of Wolf Crost, Prop., formerly of Carleton Hotel. Capacity, 300. Strictly Kosher Table. All modern improvements. Moderate prices

The FAIRVIEW OLIVEREA, Ulster County, N. Y.
 R. R. Station, BIG INDIAN
 A snug mountain retreat in the heart of the Catskills. Cozy home-like house with large rooms. Beautiful, well-shaded grounds. Kosher Hungarian cuisine. Table supplied from our farm. The ideal place for families. Auto meets all trains. My tenth season. S. NAGER.

THE KATSBERG HOTEL
 A. Harris, Prop.
 HUNTER, GREENE CO., N. Y.
 Open all year.
 First class Jewish cooking. The most beautiful and best appointed Hotel in the Catskills. Elegantly furnished. Electric lights. Open plumbing. Large rooms with high ceilings.

Bieber's Cold Spring House
 Tannersville, Greene Co., N. Y.
 Improved for the season of 1914. Enlarged by twenty-two additional rooms, en suite, with bath. Cafe, billiards, croquet, tennis. New artesian wells, giving the purest spring water in the Catskills. First-class Hungarian cuisine. Milk from our own cows. Strictly Kosher. For rates apply to L. BIBBER, Proprietor.

BROOKLYN NOTES.

Brooklyn Federation of Jewish Charities.

Judge Alexander H. Gelsmar occupied the pulpit of Temple Israel at Far Rockaway last Friday evening and in the course of his address before a large and appreciative congregation made a strong plea for the Federation of Jewish Charities.

"You recall the seventeenth chapter of the First Book of Kings, which tells how the Prophet Elijah was sent on a Divine mission to a little village where there was extreme poverty. The prophet himself had no means. As he reached the village gate a poor widow met him. He told her to bring him some bread. She answered that she had nothing more than a little meal and a little oil and she was gathering two sticks to build a fire on which to roast a cake which she was going to divide between herself and son. Then both were going to lie down and die. Then the Prophet wrought a miracle. He told the widow that the jar of meal and the cruse of oil might be used daily but would be never exhausted, and so it happened. Each day the widow baked a cake and each day the meal and the oil were miraculously and promptly renewed.

"If now the Prophet had been in Brooklyn he would have treated this problem of poverty with quite a different miracle. He would have looked up the proper number in the telephone book, viz.: Williamsburgh 5063, and promptly gotten in touch with the superintendent of the United Jewish Aid Societies, affiliated with the Brooklyn Federation of Jewish Charities. Within two hours a trained investigator would have made a complete report upon which prompt aid for the emergency in the shape of necessary food would have been given to the Prophet Elijah and also to the widow and her son. If the widow were ill, a bed would have been provided for her in the Brooklyn Jewish Hospital. If her orphan boy required it, he would promptly have been placed in the Brooklyn Hebrew Orphan Asylum. If the widow were suffering from the infirmities of old age, room might have been made for her in the Brooklyn Home for Jewish Aged and Infirm. If the boy were old enough to become self-supporting, a job might have been found for him through several different employment agencies maintained in connection with various institutions supported by our Brooklyn Federation. If the cause of the distress were tuberculosis or some form of incurable disease, the widow or her son might have been sent to the Denver Hospital for Consumptives or to the Montefiore Home for Chronic Invalids, to both of which the Brooklyn Federation is a heavy contributor. Finally if the boy were a delinquent he might have been at once committed after proper hearing to the Hawthorne School for Jewish Juveniles.

"This is the modern miracle of charity which is performed every day in Brooklyn through the splendid organization of the Brooklyn Federation of Jewish Charities. For this purpose there was collected last year \$162,000, all of which, with the exception of but ten thousand dollars for administrative purposes, was disbursed for purely eleemosynary purposes. Nevertheless our situation in Brooklyn is exceptional. Our problem of charity is almost as great as that of Manhattan Borough, while our contributors are but one-tenth in number and resources. Many of our worthy poor have come to us within the last year directly from Manhattan Borough. We of Brooklyn therefore believe we have the right to ask that neither the East River nor any borough lines be regarded as a boundary. We feel that we have the right to appeal to our brethren in all the different boroughs for help. Our collections this year have fallen off at a rate at which if they should continue to fall off during the next six months, our charitable institutions would be tremendously hampered in their work. We make this appeal to you, our richer brethren, and ask for your assistance in substantial form. This is the opening gun in our campaign of appeal to our sister Borough of Queens, and we hope that you will respond when our canvassers approach you in person."

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Hebrew Educational Society.

The Hebrew Educational Society's summer schedule for children is so arranged that boys may avail themselves of the benefit of the farm garden in the mornings and participate in games in the afternoons. They may also enter the carpentry and basketry classes for a portion of the afternoon. The girls play games in the mornings and some of them have basketry in the afternoons. The roof garden of the Hebrew Educational Society is the only one in this district. Besides being used for play in the day time by the children, it will be the social room for the young people in the evenings. Dances will be given from time to time and an occasional concert or dance is planned.

The boys and girls will also have outings to Prospect Park and Coney Island. The music department continues its activities during the entire summer. Children are given instruction in piano, violin and singing.

Hebrew Literature Club.

The Hebrew Literature Club will hold its next regular weekly meeting at No. 146-148 Stockton street on Sunday, July 19, at 8 p. m. All are invited.

Children's Home at Far Rockaway. Through the indefatigable efforts of the Ladies' Auxiliary of Temple Israel of Far Rockaway, a large, airy house has been secured on Hollywood avenue, Far Rockaway, and will be opened with appropriate ceremony on or about the 1st of August to care for healthy little children residing in Greater New York whose mothers are ill in hospitals or in convalescent homes.

"The Haven," as the home will be called, in its present state will accommodate fifteen little ones. Its location is ideal for the purpose, being within easy access of the beach, while its lawns and spacious porch provide an ideal playground for the babies.

Articles of Incorporation have been filed with the Secretary of State by the Ladies Auxiliary of the Talmud Torah of Congregation Shaaray Tephilah.

Phone, Williamsburg 517. **KNAPP MANSION** 486-88-84 Bedford Ave., Brooklyn, N. Y. BOOKINGS FOR WEDDINGS, BANQUETS, RECEPTIONS, BALLS AND ALL SOCIAL FUNCTIONS. New flooring in the Dance Hall. Lodge and meeting rooms for rent. Outside catering a specialty. Estimates cheerfully given. STRICTLY KOSHER CATERING UNDER SUPERVISION OF RABBI L. DRUCKER.

בית הכנסת הרב דרוקער

Big Carnival at Edgemere.

With elaborate exercises the circus and carnival which is to be held in Edgemere this week for the benefit of the Sanitarium for Hebrew Children, in Rockaway Park, was opened Saturday night, with about 4,000 persons present. Marcus M. Marks, Borough President of Manhattan, and Maurice E. Connolly, Borough President of Queens, delivered addresses. There were several attractions, chief among which is a circus, where the usual acts are presented.

Among the novelties are a courtroom, where real, honest-to-goodness judges try offenders against the laws which were made to govern the carnival grounds.

The grounds will be open every afternoon and evening this week, excepting Friday night and Saturday afternoon.

Eddie Foy and his seven little comedians and comedienne consented to quit their summer home this week and are showing a new act at the Palace Theatre for the first time. Father Foy and his brood of seven, assisted by Mamma Foy, have been hard at work rehearsing a new idea in family clowning, and this funny family show a batch of fresh funny business that adds much to the gaiety of Broadway, already so greatly enhanced by the comedy and dancing bills at the Palace. Following the London fashion, the Palace is holding over great headliners for a run and the new policy is being rewarded by capacity houses. Jean Sawyer and her two team mates, Nigel Barrie and Benne Dixon, remains, as do Adelaide and Hughes and little Ruth Roy. Other entertainers are De Haven and Nice, Spissel Brothers and Mack, Diamond and Brennap, Eddie Brush and Sister and Libbey and Barton.

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OPPENHEIMER, MANNASSES.—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 Mannasses Oppenheimer, 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, Isadore M. Levy, No. 233 Broadway, Borough of Manhattan, City of New York, on or before the 18th day of January next.

Dated, New York, the 13th day of July, 1914. BERNARD LICHTENSTEIN, DAVID OPPENHEIMER, executors. ISADORE M. LEVY, attorney for executors, 233 Broadway, Borough of Manhattan, City of New York.

HYMAN-ROSE.—In pursuance of an order of Hon. John P. Cahalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Rose Hyman, 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 Weed, Henry & Meyers, No. 62 William street, in the City of New York, on or before the 10th day of September next.

Dated, New York, the 25th day of February, 1914. MALVINA MEYERS, LEO HYMAN, Executors. Weed, Henry & Meyers, Attorneys for Executors, 62 William Street, Borough of Manhattan, New York City.

Phone 2533 Wmbg. **THE WILLOUGHBY MANSION** M. CAHN, Proprietor. FOR WEDDINGS, RECEPTIONS, DANCES, BANQUETS, MUSICALS, EUCHRÉS, AND OTHER SOCIAL FUNCTIONS. 695-699 WILLOUGHBY AVENUE, BET. SUMNER AND THROOP AVENUES, BROOKLYN, N. Y. Kosher catering under the supervision of Rabbi Drucker. Meeting rooms for all purposes.

Phone 5174 Wm. **BEDFORD MANSION** JOYAS, CATERER. 903 BEDFORD AVENUE Cor. Willoughby Ave., BROOKLYN, N. Y. Catering for all Social Events. My Kosher Department is under supervision of Rev. Dr. Philip Klein, Mashgiach, Rev. Friedman.

Phone Greenpoint 865. **JACOB COHEN** Manufacturer of HIGH GRADE STRICTLY KOSHER PURE MEAT PRODUCTS. 728 DRIGGS AVE., COR. S. 2D ST. BROOKLYN, N. Y. Only the best and absolutely PURE provisions manufactured under the most sanitary conditions and under the supervision of Rabbi Samuel Rabinowitz and Rev. Goldblatt. FOR SALE AT ALL DELICATESSEN STORES.

REGINA MANSION 601-603 Willoughby Ave. I beg to inform the public that I will open the above mansion on or about Sept. 15, 1914, as the most up-to-date assembly place for weddings, engagements, banquets and other social gatherings. Strictly Kosher catering under the supervision of a Rabbi will as heretofore be a feature. Books Are Now Open. R. HERSKOWITZ, Prop. Vienna Hall, Brooklyn.

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SUPREME COURT OF THE STATE OF NEW YORK, COUNTY OF NEW YORK. Euphemia S. Coffin, plaintiff, against Henry Behr, and Sears R. Kelso, doing business as the Warde Piano Company, Defendants. Summons. Place of Trial, New York County. To the above named Defendants: YOU ARE HEREBY SUMMONED to answer the complaint in this action, and to serve a copy of your answer on the Plaintiff's Attorney within twenty days after the service of this summons, exclusive of the day of service, and in case of your failure to appear, or answer, Judgment will be taken against you by default for the relief demanded in the complaint.

Dated New York City, June 23d, 1914. EDMUND COFFIN, Plaintiff's Attorney. Postoffice Address and Office: No. 34 Pine Street, Borough of Manhattan, New York City. To the above named defendant, Henry Behr: The foregoing summons is served upon you by publication, pursuant to an order of the Honorable L. A. Gleicher, one of the Justices of the Supreme Court of the State of New York, dated the 7th day of July, 1914, and filed with a copy of the complaint herein in the office of the Clerk of the County of New York at the County Court House, in the County, City and State of New York, on July 8, 1914, the original complaint having been filed in said office on the 24th day of June, 1914. Dated New York, July 14, 1914. EDMUND COFFIN, Attorney for Plaintiff. Postoffice Address and Office: No. 34 Pine Street, Borough of Manhattan, New York City.

Tel. 4898 E. M. Y. **HOPKINSON MANSION** 488 HOPKINSON AVE., BROOKLYN N. Y. The most Beautiful Hall for Weddings, Banquets, Receptions and all social functions. Catered affairs a specialty. Strictly Kosher under the supervision of Rabbi R. Finkelstein, of Brooklyn. We also cater and have special facilities for furnishing dishes, silverware, tables, camp chairs and every necessary decoration at your home. Prices moderate. Estimates cheerfully given. HALPERN & DEITSCH, Caterers.

Want Column For Sale or Rent

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The Congregation Beth Mordecai, of Perth Amboy, N. J., requires the services of a rabbi for the coming holidays. Must be fluent speaker in English and thoroughly understand the orthodox services. Address applications to Albert Leon, Perth Amboy, N. J.

YOUNG CANTOR, with a powerful youthful dramatic tenor voice, who attended a conservatory in Berlin, wants a position for the coming holiday. Best references. SCHWARZBUCHS, 201 East Broadway, Yabneh School.

WANTED—Rabbi to fill pulpit of Congregation Adas Emuno, Hoboken; N. J. Must be a reader and teacher. Salary \$1,000. Address ALBERT S. SCHILLER, Hoboken, N. J.

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TAUSEND, MAX.—In pursuance of an order of Hon. John P. Cahalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Max Tausend, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, at the office of Jacob Rieger, his attorney, No. 257 Broadway, in the City of New York, on or before the 31st day of December next. Dated New York, the 18th day of June, 1914. FELIX TAUSEND, Executor. JACOB RIEGER, Attorney for Executor, 257 Broadway, New York City.

JOSEPH NEW MERCANTILE ASSOCIATION. Notice is hereby given of a meeting of the stockholders of Joseph New Mercantile Association, called by its Board of Directors, to be held at the office of Messrs. Maurice B. and Daniel W. Blumenthal, attorneys for the corporation, No. 35 Nassau street, Borough of Manhattan, City of New York, State of New York, on July 27th, 1914, at 3 p. m. for the purpose of voting upon a proposition that such corporation be forthwith dissolved. Dated New York, July 3, 1914. JOSEPH NEW, Secretary. MAURICE B. & DAN'L W. BLUMENTHAL, Attorneys, 35 Nassau Street, New York City.

MICHAELIS, MOSES.—In pursuance of an order of Hon. John P. Cahalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Moses Michaelis, 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. 35 Nassau street, in the City of New York, on or before the 2d day of January, 1915. Dated New York, the 19th day of June, 1914. DAN'L W. BLUMENTHAL, HARRY M. MICHAELIS, BENJAMIN F. WERNER, Executors. MAURICE B. BLUMENTHAL, Attorney for Executors, 35 Nassau Street, Manhattan, New York City.

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CHILDREN'S PAGE

The Crown of a Good Name

Dear Children:

Rabbi Simeon said: "There are three crowns, the crown of the Torah, the crown of the priestly office and the crown of the royalty; yet the crown of a good name is high above them all."

"These three crowns," says Rabbi Naphtali Hertz Wesley, "represent the three different governments, which the Holy One, blessed be He, has apportioned among the people of Israel to guide them in the way they shall go, and teach them what they shall do, those who wear the crown of the Torah, are the Synhedrin and judges who teach the people what is unclean and what clean, what is holy and what profane, decide judgments and judge in all matters of controversy, the Torah has given them the power to sentence to death, to punish, to order the flagellation of the offender, or to punish them with a fine, as we are told in the 17th chapter of Deuteronomy. 'Thou shalt arise and get up, etc., and thou shalt do according to the sentence, which they may tell thee from that place, etc., and the man that will act presumptuously, so as not to hearken unto the priest, etc., or unto the judge, even that man shall die. Judges and officers shalt thou appoint unto thyself, etc., and they shall judge the people with a just judgment," commands the Torah, and this is the crown of the Torah.

"The crown of the priestly office are of the seed of Aaron who sacrifice the offerings on behalf of the people and atone for them before the Holy One, blessed be He, the Torah has given them the power to decide concerning plagues, whether of the person, of garments, and of houses, in such matters the judges of Israel have nothing to say, even if those who are learned in the Torah know whether the object afflicted with the plague is clean or unclean; still the priest only can pronounce the decision and over all laws of purification the Cohen has sole authority—and this is the crown of priesthood.

The crown of royalty is worn by the man whom the Lord hath chosen from the midst of his people to be their king and rule over them, just as He chose Saul, and David his successor, they guide the people in every political policy of their country, and the Torah has given them the absolute power to punish and to put to death, as it is written, "Every man that doth rebel against thy order shall be put to death." There is the extraordinary power to sentence to death even where according to the Torah the criminal could not be thus sentenced, and this is what King David did in the case of two men who were once captains in the army of King Saul, whose names were Baanah and Rechab, who, after the death of Saul, thought to

curry favor with King David, his successor, and came into the house of Ish-Boseth, a son of King Saul, while he was asleep and slew him and cut off his head and brought it unto David, but King David was horror-stricken at the revolting crime and, although according to the Torah, they could not be put to death, as no warning was given them, nor were there witnesses to their act, still, in order, once and for all, to strike terror in the hearts of those who would try to flatter him by killing the descendants of King Saul, he gave the command to the young men and they slew Rechab and Baanah and cut off their hands and their feet and hanged them by the pool in Hebron. Such drastic measure a king can take in order to maintain law and order in his kingdom, and this is the crown of royalty.

The crown of a good name—you might ask why did Rabbi Simeon say "three crowns" when this makes it four. The explanation for this is that the three crowns above mentioned are the gifts of Heaven to the children of Israel and none of them are in the hands of man to take at will, for even the crown of the Torah which is worn by the judges and Synhedrin, it requires great wisdom and understanding of heart to attain all the knowledge of the Torah in order to know how to decide between blood and blood, between plea and plea, and all matters of controversy and wisdom and intelligence are the gifts of the Most High, as it is written, "For the Lord giveth wisdom; out of his mouth came knowledge and understanding," and although while the crown of priesthood which is solely in possession of the family of Aaron, or the crown of royalty which is the prerogative of the house of David, the crown of Torah is free to all, yet not all can wear it, as it depends on how much intelligence one is gifted with; but the crown of a good name is truly within reach of all, for a good name is the crown of one who does good deeds, of one who fears the Lord, sees what the Torah requires of him and endeavors to fulfill all its commandments—this crown, it is not in the power of heaven to bestow, for the choice is in man's own hand to do good or evil—thus, while the former three crowns descend from heaven to earth, the crown of a good name ascends from earth to heaven, for everything is in the power of heaven except the fear of heaven and therefore says Rabbi Simeon, "the crown of a good name is high above them all," for while the former came down to earth, the latter goes up to heaven and causes its possessor to inherit life eternal, which he cannot acquire by means of the crown of the Torah alone, nor by the crown of priesthood or royalty alone, as without the fear of the Lord which is the crown of a good name, the other crowns are

of no value whatsoever—nor should you be surprised, dear children, that Rabbi Simeon calls a good name a crown, for its owner truly possesses great power where by he rules over the hearts of men, far greater power than the judge in his Beth Din, the king on his throne or the priest at the altar, as the crown of the Torah can influence him only, who listens to it, the judge can decide only the case of him who comes in his presence, the crown of priesthood can atone only for him who is himself repentant, the crown of royalty with the power of the sword can quell rebellion, but cannot plant the seed of repentance in the heart of the sinner, but the crown of a good name inspires every one to emulate the good example and is powerful enough to cause the vilest sinners to repent.

בן אהרן

HE WASN'T AFRAID.

One morning last spring little Ruth, aged seven, was watching a meadowlark in an adjoining field and listening to his song. In a little while she came running into the house to her mother and said: "Mother, he wasn't a bit afraid. He looked at me and then turned round and sang another verse."—*Delineator*.

There is a certain lawyer whose quick wit is said never to desert him either in the court-room or elsewhere. Not long ago a client entered his office and, throwing back his coat, exclaimed irritably:—"Why, sir, your office is as warm as an oven."

"Why shouldn't it be?" asked the lawyer, smilingly. "It is here that I make my bread."

CONUNDRUMS.

What creature has many trunks?
A woman when traveling.

When a prudish young lady has occasion to speak of a legacy what should she call it?
Limb-acy.

Which are the safest banks, the best stock and the most profitable shares?
The farmer's earth banks; live stock and plowshares, for they are the source of all wealth.

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HESS, SIGMUND A.—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 Sigmund A. Hess, 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 M. E. & I. S. Isaacs, No. 52 William street, in the Borough of Manhattan, City of New York, on or before the 15th day of October, next.

Dated New York, the 3rd day of April, 1914. RACHEL KATZE, BERTHA BENSCHWANGER, Executrices.

M. E. & I. S. ISAACS, Attorneys for Executrices, 52 William street, Borough of Manhattan, New York City.

ASHER, ISIDOR A.—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 Isidor A. Asher, 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. 243 West Ninety-eighth street, in the Borough of Manhattan, City of New York, on or before the 15th day of September, next.

Dated New York, the 5th day of March, 1914. ABRAHAM A. ASHER, Administrator. EDWARD JACOBS, Attorney for Administrator, Office and Post Office address, 15 Broad street, New York City.

ROSENTHAL, HENRY L.—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 L. Rosenthal, 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 Goldfogel, Cohn & Dorf, No. 271 Broadway, in the City of New York, on or before the 30th day of September, next.

Dated New York, the 17th day of March, 1914. JULIUS S. ROSENTHAL, Administrator. GOLDFOGEL, COHN & DORF, Attorneys for Administrator, 271 Broadway, New York City.

EINSTEIN, ARTHUR.—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 Arthur Einstein, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, at the office of Jacob H. Corn, No. 395 Broadway, in the City of New York, on or before the 10th day of October, next.

Dated New York, the 28th day of March, 1914. MANUELA N. EINSTEIN, Administratrix. JACOB H. CORN, 395 Broadway, New York City, Attorney for Administratrix.

HOFFMAN, SAMUEL.—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 Samuel Hoffman, 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. 35 Nassau street, in the City of New York, on or before the 30th day of September, next.

Dated New York, the 18th day of March, 1914. MILTON S. HOFFMAN, Administrator. MAURICE STEINER, Attorney for Administrator, 35 Nassau Street, New York City.

ROSENBERG, 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 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 Samuel Friedlander, No. 271 Broadway, Borough of Manhattan, in the City of New York, on or before the 10th day of December, next.

Dated New York, the 26th day of May, 1914. NATHAN ROSENBERG, Administrator. SAMSON FRIEDLANDER, Attorney for Administrator, 271 Broadway, Manhattan, N. Y. City.

FISCHER, ISL.—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 Isl Fischer, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, care Jeremiah A. O'Leary, No. 38 Park Row, Manhattan, in the City of New York, on or before the 1st day of December, next.

Dated New York, the 27th day of May, 1914. LOUIS M. FISCHER Ex'r; TILLIE FISCHER, Ex'x. JEREMIAH A. O'LEARY, Attorney for Executors, 38 Park Row, Manhattan.

MAYER, SELIGMAN.—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 Seligman Mayer, late of Atlantic City, New Jersey, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, at the office of Louis Werner, No. 42 Broadway, Borough of Manhattan, in the City of New York, on or before the 21st day of November, next.

Dated New York, the 12th day of May, 1914. LOUIS WERNER, Attorney-for Executor, No. 42 Broadway, Borough of Manhattan, New York City.

HILKE, KATHERINE E.—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 Katherine E. Hilke, 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 Godfrey Goldmark, No. 22 Liberty street, in the City of New York, on or before the 30th day of November, next.

Dated New York, the 20th day of May, 1914. NICHOLAS C. HILKE, GODFREY GOLDMARK, Administrators.

EMANUEL, SARA.—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 Sara Emanuel, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, at the office of Messrs. Kantrowitz & Esberg, No. 320 Broadway, in the City of New York, on or before the 10th day of October, next.

Dated New York, March 25th, 1914. SARAH HAAS, DAVID HAAS, Executors. KANTROWITZ & ESBERG, Attorneys for Executors, No. 320 Broadway, New York City.

CELNIK, HERSZ.—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 Hersz Celnik, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Messrs. Kantrowitz & Esberg, No. 320 Broadway, in the City of New York, on or before the 18th day of September, next.

Dated New York, the 3d day of March, 1914. HARRIS ROSENTHAL, YODEL DAVID EISENSTEIN, Executors. AARON A. FEINBERG, Attorney for Executors, 250 Broadway, Manhattan, New York City.

MORRIS, EMMA.—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 Emma Morris, 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 Abr. A. Silberberg, No. 258 Broadway, in the City of New York, on or before the 1st day of October, next.

Dated New York, the 20th day of March, 1914. SIMON WILHELM, Executor. ABR. A. SILBERBERG, Attorney for Executor, 258 Broadway, Borough of Manhattan, N. Y. City.

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LEWINE, SAMUEL, also known as SAM LEWINE.—The People of the State of New York, by the Grace of God free and independent, to MALKA LEWINE, if living, and if she be deceased, to her heirs-at-law, next of kin and descendants if any there be whose names cannot be ascertained, heirs-at-law and next of kin of SAMUEL LEWINE, also known as Sam Lewine, deceased, send greeting:

Whereas, LOUIS FRANKLIN LEVY, of the Borough of Manhattan, City of New York, has lately applied to the Surrogate's Court of the 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 Samuel Lewine, also known as Sam Lewine, late of the County of New York, deceased, and

Whereas, a decree was made and entered in the office of the Clerk of said Surrogate's Court, allowing and proving said instrument as a will of both real and personal property on the 17th day of September, 1913, and

Whereas, by inadvertence the citation heretofore issued in said proceeding omitted the name of the persons hereinabove recited.

Now, Therefore, you and each of you are cited to appear before the Surrogate of the County of New York, at his office in the County of New York, on the 10th day of August, one thousand nine hundred and fourteen, at half-past ten o'clock in the forenoon, of that day, then and there to attend and show cause why the evidence taken and the proceedings heretofore had to prove the last will and testament of the decedent should not stand and why the decree admitting said will to probate and adjudging same to be a valid and true and personal estate should not be sustained, and why said Malka Lewine, if living, and if she be deceased, her heirs-at-law and next of kin, and descendants, if any there be, should not be bound by said decree with the same force and effect as if she and they had been previously cited to attend the original probate thereof.

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

[L. S.] affixed.

Witness, Hon. John P. Cohan, a Surrogate of our said County of New York, at said County, the 11th day of June, in the year of our Lord, one thousand nine hundred and fourteen.

DANIEL J. DOWDNEY, Clerk of the Surrogate's Court. EISMAN, LEVY, CORN & LEWINE, Attorneys for Executor, 125 Broadway, New York.

SICHER, DAVID E.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, dated March 20th, 1914, notice is hereby given to all persons having claims against David E. Sicher, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Wollman & Wollman, their attorneys, at No. 20 Broad street, in the City of New York, on or before the tenth day of October, 1914, next.

Dated New York, the 28th day of March, 1914. DAVID E. SICHER, SAMUEL A. SICHER, ACHILLES H. KOHN, Executors. WOLLMAN & WOLLMAN, Attorneys for Executors, 20 Broad Street, New York City.

JACOBS, SOLOMON.—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 Solomon Jacobs, 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 Paul Hellingner, No. 320 Broadway, in the City of New York, on or before the fourteenth day of November, next.

Dated New York, the 5th day of May, 1914. FANNIE LEVY, Executrix; MOE LEVY, PAUL HELLINGER, Executors. PAUL HELLINGER, Attorney, 320 Broadway, New York City.

LEVY, CAROLINE, Sometimes Known as Kalina Levy.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Caroline Levy, sometimes known as Kalina Levy, 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. 51 Chambers street, in the City of New York, on or before the 20th day of October, next.

Dated New York, the 13th day of April, 1914. ISAAC POLLACK, Executor. HARVEY J. COHEN, Attorney for Executor, 51 Chambers street, Borough of Manhattan, N. Y. City.

SALOMON, SALOMON.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Salomon Salomon, 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 Leo Oppenheimer, her attorney, No. 60 Wall street, in the City of New York, on or before the 15th day of November, next.

Dated New York, the 27th day of April, 1914. MATHILDA SALOMON, Administratrix with the will annexed. LEO OPPENHEIMER, Attorney for Administratrix, 60 Wall Street, New York City, N. Y.

SONNENSCHNEIN, MAXIMILIAN J.—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 Maximilian J. Sonnenschein, late of Prague, in the Kingdom of Bohemia, in the Austro-Hungarian Empire, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, at No. 206 and 208 Broadway, in the Borough of Manhattan, in the City of New York, on or before the 30th day of October, next.

Dated New York, the 17th day of April, 1914. BENNO LOEWY, Ancillary Administrator with the will annexed. GEO. H. MERKEL, Attorney for Ancillary Administrator, No. 206 Broadway, New York, N. Y.

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BERMAN, ABRAHAM.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, dated the 4th day of May, 1914, notice is hereby given to all persons having claims against Abraham Berman, 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. 299 Broadway, in the City of New York, on or before the 15th day of November, next.

Dated New York, the 6th day of May, 1914. BARNEY BERMAN, Administrator. HENRY L. SPERLING, Attorney for Administrator, 299 Broadway, New York City.

SANFT, MAYER.—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 Mayer Sanft, 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. L. Kalman, No. 99 Nassau street, in the City of New York, on or before the 12th day of October, next.

Dated New York, the 2d day of April, 1914. JOSEPH SANFT, WOLF SANFT, Administrators. A. L. KALMAN, Attorney for Administrators, 99 Nassau street, New York City.

BERNSTEIN, JENNIE.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Jennie Bernstein, 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. 29 Liberty street, in the City of New York, on or before the first day of September, next.

Dated New York, the 11th day of February, 1914. LOUIS BERNSTEIN, RAY BERNSTEIN, Executors. ALLAN A. DEUTSCH, Attorney for Executors, 29 Liberty street, Manhattan Borough, New York City.

MITCHELL, CARRIE.—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 Carrie Mitchell, 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 Horwitz & Rosenfeld, No. 346 Broadway, in the City of New York, Borough of Manhattan, on or before the seventh day of December, next.

Dated New York, the 28th day of May, 1914. MICHAEL MITCHELL, GABRIEL NACHMAN, Administrators with the Will Annexed. HORWITZ & ROSENFIELD, 346 Broadway, Borough of Manhattan, New York City. Attorneys for Administrator, Michael Mitchell, REIT & KAMINSKY, Attorneys for Administrator, Gabriel Nachman, 309 Broadway, Borough of Manhattan, New York City.

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LOWENFELD, JOSEPHINE.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Josephine Lowenfeld, 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 Arnstein & Levy, No. 128 Broadway, in the City of New York, on or before the 31st day of December next.
Dated New York, the 15th day of June, 1914.
ABRAHAM H. WEISBERGER, SAMUEL WEISBERGER, Executors.
ARNSTEIN & LEVY, Attorneys for Executors, 128 Broadway, New York City.

MARKS, ROBERT.—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 Robert Marks, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, No. 15 Williams Street, Borough of Manhattan, City of New York, on or before the 30th day of November next.
Dated, New York, May 21, 1914.
JOSEPH MARKS, GUSSE LACKS, Executors.
KATZ & SOMMERICH, Attorneys for Executors, 15 Williams Street, Borough of Manhattan, City of New York.

HYMAN, GUSTAVE.—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 Gustave Hyman, 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 Mortimer Hyman, No. 355 Broadway, in the City of New York, on or before the 1st day of December next.
Dated New York, the 15th day of May, 1914.
MORTIMER HYMAN, SOLOMON A. HYMAN, Executors.
SAMUEL D. LASKY, Attorney for Executors, 170 Broadway, New York.

BOURG, HATTIE V.—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 Hattie V. Bourg, 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 Benne Loewy, their attorney, Nos. 295 and 301 Broadway, Borough of Manhattan, in the City of New York, on or before the 23d day of September next.
Dated, New York, this 15th day of March, 1914.
BENJAMIN F. PALMER, LOUIS BLANKS, Executors.
BENNE LOEWY, Attorney for Executors, 295 and 301 Broadway, Borough of Manhattan, New York City, N. Y.

MORGENSTERN, HANS.—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 Hans Morgenstern, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at her place of transacting business, at the office of Leo Levy, No. 92 Wall Street, in the City of New York, on or before the 4th day of January next.
Dated, New York, the 1st day of July, 1914.
ROSE G. MORGENSTERN, Executrix.
LEO LEVY, Attorney for Executrix, 92 Wall Street, New York City.

GOLDSCHMIDT, NATHAN.—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 Nathan Goldschmidt, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at his place of transacting business, at the office of David B. Baum, his Attorney, No. 35 Nassau Street, in the City of New York, on or before the 15th day of January next.
Dated, New York, the 1st day of July, 1914.
HERMAN GOLDSCHMIDT, Executrix.
DAVID B. BAUM, Attorney for Executrix, 35 Nassau Street, Manhattan, New York City.

FRANK, 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 Frank, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Dues Strong & Whitehead, No. 43 Wall Street, in the City of New York, on or before the 15th day of January next.
Dated New York, the 26th day of June, 1914.
MILTON L. FRANK, JOSEPH G. MAYER, EDWARD G. WEISS, Executors.
DUES STRONG & WHITEHEAD, Attorneys for Executors, No. 43 Wall Street, Borough of Manhattan, New York City.

MOSES, 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 Moses, 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 Johnston & Johnston, No. 256 Broadway, Borough of Manhattan, in the City of New York, on or before the first day of November next.
Dated New York, the 20th day of April, 1914.
FANNIE MOSES, Executrix.
JOHNSTON & JOHNSTON, Attorneys for Executrix, 256 Broadway, Borough of Manhattan, New York City.

ROTHSCHILD, 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 Rothschild, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at her place of transacting business, at the office of Louis Suman, No. 53-55 Park Row, Borough of Manhattan, in the City of New York, on or before the 5th day of October next.
Dated, New York, the 24th day of March, 1914.
CLOTHILDE COHN, Administratrix de bene non.
LOUIS SUMAN, Attorney for Administratrix d. b. n., No. 53-55 Park Row, Borough of Manhattan, City of New York.

GRIFENHAGEN, JACOB B.—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 Grifenhagen, 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 Ronald K. Brown, No. 320 Broadway, Borough of Manhattan, City of New York, on or before the 15th day of November next.
Dated, New York, the thirtieth day of April, 1914.
MAX S. GRIFENHAGEN, Executor.
RONALD K. BROWN, Attorney for Executor, 320 Broadway, Borough of Manhattan, New York.

ULMAR, SAMUEL.—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 Samuel Ulmar, 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 Bertram Levy, their Attorney, No. 53 Wall Street, in the City of New York, on or before the 23d day of December next.
Dated New York, the 22d day of May, 1914.
JACOB ULMAR, HENRY ULMAR, and ALFRED ULMAR, Executors.
BERTRAM LEVY, Attorney for Executors, No. 53 Wall Street, New York City.

DOBRINER, SOLOMON.—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 Solomon Dobriner, late of the County of New York, deceased, to present the same with vouchers to the subscribers, at their place of transacting business, at the office of Herman Herst, Jr., Esq., No. 220 Broadway, New York City, on or before the 1st day of November next.
Dated New York, April 16, 1914.
JACOB DOBRINER AND MORRIS LEVI, Executors.
HERMAN HERST, JR., Attorney for Executors, 220 Broadway, Borough of Manhattan, New York City.

PICK, 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 the estate of Isaac Pick, 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 Kany No. & Esberg, No. 220 Broadway, in the City of New York, on or before the 16th day of October next.
Dated New York, March 25, 1914.
FANNY PICK, MARTIN PICK, SAMSON ROSENFELD, Executors.
KANTROWITZ & ESBERG, Attorneys for Executors, No. 220 Broadway, New York City.

WOOLF, COLEMAN.—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 Coleman Woolf, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at her place of transacting business, No. 2 Rector Street, Borough of Manhattan, in the City of New York, on or before the 21st day of December next.
Dated New York, the 8th day of June, 1914.
HERMAN WOOLF, Administratrix.
PASKUS, GORDON & HYMAN, Attorneys for Administratrix, 2 Rector Street, Borough of Manhattan, New York City.

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FINKENBERG, ADOLPH.—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 Adolph Finkenberg, 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 Albert L. Phillips, No. 99 Nassau Street, in the City of New York, Borough of Manhattan, on or before the 1st day of January next.
EMMA FINKENBERG, Executrix; ISRAEL FINKENBERG, EDWARD FINKENBERG, Executors.
ALBERT L. PHILLIPS, Attorney for Executors, 99 Nassau Street, Borough of Manhattan, City of New York.

LOWENBEIN, MORRIS.—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 Morris Lowenbein, 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 Benjamin G. Paskus, No. 128 Broadway, Borough of Manhattan, in the City of New York, on or before the 7th day of December next.
Dated New York, the 27th day of May, 1914.
DAVID LOWENBEIN, HELEN LOWENBEIN; WILLIAM R. ROSE, Executors.
BENJAMIN G. PASKUS, Attorney for Executors, No. 128 Broadway, Borough of Manhattan, New York City.

DEITSCH, CHARLES.—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 Charles Deitsch, 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, their attorneys, No. 203 Broadway, Borough of Manhattan, in the City of New York, on or before the 16th day of October next.
Dated, New York, the 1st day of April, 1914.
SAMUEL M. FRANK, ROBERTA DEITSCH, DAVID M. FRANK, MOSES J. WOLF, Executors.
WOLF & KOHN, Attorneys for Executors, 203 Broadway, Borough of Manhattan, City of New York.

GONSENHEIM, SARA.—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 Sara Gonsenheim, 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 Mark G. Holstein, No. 141 Broadway, Manhattan, in the City of New York, on or before the 30 day of October next.
Dated New York, the 30th day of March, 1914.
HENRY ELBERT, SAMUEL M. DESSAUER, Executors.
MARK G. HOLSTEIN, Attorney for Executors, 141 Broadway, Manhattan, New York City.

DEITSCH, CHARLES.—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 Charles Deitsch, 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, their attorneys, No. 203 Broadway, Borough of Manhattan, in the City of New York, on or before the 16th day of October next.
Dated, New York, the 1st day of April, 1914.
SAMUEL M. FRANK, ROBERTA DEITSCH, DAVID M. FRANK, MOSES J. WOLF, Executors.
WOLF & KOHN, Attorneys for Executors, 203 Broadway, Borough of Manhattan, City of New York.

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