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"Israel a Separate and Distinct Nation"

By Rev. S. Rosenberg

In a series of lectures on "The Pentateuch the Inspired Word of God," delivered some time since before my congregation, I endeavored to prove that one of the main reasons for the great importance attached to our Bible by the world at large was the underlying idea of inspiration; that namely Moses, our lawgiver, wrote the book by the inspiration of God himself.

Here the question arises: Is the belief in the inspiration of the Pentateuch generally accepted among our people? I answer emphatically no. It is just on this particular point among many others, where there is a world-wide difference of opinion between the two great religious parties, known as reform and conservative Judaism. Instead of accepting unquestioningly the authority of the Mosaic Code as a direct emanation from God through the instrumentality of Moses, the reformed wing in Judaism maintains that, so far from being the work of God, the Pentateuch was written by man, and not by one man, but by a set of men, and that at different stages and times in the world's history. This view, as was to be expected, met with strong opposition on the part of the conservative wing in our faith. You notice I use the word "conservative" instead of "orthodox," and advisedly so.

It may be a surprise to some gentle reader of this article to see me come out with a bold statement to the effect that, the word "orthodoxy" is un-Jewish. Well understood, I do not mean to imply that the principle of orthodoxy is un-Jewish; I am dealing exclusively with the word. "Orthodoxy" is derived from the Latin and Greek word "orthodoxus," which literally translated means "right thinking," or "true opinion."

This word, I repeat, is un-Jewish, because in none of the works in our great Jewish literature was this word ever used; none of our forefathers so many centuries back ever knew

this word. It is but of late origin, having come to us through non-Jewish sources.

Orthodoxy, properly speaking, means a faith of rigid formalism; a

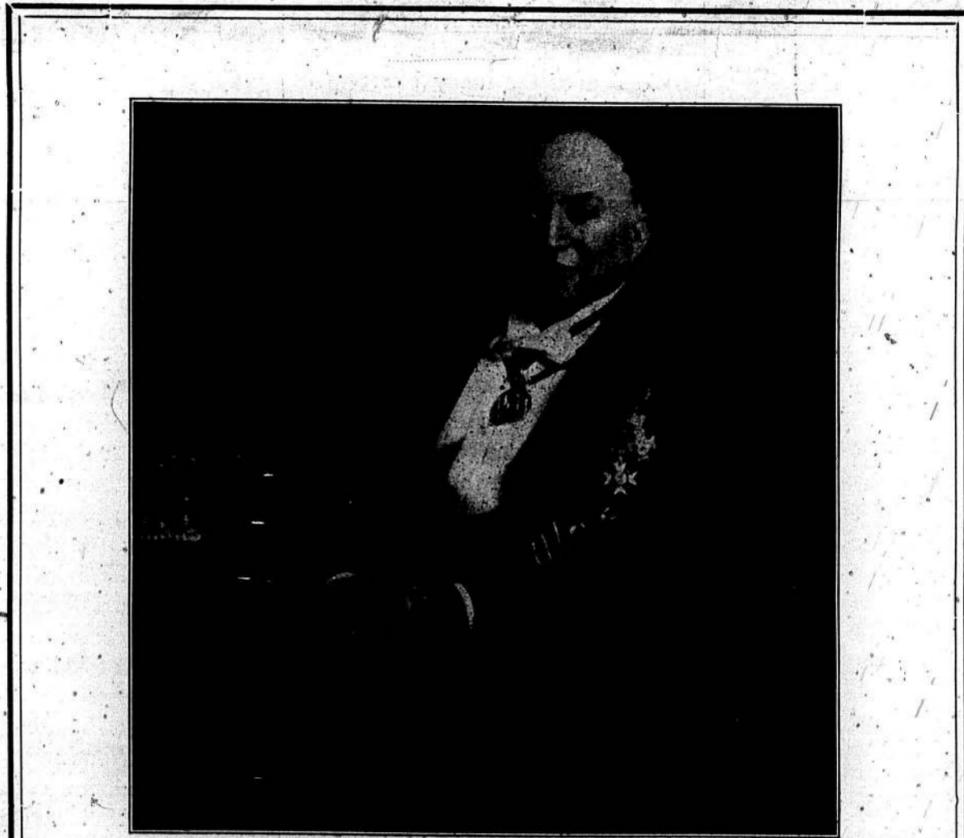
served, open for no improvement, admitting no changes or new ideas. Judaism, from our viewpoint, was never an orthodoxy. It is and ever has been a living faith, keeping pace

new idea or any change in the right direction. To prove this assertion, we need but refer to the "Ikkarim," (part iii, chap. xiv), where the following axiom is laid down by the

of the times; they change in accordance with the different conditions of the people who are to observe them, just as the babe must be fed on milk, while the young man needs bread and meat."

With implicit confidence and undaunted courage, Judaism has ever met the demands of the times, and that in a loyal Jewish spirit. I reiterate, Judaism never was, and we hope never will be, a petrified religion.

In the year 761 of the common era, a new sect sprang up in Judaism known as the Karaites, founded by Avon ben David, whose aim it was to adhere rigidly to the letter of the law, admitting no explanation or commentary on the Pentateuch, breaking with the authority of the Talmud, and the result was a peremptory exclusion of that sect from the house of Israel. To enter more fully into detail, as to the history and province of that sect in question, would lead us too far, requiring an elaborate and separate article, which I propose to write before long, entitled "Karaism versus Rabbinitism." For our present purpose, however, suffice it to know, that the Karaites' object was to create an orthodoxy in the Mosaic Law, taking, for example, the biblical command: *L's'va'aru esh b'chol mosh'vosechem b'yom hashabbos*—ye shall kindle no fire on the Sabbath day, in its literal sense, namely, that on the eve of the Sabbath it was imperative on the Jew to remain in the dark. Neither light nor fire is allowed. No work of any kind may be done by a non-Jew or a Jew. Leaving the house on the Sabbath is forbidden, in obedience to the literal sense of another biblical command where, in connection with the gathering of the Manna, it says: *Al veze ish mim'komo bayom hash'vi'i*—"let no man go out of his place on the seventh day." All these and similar passages are duly explained in the Talmud. But, as stated, a little while ago, the Karaites having discarded the Talmud's authority, were justly excommunicated.



FRANZ JOSEPH BRAKL

On the Beethovenplatz, one of those umbrageous Munich streets, near the Bavarian Ring, there is an art-gallery, modern from portico to ceiling. Its architecture is Seidl at his best, its pictures could only have been painted during the last two decades, and its presiding genius now a Royal Councillor, was twenty years ago a comic opera tenor. (In the eighties I saw his "Poor Jonathan," at the Irving Place Theatre, and could easily understand why Possart dubbed him "the Coquelin of operetta.") But, while singing and acting and managing, Herr Brakl was all the time collecting pictures, paying most attention to the art of Munich. Abandoning the stage he founded the "Kunsthhaus" which soon became an important factor in the development of Bavarian art. The enviable position held by Herr Brakl was shown a few weeks ago, when his sixtieth birthday brought forth the most cordial tributes from artistic, literary and theatrical Munich.

The "Herr Hofrath" is a native of Padjerotz, Hungary, but has resided here since 1878. J. M.

faith chained down, as it were, to the ground upon which it stood hundreds or thousands of years ago. In a word, a religion preserved and con-

with the times and conditions. While its cardinal doctrines are eternal and unchangeable, it never has built an iron wall around itself, excluding any

author, Joseph Albo, the famous Spanish preacher and theologian of the fifteenth century: "The divine commands change with the changes

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Talk about rigid formalism in the Jewish faith, was not the Talmud itself a power for good of a continuous, developing nature? It is a fact, well known to all Talmudical scholars, that the Talmud has guarded the Jewish people from formalism and stagnation, keeping them abreast of the progress of the times, creating from time to time such laws as were deemed necessary for the preservation of the Hebrew race. It had thus become the loyal guardian of our

race, accompanying them through all the phases and stages of their checkered history.

After the Talmud there arose the so-called Ganim, and after the Ganim the Rabbins sprang into existence, and thus a long and uninterrupted chain of intellectual activity was maintained, with the main object in view of keeping the people constantly active and alert, preventing them from degenerating into a moral and religious state of lethargy.

To sum up what has already been advanced on the subject, the word "orthodoxy" was never known or used in Judaism; the Jewish faith was always open for modern ideas; it ever stood on the highest pinnacle of culture and progress; in short, it ever was ready to admit, nay, even to welcome, men of different views and ideas, provided, of course, that those views and ideas did not clash with the principles of historical Judaism. I say historical Judaism, because among the greatest men in the rank and file of the Hebrew race, existing at different periods in history, one cannot help noticing that they all strove to make Judaism more national, bringing it in closer touch with old Jewish traditions, the most

important of which was that we are a separate and distinct nation.

The great difference between Judaism proper and reform Judaism lies right here. The leaders of the reform movement, at the very outset, made a great mistake in claiming that they aimed to introduce modern ideas into the faith. Modern ideas always did and ever will find a place in Judaism. Reform Judaism is in the wrong, not because of its modern tendencies, but because it discards Jewish nationalism which, to my mind, cannot be divorced from Judaism without detriment to the faith.

The main difference in the changes in our creed that occurred in the course of thousands of years, and those brought about by the reformed wing to-day is this: When the rabbis of the Talmudical era or those existing thereafter introduced a new thing in the religion, their chief aim was to keep the people separate and apart from the Gentile world, guarding with all their might against assimilation, which they considered a decided evil, a menace to the strength and continuance of the Jewish race and faith. While reform Judaism, at least, the major part thereof, strives with might and main for assimilation which, so far from a detriment, it considers a salvation for Israel of the present day.

Dr. Solomon Schindler, of Boston, once one of the foremost reform rabbis, recently delivered a discourse which produced quite a sensation in Jewish circles. In that address the speaker made public confession of the many blunders he had committed in the course of his long rabbinical career. Listen to what this penitent Jewish divine has to say on this particular point of assimilation:

Says Dr. Schindler, among other things: "Now, friends, another mistake which I cannot pass by because it rests heavily on me, and that is that I believed in making the Jew like the Gentile. I did not want to have him different from the Gentile. He was to be like the Gentile in appearance, in thoughts, in ceremonies, in everything. The more he became near to that ideal, being like his Gentile fellowman, the more I believed success would crown my work. And, my friends, it was a great mistake. We must differentiate. If A is to be like B, then A ceases to be. The A must differentiate from the B. It must be something different, and we Jews should be something different. We say we are proud of being Jews. In theory we are so, but not in practice, because if we carried it out in practice we should be different. And the Jew we shall have in years to come will be something different, and will never change. The melting pot will not melt him. Assimilation, in which I believed, and of which I was an upholder, is a failure. We will not assimilate. Therefore, my friends, let me give you just a short historical sketch.

When we hear of the first Jew Abraham, we hear already the word: "Go, get thee gone." He had to go from his country; and this word has remained with the Jew for four thousand years. He had always to go from here to there; from that coun-

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try to the other. Always they tell us "Go." During all this wandering, during all the processes which tried to assimilate him, through all the time that he was thrown into the melting pot, he came out a different being from all the rest. Why this was I cannot tell. I can tell you as little about that great force of destiny which seems to hang over the Jew as I could tell you about the evolutionary force that was laid in the first primeval cell out of which the universe has grown. I do not know. Nobody knows. We have to count with it, and it is a mistake to try to alienate the Jew and to make something different from what it is his destiny to be, to make him different from what he is."

Hebraic Immunity From Infection.

By John Bessner Huber, A.M., M.D.

Professor J. A. Lindsay has observed, with regard to the ethnic aspects of disease, and to immunity from Disease Considered in Relation to Eugenics, that certain maladies fail to appear, or appear only in slight degree; among the Jewish people; they suffer less than the peoples among whom they live from alcoholism, the "social diseases" and certain epidemics. On the other hand, they suffer more than the generality of mankind from diabetes, hemorrhoids and nervous diseases (especially blindness, color blindness, deafness, dumbness and insanity. In modern times the Hebrew seems to enjoy some degree of immunity from leprosy, which appears to have prevailed extensively in Palestine twenty centuries ago. (One must recall, however, that the leprosy of the Old Testament probably included several diseases besides true leprosy—psoriasis, vitiligo, eczema, syphilis, lupus.) Yet this observation—regarding the modern Hebrew's immunity from leprosy—is at least interesting with relation to his presumed comparative

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immunity from tuberculosis. Leprosy is in all probability to-day but a mild and fairly innocuous form of tuberculous infection.

The modern Hebrew is considered by many investigators to enjoy a comparative immunity to tuberculosis—comparative only, of course, for unquestionably many Jewish people have this disease. Professor Lindsay is among those who doubt that the Jew enjoys any special immunity in this regard, whatever may have been the case in ancient times. Nevertheless, he sets forth the circumstances to which such immunity, if it exists, might be attributed: Jews do not often engage in occupations involving much exposure to the weather; they have a special dislike for dust, and practice frequent house cleaning; they are very careful in their choice of meat for food; they suffer relatively little from alcoholism.

A consideration of Jewish conditions in the metropolis would have a

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bearing on the much mooted question as to the modern Jews' comparative immunity from tuberculosis. Of two maps of the lower portion of Manhattan Island, the first shows given districts in which the densities of the respective populations is represented. Where the shading is quite black the population is densest; then these shadings progress from very dark to no shading at all, representing populations less and less dense. The darkest shading of all is put over the region that is occupied by the Jews, to the practical exclusion of all other races. In New York city there are now nearly 1,000,000 Jews—about one-twelfth of all the Jews in the world; and the vast preponderance of the race is to be found in the region noted, probably the most densely populated in the whole world. In the second map the districts are outlined precisely as before; but the one among them all which has no shading at all is this same Jewish quarter. That is to say, the Jews are more closely crowded than is any other community; yet tuberculosis appears to be least rife among them.

This overcrowding would denote practically every factor considered causative of tuberculosis: Personal habits here are no more cleanly than anywhere else; the proper disposition of sputum does not obtain; the air in these tenements is in the last degree vitiated and unwholesome, the streets are very dusty; sweat shop work is done by these poor Jews to a pitiable degree; from early morning to late at night they bend over their machines; their lung ex-

pansion is poor and "they have no chests."

Here would appear to be evidence strongly corroborative of the views of Hebraic comparative racial immunity to tuberculosis. And the explanation would lie principally in three factors: 1. Familiarity with an infection through many generations renders a race comparatively immune to it. The negro, for example, is so inured to yellow fever that one safely makes him a nurse for a yellow fever patient; but every other adult negro dies of tuberculosis, a disease with which they unhappily became acquainted with but a century or more ago. On the other hand, the Jewish race, during the forty centuries of its existence, has known tuberculosis, and would on this account alone seem to have attained a comparative immunity to it. 2. There is the character of the food and drink consumed by the orthodox and steadfast adherents to the Jewish faith; this must surely obviate a great deal of ingestion of tuberculous infection. 3. Alcoholism is one of the most pernicious of the predispositions to tuberculosis; the Jewish people, as a race, have no drink problem and are generally temperate in their use of alcohol.

Melting Pot's Product Poor.

Intermarriage in Mexico and the Hawaiian Islands has produced, not a higher race of civilization, but has brought about the half-breed that fails to assimilate the best in both sides of the wedlock. In both of these countries, these people are, through miscegenation, vices and warfare, annihilating themselves. Science declares that intermarriage of races may produce good results as long as both sides are equal. The Jew can give the best that is in him only by retaining his spiritual beliefs, which are more often than not lost when intermarriage occurs.

Prevention of this is impossible in this age and even in ancient times the hospitality of the Jew led to intermarriage, as spoken of in the Old Testament in the cases of Ruth and of Esther, examples of

fair womanhood. The Laws of Ezra, which were emphatic, did not hold the Jews together as well as did the prescriptive laws of the Christians for nearly fifteen centuries, during which time it was forbidden in many lands to marry a Jewish person under penalty of death. The walls of Ghetto, surrounding every Jewish settlement, were thrown down and have crumbled ever since the French Revolution and the arrival of the free-thinker.

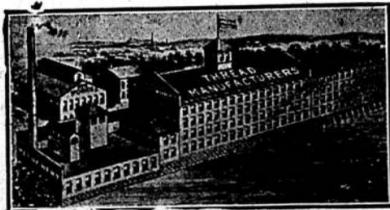
The Jew has a mission and a message for the world. America needs him more than ever, particularly at this time, when the question of prohibition looms great on the horizon. For centuries past our race has stood for sobriety and to-day stands rigorously for it and not for prohibition. The other great question that needs settlement is the war question and the Jew has always and ever stood for peace and against bloodshed. The intermarriage means the dissolution largely of the unity of purpose for which we stand.

Venus, the Goddess of Love, however, is often stronger than Jehovah, the God of Israel, and prevention of intermarriage rests with the parents of our children, who should imbue in their boys and girls the glory of their heritage of faith and by teaching and example hold them close to their teachings all through life. When the young folks realize these things strongly, they also realize that they owe a gift of the best that is in them to their faith, and by doing this, they work for the best interests of the nation.—Rabbi Rudolph I. Coffee.

A Tribute to Nathan Barnert

No one can meet Nathan Barnert without becoming convinced of his devotion to the cause of humanity. In the service of this cause he is untiring. It absorbs his attention, if not completely, at least a greater portion of it. With the apostle he can say, "This one thing I do." Men and women with this sort of flaming zeal are the men and women who achieve the reforms of the world. If Mr. Barnert had been content to lead a quiet life of routine work he might have enjoyed more ease. But he would have missed the larger happiness of service—and there would have been no Barnert Memorial Temple, Miriam Barnert Hebrew Free School or Barnert Memorial Hospital, as his noble and enduring monuments.—*Paterson (N. J.) Call.*

Mrs. Edward Morris has given \$2,500 to the Federated Orthodox Jewish Charities of Chicago, Ill., in memory of her husband, the late Edward Morris. Mrs. Morris is not a Jewess, having been Miss Swift before her marriage.



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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.

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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.

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 Stoddard & Mark, No. 128 Broadway, in the City of New York, on or before the 31st day of August, next.
Dated, New York, the 11th day of February, 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 31st 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.

ITEMS OF INTEREST IN THE JEWISH WORLD

A new lodge of the Order of Brith Shalom was instituted in Charlotte, N. C., last week.

The Scranton (Pa.) Young Men's Hebrew Association is about to institute a free employment bureau.

Mr. Samuel Roth, of New York city, has been appointed as editor of the *Maccabaean*, the official Zionist organ.

The Russian Government has temporarily suspended the prohibition against Jews participating in joint stock companies.

The first Zionist society of Grand Rapids, Mich., was formed last week. The organization will be known as the Beth Zion.

A society to help all poor and indigent Jews from Lynn, Mass., has been formed. It will be known as the Lynn Chevrah Kadushim.

The Young Men's Hebrew Association of Lawrence, Mass., have declined a proposition to enter a projected State Y. W. H. A.

A Young Men's Hebrew Aid and Benevolent Society has been established in Allentown, Pa., and application has been made for a charter.

According to report the Jews of Jerusalem number 70,000, out of a total population of 95,000. In Jaffa they number 25,000 out of 50,000.

The recent convention of the Progressive Order of the West, held in Philadelphia, Pa., last week, voted \$3,650 to various Jewish charities.

Mrs. Enoch Rauh and Mrs. Minna Arnold have resigned respectively as president and first vice-president of the National Council of Jewish Women.

The Beth Tephilah Congregation of Cleveland, Ohio, have acquired the property occupied by Wright's Hospital and will soon erect a synagogue thereon.

Rabbi Alter Abelson, heretofore of Joplin, Mo., has accepted a call to the Congregation Shaaray Tephilah of Orange, N. J., to begin on October 1.

A new Jewish synagogue will be built at once by the Congregation Anshe Sfard of Manchester, N. H., on land purchased for the purpose two years ago.

Contracts will be let this week for the new Home for Aged Hebrews at St. Paul, Minn. The building will accommodate sixty persons, and will cost \$40,000.

The work on the new Jewish synagogue being erected at Taunton, Mass., is almost completed and the building will be finished in time for the coming Holy Days.

Governor Glynn appointed Mr. A. S. Arnold, of New York city, to represent New York State at the tenth Esperanto Congress, scheduled to be held in Paris this week.

The Russian Cabinet has granted to the Bokhara Jews the right to remain temporarily in Turkestan. Jews from Russia in Europe are, however, continually being exiled from there.

Daily chapel attendance at Brown University, Providence, R. I., will in future be compulsory. The requirement has heretofore been waived in case of Catholic and Jewish students, who are many, and who are averse to attending services conducted by Baptist or other Protestant clergymen.

The Daughters of Israel of the Congregation Bnai Israel of Newburgh, N. Y., recently purchased a building, which is being altered into a Talmud Torah, to be ready on September 1.

The Jewish Synagogue on Poplar avenue, Memphis, Tenn., which is now on the market, will be acquired by the Knights of Columbus, who will make it their local headquarters.

The recently acquired Jewish Home for the Aged at Washington, D. C., is now receiving guests. There are at present 12 octogenarians in the home and more will soon be admitted.

The plans for erecting a synagogue in Charlotte, N. C., which have been under consideration for the past year, have matured and work will be begun within the next two weeks.

Messrs. Joshua Sprayregen, Joseph Quttner and David Robson have been appointed assistants to the Corporation Counsel of New York city. They will each draw \$3,000 per annum.

Among the many activities of the Providence (R. I.) Section Council of Jewish Women is the maintenance of the North End Dispensary, which last year gave 7,025 free treatments.

Messrs. August Blum and Oscar G. Foreman are members of the Arrangement Committee to entertain the National Bankers' Association when it meets in Chicago, Ill., this month.

The relief committee organized to help the Jewish sufferers of the recent fire at Salem, Mass., has been disbanded. \$4,477 was distributed, and 107 families and eight single persons were relieved.

Louis Lambert Bacherig, of Nashville, Tenn., a veteran of the Franco-Prussian War has been awarded the decoration of the French Legion of Honor for services rendered to the French Government.

The Banking Department of the State of New York has approved the formation of the organization of Jewish farmers of New York, which will be known as the "First Farmers' Saving and Loan Association."

Two sons of Connecticut Jewish farmers have just been graduated from the Connecticut Agricultural College. One of them has been appointed instructor at the Baron de Hirsch Agricultural School.

The Czar has bestowed a gold medal on M. Kurlandsky, of Dubrova, Poland, for his educational activities, and a silver medal and the Vladimir ribbon on the Crown Rabbi of Kovel (Volhynia), M. Bruk.

The Council of the Jewish Colonization Association has appointed Dr. Lauer, formerly Rabbinate Assessor at Fulda, to be rabbi of its colonies in the Argentine. Dr. Lauer was a student at the Seminary in Berlin.

A prominent figure at the recent National Encampment of the Knights of Pythias at Terre Haute, Ind., was Col. Adolph Bliccard, of Indianapolis, Ind., who is the oldest officer in point of service in the entire order.

Hundreds of Jews, including many ex-soldiers who had participated in the last campaign, have recently been expelled from the Roumanian villages. An officer of the forty-fifth infantry regiment has delivered a speech in which he invited the soldiers under his command to attack the Jews and save the country from their hands.

The recently organized Keneseth Israel Congregation of Washington, D. C., has received a charter and will begin erecting a synagogue as soon as a suitable site is selected.

The Hebrew Sheltering and Immigrant Aid Association Society is about to establish an emigrant station in Chicago, Ill., which is to serve as a distributing centre for all immigrants whose destination is the West.

Worcester (Mass.) Jews have appointed an anti-defamation committee of three to co-operate with other similar bodies to work against the recurrent attacks made on the Jews on the public platform and in public institutions.

Mayor Hassling has appointed Rabbi Solomon Foster, and Messrs. Nathaniel Kirz and Leopold Jay as members of a committee of 100 to plan for the 250th anniversary of the founding of Newark, N. J., to be celebrated early in 1916.

A summary of the work of the Galveston Immigration bureau, which has just been discontinued, shows they handled 9,332 Jewish immigrants at that port from 1907 to date. The high water mark was reached in 1913, with 2,918.

According to Mr. George Alexander Kohut, Senor Carabajal, who succeeded Huerta as President of Mexico, is of Jewish origin and a direct descendant of one of the Marranno (Secret Jews) families who fled Spain during the Inquisition.

M. Purishkevitch has found new victims for his anti-Jewish crusade. This time his efforts are directed against the Jewish contractors to the Russian Ministry of Marine, the heads of which have expressed themselves in sympathy with this move.

The number of Jews who can be mobilized for war purposes in continental Europe is estimated as follows: Russia, 250,000; Germany, 26,150; Austria, 52,000; France, 10,000; Italy, 2,000; Holland, 7,000; Belgium, 1,000; Servia, 700; Bulgaria, 4,500.

A masked gang of robbers last week entered the residence of a rich Jew, named Sak, at Belozerkoff, Russia, and murdered him and four members of his family. Two other Jews were dangerously wounded. Some of the murderers were detained.

A movement is on foot to secure a larger building for the library of the East Baltimore Neighborhood Association. The library is the smallest in Baltimore, but is the one most used, for last year the 1,989 volumes had a circulation of 39,668.

The promoters of the boycott in Poland have begun to organize exhibitions from which Jews are to be excluded. The priests for the most part aid the anti-Semites, and there are but few Polish Catholic clergymen who venture openly to denounce these tactics.

The board of trustees of the Jewish Consumptive Relief Society, in order to appropriately celebrate its tenth anniversary, are making a special effort to raise funds with which to wipe out the mortgage now existing on the society's buildings at Denver, Col.

At the customary review held last month at Longchamps (near Paris) on the occasion of the French National fete, a division of infantry was commanded by General Bloch, a regiment of engineers by Colonel Levi, and a regiment of artillery by Lieut. Col. Geismar.

Deputy Purishkevitch has initiated a campaign against the Jewish contractors to the Russian Ministry of the Navy, the heads of which promptly concurred with the anti-Semitic leader that the matter was indeed grave, though the law seemed to permit such an evil.

The Jewish colony Chederah, between Jaffe and Haifa, will, before long, have their own harbor which will greatly further the trade of this district. Baron Edmund Rothschild, of Paris, is having this entire installation made at his expense, and will attend the celebration of the laying of the foundation stone.

The Jewish community of Wabash, Ind., are mourning the loss of Mr. Aaron Mandelbaum, who died last month at the age of thirty-six. He was a prominent figure in Jewish affairs and was city attorney in 1909, continuing in that office until 1912, when he was nominated and elected prosecuting attorney.

A number of Jews of Perth Amboy, N. J., have incorporated the Hebrew Free Bath Association. According to the morning papers the object of the association is to "provide persons of the Hebrew faith with a bathing establishment to be used in accordance with the rites and laws of the Hebrew religion."

Herr Hermann Jacoby, member of the Berlin City Council, who died recently, anonymously presented, in the year 1909, the sum of 100,000 marks (subsequently increased to 150,000 marks) to the Commercial High School in that city for the purpose of creating foreign traveling scholarships for students of the school. Under the terms of Herr Jacoby's will the gift is raised to 500,000 marks.

One of the most imposing patriotic processions in Paris last Tuesday was formed by more than 2,000 Jews, who responded to the call of the Hebrew Association of Paris to join in the manifestation supporting the country. Jews of all nationalities friendly to France marched through the principal streets, headed by a great banner, upon which were the words, "Jews, come to the aid of France!"

Henry P. Werthelm, a member of the firm of J. & W. Seligman, of New York, has received permission from the Supreme Court to assume the name of Werthelm van Heukelom. In his petition Mr. Werthelm stated that van Heukelom is the name of his mother who is now living in Holland and that he wished to bear his mother's name both to please her and to prevent the name from dying out.

The exportation of oranges from Jaffa for the year 1913-1914 has been completed. The total number of cases exported was 1,553,861, of which 837,481 were sent to Liverpool, 4,626 to London, 400 to Manchester, and 3,361 to other parts of England. The remainder was exported to Marseilles, Hamburg, Trieste, Odessa, Egypt, the Red Sea, Turkey, Roumania and Bulgaria. The prospects for the next season are stated to be very promising.

Apart from the Liberal Press which continues to champion the Jewish cause, notwithstanding the heavy fines frequently imposed on some of the papers, various responsible non-Jewish bodies lose no opportunity of protesting against the anti-Semitic policy of the Russian Government. The organizers of the Conference on Commercial Education have denounced the restrictions imposed on Jews in the Schools, and the Conference of Mohammedans, adopted a resolution against the anti-Shechita bill.

Pennsylvania Jewish Farmers to Celebrate.

The Federation of Jewish Farmers is arranging an all-day picnic for the farmers of the State of Pennsylvania, to take place Monday, August 1, at the National Farm School, Doyleston, Pa. The farmers, accompanied by their families, will spend the whole day there as guests of the school and will listen to short agricultural talks by J. W. Pincus, John H. Washburn, W. H. Bishop, W. F. Fancourt, George Eaton, Jr., Nathan Cohen and George A. Billings, of the Farm Management Department of Washington, D. C.

The Fast of Ab at the Portuguese Synagogue.

The mournful services of the Fast of Ab were particularly marked in the Portuguese Synagogue, in Central Park and West Seventieth street. On the Eve, Saturday night, the building was in darkness, except for the candle lights held by worshippers. The Holy Ark and the regular reading platform were in black raiment, and the entire scene was sombre and solemn. To this were added the pathetic services, read by the ministers, Rev. Dr. H. Pereira Mendes and Rev. Dr. David De Sola Pool, assisted by Mr. Moses Guedalia, Rev. Abraham H. Nieto, Rev. Henry S. Morais and Mr. Julius Lyons.

The grave character and interest attached to the mourning services, with the wondrous poetic composition of the Sephardic liturgy, added to the regular services, and the Lamentations of Jeremiah. The afternoon services on Sunday were of a comforting character, all mourning being removed, and the inspiring sentences from Isaiah edifying the services.

Dr. Mendes before the conclusion addressed the congregation, stating that it was not customary to preach on such a night, but men's souls were so agitated by the sad tidings affecting the whole world that he thought it was a time for heart searching. He declared that the industrial or commercial depression in this country and the war in Europe called for a day of national humiliation and prayer. The first temple was destroyed because, say our prophets, the people made their hearts like adamant, despised the law and questioned divine interference in human affairs. And the second temple was destroyed, say our sages, because of Sinas Hinam, baseless hatred.

To-day hearts are hardened, religion is neglected, the Torah is set aside and people live for business or pleasure without thought of the Supreme. Sabbath consecration wanes and education in the three great Rs, Reverence, Righteousness and Responsibility, is not compulsory, though a nation's welfare and existence depend upon them. These are the conditions here, while abroad baseless hatreds now cause war.

Dr. Mendes suggested a day for heart searching for the nation to quicken religious consciousness; and to avert war, the creation of a world tribunal on Bible lines of composition, namely, clergy, jurist and expert.

"The echo of Tisha B'ab is nehama's T'sion," said Dr. Mendes. So the echo of the world's sobbing to-day may well be the consolation of mankind.

Beth Hamedrash Hagodol, of the Bronx, in New Quarters.

The new Beth Hamedrash Hagodol Congregation of the Bronx, which was organized in 1913, have leased the American Theatre, at No. 913 East 169th street, and have remodeled it into a beautiful synagogue. Services will be conducted according to strict orthodox ritual and a Talmud Torah will be open daily. The new synagogue will be opened for services to-morrow (Friday) evening. Whatever surplus is received by this congregation is devoted to charity.

Exportation of Oranges and Grain-Crop in Palestine.

This year's exportation of oranges is finished, and it is interesting to give below a detailed statement about the exportation of oranges from this port, Jaffe:

Destination.	Number of cases
Liverpool	837,481
Manchester	400
London	4,626
Other parts of England	3,361
Marseilles	3,412
Hamburg	9,487
Trieste	58,492
Odessa	148,409
Egypt and Red Sea	149,846
Turkey	268,942
Roumania, Bulgaria, etc.	19,405
Total	1,553,861

The prospects for the next season are quite promising indeed, as the flowering season took its normal course. The grain crop is now at its height, and generally speaking the results can be looked upon as favorable, particularly in the wheat harvest.

During the past year the Hebrew Sheltering and Immigrant Aid Society extended help to over 24,000 immigrants.

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ENGAGEMENTS.

DEUTSCH—WEISS.—Mr. and Mrs. Henry Weiss, of 561 West 143d street, beg to announce the engagement of their daughter, Bertha J., to Mr. Samuel Deutsch, of New York city.

FINSTON—AARONSON.—Mr. and Mrs. Lionel E. Z. Aaronson, now spending their summer at Hotel Nautilus, Arverne, L. I., announce the betrothal of their daughter, Pearl May, to Mr. Jesse Finston, of New York. No cards.

FIRMAN—POLICEK.—Mr. and Mrs. Ludwig Polcek, of 301 East Sixty-eighth street, announce the engagement of their daughter, Edith, to Mr. Murray F. Firman.

FORMA—ROSENBLUM.—Mr. and Mrs. Jacob C. Rosenblum, of No. 160 West 130th street, now summering at No. 212 Clarence avenue, Arverne, L. I., beg to announce the engagement of their daughter Rosalind to Mr. David Forma, of New York. Date of reception will be announced later.

FRIEDER—COHEN.—Mrs. M. Cohen, of No. 895 Kelly street, Bronx, announces the betrothal of her daughter, Janet Helen, to Mr. Max Frieder.

JORDAN—GROSSMAN.—Mr. and Mrs. Julius Grossman, of Mount Vernon, announce the betrothal of their daughter, Ruby Harriet, to Mr. Alfred R. Jordan, of New York city.

KELLER—STRAUS.—Mr. and Mrs. Jacob Straus, of Hoboken, N. J., announce the engagement of their daughter, Edna May, to Louis W. Keller, of New York city.

PLAPINGER—WACHNER.—Mr. and Mrs. Joseph Wachner, of No. 33 West 114th street, announce the engagement of their daughter, Grace, to Mr. Harry Plapinger.

SEAMAN—FRANK.—Mr. and Mrs. Julius Frank, of New York, announce the engagement of their daughter, Esther, to Robert B. Seaman, of Philadelphia, Pa.

SHOR—LEVY.—Mr. and Mrs. Elias P. Shor, of Worcester, Mass., announce the engagement of their daughter, Amella Esther, to Hyman S. Levy, of New York city.

MARRIAGES.

AMDUR—BAREND.—Miss Amelia M. Barend, of 438 West 124th street, to Maurice Amdur, of Glen Cove, L. I., on Sunday, August 2, at the Savigny, 229 Lenox avenue, Rev. B. A. Tintner, of Cong. Mt. Zion, officiating.

REICHE—VANDERVELDEN.—On Tuesday, August 4, 1914, Miss Essie Vandervelden to Mr. Conrad Reiche by Rev. Ezekiel Jacobson.

SCHWARTZ—ROSENFELD.—At Vienna Hall, on Sunday, June 28, 1914, Miss Fannie Rosenfeld to Mr. David L. Schwartz. Rabbis M. S. Margolles and Herbert S. Goldstein officiated.

BAR MITZVAH.

DRACHMAN.—Rev. Dr. and Mrs. Bernard Drachman announce the Bar Mitzvah of their son Myron on Saturday, August 8, at Sharon Springs, N. Y.

HAMMEL.—Mr. and Mrs. Edward Hammel, of 126 East Eighty-third street, announce the Bar Mitzvah of their son, Leon, at Temple Agudath Jeshorim, 113 East Eighty-sixth street, Saturday, August 8. Reception August 9 from 3 to 6.

KLENERT.—Mr. and Mrs. William Klenert announce the Bar Mitzvah of their son, Arthur, Saturday, August 8, at Temple Agudath Jeshorim, 113 East Eighty-sixth street. Reception Sunday, August 9, from 3 to 6, at No. 408 East Eighty-ninth street.

BIRTHS.

FIERST.—Mr. and Mrs. Harry P. Fierst (nee Cohen) announce the birth of a son on July, 1914.

GORFINKEL.—Mr. and Mrs. E. Gorfinkel, of No. 86 Ayon avenue, Newark, N. J., announce the birth of a son on Saturday, August 1, 1914.

NEWMAN.—Mr. and Mrs. Jacob Rapa-por (nee Benjamin), of 625 West 156th street, announce the birth of a daughter on July 27.

Straus.—Mr. and Mrs. Harold H. Straus (nee Frances Dworsky) announce the birth of a son on July 31.

DIED.

FIGATNER.—Elkan Figatner, of this city, has sustained a severe loss in the demise of his father, Saul Figatner, on Monday, July 20, 1914, one of the oldest orthodox Jewish residents of Antwerp, Belgium.

JACOBS.—Mr. Isaac Jacobs, of Charleston, S. C., father of Mr. Nathan Jacobs, proprietor of the Lakewood Hotel, Lakewood, N. J., and the Hotel Nautilus, Arverne, L. I., died Sunday afternoon. Mr. Jacobs was in business in Charleston, S. C. for over fifty years. He was seventy-seven years old at the time of his death. He is survived by a widow, six children, and many grand children.

PURE.—Mrs. Rachel Pure died on Sunday, August 2, at the Beth Israel Hospital, in her 81st year. The funeral, which was largely attended by members of charitable bodies in which the deceased was interested, took place on Monday from her late residence, No. 28 Norfolk street.

Mr. and Mrs. Goodman to Celebrate Golden Wedding.

Mr. and Mrs. Augustus Goodman will celebrate their golden wedding anniversary on Saturday evening, August 22, 1914, at the Hotel Majestic, Seventy-second street and Central Park West. Augustus Goodman was born in Pfluehne, Germany, August 14, 1840. At the age of twenty he left for America on the steamer Saxonia, leaving Hamburg on November 15 and arriving in New York on December 6, 1860. He remained in New York one week and went to Philadelphia, Pa., on December 13, 1860. He started in the baking business and for twenty-three years was affiliated in various enterprises.

Mrs. Clara Craft Goodman was born in Philadelphia, May 3, 1843. They were married on August 21, 1864. They have six children, all married, and twelve grandchildren.

In 1883 they moved to New York with their family. Mr. Goodman engaged in the baking business and later admitted his son and son-in-law to partnership. He is still actively engaged in the management of the business. Mr. and Mrs. Goodman reside at the Hendrick Hudson Apartments.

The parents, children, grandchildren, relatives and friends will join in the golden celebration, which is to be a fitting tribute to Mr. and Mrs. Goodman upon their arrival at the golden mile post of their happy matrimonial journey. Mr. Goodman is affiliated with and aids a large number of charitable projects.

Prayers for Peace.

Prayer for peace was offered by Rev. Dr. Mendes in the Spanish and Portuguese Synagogue, Central Park West, last Sabbath morning, and we understand he has communicated with all the Sephardic or Oriental congregations in the city urging similar prayer.

Agents of the Roumanian Government are actively engaged in collecting signatures among the peasants in opposition to the Jewish petition asking for emancipation. This action is strongly denounced by the Opposition Press as calculated to give rise to a revolutionary pogrom movement.

Religion and Politics.

There appears to be a most determined effort to force religion into politics in the State of Ohio. Last Thursday night in the course of a political speech by Attorney General Timothy S. Hogan, candidate for the nomination as United States Senator, delivered in Cincinnati, Mr. Hogan felt constrained to make reference to a "religious issue" being injected into the campaign to his detriment. The people of Cincinnati had the same unpleasant experience last fall when the anti-Catholic movement was one of the causes for the defeat of the reform municipal ticket, and matters were not made any better, for the Jews at least, when Governor Cox, at the time the new liquor license law went into effect, made emphatic announcement that Ohio, for the first time in her history, would have a Christian Sunday. The matter of catering to the "Church vote" and appealing to religious and racial prejudices for political gain is one of the most serious phases of the somewhat alarming state of mind of the people of the entire country.—*American Israelite.*

Jews of all sections of Lynn, Mass., have united in forming a Hebrew Free Burial Society.

Asbury Park, N. J.

For the first time in its history, Asbury Park has a truly metropolitan hotel, with genuine French cuisine, such as you find only in the swellest places in New York. The Winthrop Hotel, of the most modern construction, fireproof and containing all the latest hotel conveniences, is under the management of Mr. August Stender, formerly of the Waldorf-Astoria, who has a five-year lease on the Winthrop.

Mr. Stender is familiar with hotel keeping in its best and most sumptuous manner, and he intends to give Asbury Park an object lesson in hotel keeping. Besides securing the best food cooked in the best manner by noted chefs, as it is done in New York or Paris, he furnishes every requisite for the comfort of his guests, permanent or transient, and the latter includes automobilists, who get the best attention. Mr. Stender is making a special bid for Jewish patronage, because he has many friends among our people, and so far, his efforts have resulted in attracting many desirable patrons. Heretofore, the Winthrop has not been hospitable to Jews, although its owner is of the faith, but, disregarding the owner's wishes, Mr. Stender wants all the trade he can get from Jews, who are thrice welcome and who will make the Winthrop one of the most popular establishments on the Jersey coast.—*Advertisement.*

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The committee on rental of seats for the coming Holydays will be in session Sunday, August 23d, at 10 a. m. and thereafter on weekdays from 8 to 10 p. m. and Sundays from 10 a. m. to 8 p. m.

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MARK SIMON.—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 Simon Marx, late of the County of New York, to present the same with vouchers thereof to the subscriber, at her place of transacting business, at the offices of Cohn, Leventritt & Goetz, her attorneys, No. 128 Broadway, in the City of New York, on or before the 13th day of February next.
 Dated, New York, the 3d day of August, 1914.
HATTIE MARX, Executrix.
COHN, LEVENTRITT & GOETZ, Attorneys for Executrix, 128 Broadway, Manhattan, New York City.

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Noah, the Second

(Translated from the Yiddish of N. Z. Levinowitz in the Jewish Daily News.)

A deluge, a flood, an inundation, the terrestrial regions are floating. A horrible sight, a terrifying view. I ponder upon the pages and columns of the daily press and become pensive and gloomy, adding the dreadful tidings and the heart-rending news of the destroyed Jewish charities, of swimming houses, of homes, roofless inhabitants, foodless creatures and dead, crippled and mutilated victims. Despair and ruin supreme; men, women and children see their approaching doom and disastrous fate. The flood appears to move steadily, rapidly and swiftly, our way. I perceive the lurking danger and tremble with anxiety, dreading the results and fearing the consequences, the hues and colors of which are black incarnate and bloody to an extreme.

And how about the rainbow? I venture to question: Has not Providence promised to send forth cataclysms no more? But then, who knows what may happen in these times of stress and troubles? Changes and transformations are likely to invade our homes, in the trails of bankruptcies, frauds, and crises of all sorts and conditions; a deluge of greater severity and fiercer calamity may indeed come to pass, passing in oblivion and turning into stages of obscurity, the first historic Noachic inundation!

Fancy a friendly gathering at the supper table, enjoying the delight of gastronomic niceties, and suddenly behold the "heavenly apertures opened widely." But who opened them and how did they undergo such a procedure? Was there a strike in the celestial confines, the daily tollers becoming displeased with the ill-treatment of their employers, and expressing their grievances by means of violence and revolt, revenge and public demonstrations, the very ways and methods in vogue and practice in our wicked metropolis?

How different then would one define the ambiguous passage in the Scriptures of "heavenly apertures opened"? Unless an angel, Cherub or Seraph lifts up a massive stone and casts it with angelic strength, Cherubic vigor and Seraphic force, into the heavenly panes of glass, smashing the latter in numberless fragments and pieces. Of course, there are six-winged individuals, professional glaziers, who could fill the breach and replace the broken glass. But then, the waters above the heavens take their respective courses, flying even faster than the angelic glazier and filling the earth beneath with their aquatic substance.

Downcast and terrified with the ruinous inundations, I fell asleep, thus giving entire liberty to my excited brain and vexed imagination. I beheld an ark

of Gopher-wood, covered with pitch, both within and without, three stories high, and scarcely having any windows. Somewhat against my own wishes, I approached the ark. Various sounds and shrill screams filled the air, manifesting signs of life and intrepidity. Politely I rapped at the door of the ark and had the pleasure of hearing the imperative command of "Come in." Somewhat hesitating and doubtful, I was almost pushed inside through the opened door, and before taking my place among the multitude of domestic animals, I listened to the following roar: "Son of man, you are a sinner and a rebel, deserving ruthless punishment, which will be meted out to you accordingly, right along. You will make another Noah, you hear. Noah the Second is your name henceforth! Like Noah of old, you will obey my rules and follow my regulations. Thou shalt walk in my ways and fulfill my missions. Son of man, you must take a wife unto thee (I shivered at the moment), who shall give birth to children (I am almost fainting) and resettle the universe, once again. You may preserve in safety and take care of the different animals and observe of the help the Jewish suffer sundry beasts, sparing the males of two of each kind and a pair of every species, respectively. Bear this in your mind, son of man, offer no excuses or dissatisfaction."

I felt somewhat chagrined and embarrassed. Helpless and silent, I entered a strong protest against the arbitrary orders and the commanding directions of my host. Why, for the life of me, I am far from such a notion as getting married, producing a progeny and supplying the world with its varieties of mankind and humanities. Again, I like not the proposition of catering to the wants and needs of domestic animals and beasts of the fields, when, as a matter of fact, I shiver at the very mention of their names and run for miles at the sight of a galloping horse. I, however,

had to submit to higher authority. (What else could I have done under the circumstances?) With reluctance and displeasure, I had to fulfill the higher wishes and subscribe to sublime issues. Presently, I studied surroundings, inspected environments and listened to the hustle and bustle of my newly acquired charges, friends and companions. Above, mountains and hills lifted considerably the ark with supernatural force, carrying its assorted cargo, a new Noah inclusive.

The entire universe is after all but a mere plaything for God Almighty, a game of cards, l'havdil, and interesting becomes the play as well, building and destroying, alternately. Well, if it pleases His Godly Majesty to have His own intrinsic way, having left a nucleus from one world for the formation and recreation of another, with an additional series of troubles and an augmentary course of tribulations, then I, insignificant mortal, have no reason or cause to complain or grumble. Suppose the ark takes a notion of plunging into the water. Never you mind, the Master of the earth could make another Adam, put him to sleep, produce a new Eve out of one of his ribs, introduce the serpent on the scenic surface, make them eat the forbidden fruit and turn mortal once again. In the meantime, I am still among the living, destined for an unenviable job, for the accomplishments and achievements of which I am neither prepared nor have I any inclinations.

The reasons are obvious and causes ostensible, nevertheless. The idea of commencing to rebuild the world, assume vital responsibilities, become interested in new problems and become subject to multitudes of hardships. Imagine, one is requested to produce a series of human beings, species of mankind and all sorts of tribes, clans, races and nations, with the wayward son of a Ham in the bargain, as a finishing touch and capping of the climax. There is nothing sublime about it, neither holy, divine or Godly. It is, rather, quite the reverse, it is, in fact, Satan's work and hosts of geni venturing to proceed and succeed in the nefarious trades and abominable occupations. Enraged and embittered, I made up my mind to openly revolt against my Master, even at the risk of my own life and the danger of meeting with a cruel punishment; being, rather, satisfied with the destruction and ruin of the old world and all its creatures, and never wishing to reconstruct and renew it once again.

I penetrated outside, so as to relieve my intense pain and vexed emotions, and beheld horrible monstrosities and tremendous visions. I observed eternal heaven above and watery depths below, in the midst of which hundreds of men and beasts were floating in rapid succession, followed by pieces of furniture, broken trees and smashed houses. There was washed ashore people of diverse kinds, conspicuous among them being, indeed, the Christian minister with a massive cross in his hand, while a Jewish rabbi was armed with one of his phylacteries, both, apparently,

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meeting their end in the courses of their respective services. Down a considerable distance appeared the domes and steeples of churches, synagogues and mosques, legions of which having graced the streets of the American metropolis. I turned to an easterly direction, looking in vain for the twelve-story Vorwaerts edifice, this monumental structure that represented a modern tower of Babylon, built for the main purpose of ridiculing God and scoffing at the Pass-over truffles.

Seeing the wholesale disaster and the public downfall of New York and its beautiful places and magnificent mansions, the centres of wealth, corruption and vice sharing the very fate of the concerns of charity, religion and poverty, I took to lamentations, weeping and mourning for the fallen heroes, the slain giants, the crushed knights, the silent soldiers and the perished mankind. In the midst of the roaring waters, one beheld panoramic differentiations and anarchic contrasts, exhibiting this wise, nature's dissatisfaction with mundane conditions and displaying, likewise, the disapproval of the elements of universal divisions. Merchant princes and magnates floated alongside starving immigrants and laborers. Similarly, washer women and lonely widows followed the trail of wealthy matrons of blue blood and of

the "400." The Titanic victims of high degree and the Triangle sacrifices of low lineage met on social terms and greeted one another like men and women of equal station and identical rank.

The sound of a soft, still voice arrested my attention. Turning back, I noticed a woman smiling tearfully. This unexpected meeting turned me into a somewhat peculiar stage, seeing plainly my destined doom and beholding there and then my cursed future, to become a Second Noah, shape another mankind and create a new sort of toilers, miscreants and adventurers, subjects to more installments of misery, wretchedness and trouble, only to succumb at last and turn to dust, once again. Cursing and swearing at the first Noah, to whom I granted all titles of cowardice and corruption for his acceptance of the trying position and his adaptation of creative powers, I loudly announced my negative wishes and soundly stated my refusing desires. I approached the window and climbed to its opening, fully prepared to cross at once and join my comrades and friends in the abysmal depths. Somehow or other, my leg became twisted and, terribly frightened, I awoke, and lo and behold, it was a dream! NACHMAN HELLER.

Peekskill (N. Y.) Jews recently organized a Talmud Torah.

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NEWS FROM ENGLAND

(Exclusive Correspondence to the HEBREW STANDARD)

Many American Jewish Visitors in England—Tourists and Lord Reading—Eminent Anglican Clergyman Praises Jewish Home Life—Agudas Yisroel to Enter London—Rabbi Epstein in London for Ultra-Orthodox Congregation—Kieff Jews Threatened with Terrible Expulsion Order.

London, July 24, 1914.

I notice that the British metropolis is just now welcoming quite a number of distinguished American Jews. Dr. Richard Gottheil, the professor of Oriental languages at Columbia University, who was born at Manchester, has come to this country from Spain, where he has been studying the records in the interests of Jewish history. Professor Israel Friedlaender, of the Jewish Theological Seminary, is spending his vacation in this country, whence he married his wife, Dr. Maurice H. Harris and Dr. F. De Sola Mendes, both New York Reform rabbis, who were born in England, have returned to this country on a visit after a very long absence. Dr. Henry Berkowitz and Dr. William Rosenau, both leaders in religious and educational circles in the United States, have come across on a mission from the Jewish Chautauqua Society, of which they are respectively chancellor and vice-chancellor, to enlighten Anglo-Jewish audiences on the activities of their movement.

These visits of American rabbis and scholars act and react to the advantage of the Jewries of both the Old World and the New. The experience gained in one hemisphere is placed at the disposal of the other. Jewry, its problems, its hopes, its past and its future, is practically the same throughout the English-speaking world, and what solves one of its problems in one country is likely to be just as efficacious in another. Anglo-Jewry has, therefore, much reason to be grateful to these American Jewish scholars and men of affairs, who generously place the fruits of their experience at the disposal of their brethren in this country. The only means of paying the debt is for Anglo-Jewish leaders in their turn to visit America. But little has hitherto been done in this direction in the form of visits. It has hitherto been the rule for an Anglo-Jewish minister or scholar who crosses the Atlantic to remain there. A couple of years ago, however, a new era commenced. Dr. Israel Abrahams, England's most popular Jewish scholar, gave a series of lectures throughout the length and breadth of the United States, and it is reported everywhere received a remarkable welcome. So successful was his visit that it was immediately resolved that it should be the first of a series, and further visits have already been promised by Asher Ginsberg, the father of the New Hebrew Movement, and Dr. Buchler, the principal of Jews' College. By this means will the Jewry of the English-speaking world be brought closer together.

The doorkeepers at the London Law Courts say that the feature of the present sittings is the number and pertinacity of the American sightseers. Americans seem to have discovered one of the most fascinating ways of spending a miscellaneous afternoon—that of diving into one court after another in search of sensations. The pastime is easiest in the afternoon, when the men at the door are slack, and with energy you can sample about twenty courts and gather an entertaining jumble of impressions. The demeanor of the different judges is in itself an interesting study. There are judges who are almost feverishly alive to what is going on, and there are judges who seem sunk in torpid indifference, and it is often the latter who make counsel most nervously careful of what they are doing. The greatest anxiety of our American visitors is always to get a glimpse of "your chief judge"—and Lord Reading had a keen

American audience as he unraveled a quarrel between the Seamen's and Firemen's Association and the Shipping Federation. Lord Reading seems to have aged since he left off being the Sir Rufus Isaacs of old times; his face has lost its smooth, almost glossy, look, and is more rugged and statuesque. He is probably the quietest-mannered judge on the bench, and one afternoon, recently, he was patient under the rather battering manner of a famous Irish K. C., who had a good case and was fully conscious of it. The prelude to an interposition by Lord Reading is the fixing of a huge monocle and a rustling of his papers. Then he speaks, and the court listens with intensity.

Anglo-Jewry will be pardoned, if it soon starts walking about with a very swelled head. Praise is being bestowed on England's Jewish citizens somewhere or other all the time now. For example, here is Canon Rawnsley preaching in St. Paul's Cathedral on the duties of parents and home life relations in this country. In the course of his remarks he spoke as follows:

"There was something about the atmosphere of a Jewish home which was learned by no direct teaching, but which breathed its benison upon the household and unconsciously affected it. That was the duty owed to the parents and the solidarity of the family tie." Was he wrong in saying that the vitality of the Hebrew race, the secret of its permanence and its continued power on the earth, lay still firmly based upon the corner stones of home life, and that what the king said to his people: "The foundations of national glory are set in the homes of the people, and they will only remain unshaken while the family life of our nation is strong, simple and pure," was exemplified in the homes of Israel to-day? The moral precepts of Judaism were still centered in the perfection of family life, in obedience to parents, devotion to children, in the chastity of the girl, and in the support and protection of the wife.

By way of contrast, he referred to homes among the Christian poor in the following statement: Among Christian people, in the homes of the poor, it was often the woman who was called upon to drudge till she died, to keep the family together. The idea of being responsible for such care of girlhood as would prevent its ruin was a thing unthinkable in many a house. The girl, as soon as she had her evening meal, went off with her friend and came home when she would. Little children of three and four openly defied their parents, and he had seen such parents apparently showing off to a circle of admiring friends on a Bank Holiday "the spirit that is in him," when a creature of six kicked his father's shins and cursed his mother to her face. As soon as children left school they went their own ways.

It is reported that the Agudas Yisroel proposes to open its first branch shortly in London, the organization being already known in the provincial parts of the country. This society aims at the restoration of Jewish unity animated by the spirit of the Torah and incidentally the unification of Eastern and Western Jews, the promotion of the study of the Torah and the education and economic improvement of the Jewish poor.

Rabbi Chayim Fischel Epstein has arrived in London as candidate for the post of rabbi of the Machzike Hadass Congregation. He is a striking figure, forty years of age, and a distinguished Talmudist. Looking old-fashioned, he talks up to the most modern and most widely-read ideals. He has a deep acquaintance with the position of Jews in Russia and his views are pessimistic. He will voice the ultra-orthodox views of his proposed new congregation and is the third candidate for the post rendered vacant by the death of Rabbi Werner.

The Jews in Kieff are threatened with a severe catastrophe. According to the decision adopted by the local authorities, about 8,000 to 9,000 families, comprising 40,000 souls, will shortly have to leave the city in which they have been settled for



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many decades. The edict of expulsion will affect two categories of Jews, who have hitherto been privileged by law to reside in Kieff. The first category consists of Jews who send their children to the higher educational institutions in Kieff; and who, according to a liberal measure adopted in the reign of Alexander II, were allowed on that account to live in the city. This measure has remained in force to the present day, although the Russian Government, during the last twenty years, has been by no means favorably inclined to the pursuit of higher education by the Jews. Without applying for the assent of the central government the local authorities in Kieff have now decided to deprive the Jews of the privilege of domicile derived from their children's attendance at educational institutions. The act of banishment will affect 2,500 Jewish families of this class.

The other category of Jews threatened with expulsion is much larger. It consists of the artisans, who number over 6,000 families, and who have also hitherto had a right to live in Kieff. This right was based upon the production of a trade certificate, which had to be made out by one of the Jewish trade guilds, in Odessa, Barditcher, Kishineff, or Kertsch. Although the trade certificate had to be obtained afresh every year, and involved considerable cost and loss of time, the Jewish artisans hitherto complied with the regulation without a murmur. The Kieff authorities have now decided that the Jewish artisans, in addition to bringing proof that their certificates have been granted by one of the guilds in one of the four cities mentioned, must also produce documentary evidence that they served their apprenticeship in one of these cities, otherwise they are to be expelled. Although this decision is quite contrary to the existing law, which allows certificated artisans to reside in Kieff, there is every reason to fear that it will be enforced, as it has already been applied against a great number of artisan families.

Thus there are altogether 40,000 Jews in Kieff who are threatened with early banishment, unless the central government, at the eleventh hour, should intervene. The effect of such an expulsion would be disastrous not only to the Jewish community in Kieff, but also to the industrial world of the whole of Southwestern Russia. It is believed that this latest reactionary measure has been inspired by revenge for the acquittal of Bellis at the notorious "ritual murder" trial in "Holy" Kieff last October.

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המשה עשר ואחת

And while we sit and weep over the destruction of God's holy city, accomplished by the unspeakable Titus of yore, the Holy One, blessed be He, offers us the enduring consolation of His day of rest. *Shabbas Nachmoo* is one of the great Sabbaths of the year, teaching as it does God's infinite mercy to and all-enduring trust in his creatures. Recall the lesson of *Shabbas Nachmoo* when your Judaism is "on trial!"

Rabbi Max Heller thinks that the type of "the deep-souled, grave-mannered man of God, the intensely religious, God-possessed temperament," personified by such a one as the late Sabato Morais, *secher Zaddik livrocho*, is coming into his own at rabbinical conventions. Where? At the "annual picnic"! What would a man like the late Dr. Morais have in common with the "annual picnic"? *Rien!*

The perennial question, Is the United States a Christian Nation? is troubling our local contemporary. This is a subject which has been discussed *ad nauseam*, and as to which all thinking Jews are in practical agreement. For the purpose of ending a discussion which consists in simply repeating earlier statements, let us have proposals designed to solve the problem. Or, better still, let us set about to solve the problem itself!

If the *Jewish World* wishes to have a fertile text for editorial comments on "The Jews and the Universities," why does it not reflect on the success achieved by Jewish students, as well as the proportion of these students themselves, at the College of the City of New York? Two Jewish masters of laws out of a beggarly three at the University of Texas are as naught compared to the degree men turned out annually by New York free academy.

The late Joseph Chamberlain, the English Statesman and politician, who did so much for the welding together into one homogeneous mass of the somewhat heterogeneous British Empire, will be fondly remembered by the Jewish people because of his East African offer to the late Dr. Herzl. Gift horses should never be looked in the mouth, yet this offer, great and magnificent as it undoubtedly was, proceeded from the late Mr. Chamberlain's dream of an affluent and prosperous "thin, red streak" of territory encircling the globe.

England apparently might take a leaf out of the experience of New York when it comes to suppressing unnecessary noises. Mrs. Isaac L. Rice, of this city, has been active in this cause for upward of ten years now—and to a good purpose. Our Fourth of July has long since ceased to be "a day of glorious terror" for our peaceable and law-abiding citizens, and all because of the effort put forth by an unobtrusive member of our own community.

The *Alliance Israelite Universelle* has issued a report on its educational activity, from which we gather that this great organization maintains no less than 170 schools, employing 1,420 teachers, and offering instruction to 46,000 pupils. In addition, the *Alliance* keeps up a number of institutions providing instruction in the arts and handicrafts, a potent boon to the Jews of those countries in which the *Alliance* operates. Naturally, the association loses no opportunity to help downtrodden Jews, in the Eastern countries of persecution, to help themselves.

The present plight of so many Americans, among whom there must be numerous co-religionists, marooned in Europe, gives added point to the advice proffered to but disdained by them perennially, that their money is wisely spent if expended here. Has not America all and sundry attractions and advantages that Europe holds? One may live at Saratoga the identical life one leads at Carlsbad or Marienbad, while the Catskills—that region of health and pleasure—are facetiously dubbed the "Jewish Alps." The seashore hereabouts is as enjoyable as Ostend, Folkestone or Trouville. And "there are others"—but why catalogue them?

In July's *Forum* appears a noteworthy article by Rev. Dr. Bernard Drachman on "Anti-Jewish Prejudice in America." Dr. Drachman deals with the thorny problem of Jew-hatred, which has been the puzzle and the despair of all liberal thinkers since centuries, as well as the life-sorrow of the Jews themselves, not in the tone of indignation and protest, which usually has but little effect, but in a calm, dispassionate, scientifically-analytical manner, which cannot fail to leave an impression. He classifies the countless causes assigned for anti-Semitism under four broad general headings, as racial, religious, economic and social, and submits each to a searching and critical examination, the result of which is to conclusively demonstrate the utter groundlessness of each and all. The conclusion to which his investigation leads is, therefore, that anti-Jewish sentiment is a mere matter of hereditary view; in other words, a prejudice pure and simple, without even a shadow of justification, and that in America certainly there should not even be a possibility of its existence.

The article is of unquestionable value and should be of material help in bringing out the final elimination of this indefensible and outworn prejudice. Will it do so? That is another question. But the effort at least is praiseworthy and is good and commendable Jewish work.

We were genuinely surprised to come across a castigation for their immodesty of two such noted Anglo-Jewish writers and workers as Israel Zangwill and Lucien Wolf in the columns of the Anglo-Jewish press, of all places! What? Has the worm turned? It would seem that their own public has taken the measure of these gentlemen and is prepared to state their accounts! For both of them are men of undoubted parts and ability as writers, and the faults which latter-day editors discover in them are the defects of their qualities. Yet, when Lucien Wolf commemorates the late Joseph Chamberlain as the latter revolved around Mr. Wolf (which is what our contemporaries justly reprobate), the panegyric is scintillatingly couched, and the manner of the writer is most diplomatic. Our contemporaries should behold some of the "modest effusions" of English Jews who have "expatriated themselves to the States," and who have a more or less tolerable pen, but nothing deep or abiding in their careers that could qualify them as *censores morum*. One of these "little fellows," when a great man in Israel passes away, will set down seriously and at large an account of the deceased's relations to himself, thus imitating Israel Zangwill, Lucien Wolf and the others, receiving an honorarium for the balderdash and expecting the reader thereof to derive a heightened notion therefrom of the great man's worth and the "little fellow's" importance!

Anglo-Jewry, to judge from recent utterances in its communal press, seems to be dissatisfied with the modern, practical application of the act of the British Parliament of 1870 constituting the United Synagogue of London and providing for its administration. For one thing, there appears to be evident a more or less well-defined complaint against the managements of some of the constituent synagogues on the ground that these are only officially orthodox and that practically they are seats of veritable heretodoxy. The charge consists of the plea not that these synagogues are wrong in thus erroneously pursuing their way, but that they are permitted to remain within the scheme of the United Synagogue and thus present the spectacle of the wolf masquerading in sheep's clothing. We are unable, of course, to comment authoritatively on the matter, prevented as we are by distance from ocularly investigating the subject. But to us it would seem that here Anglo-Jewry has need of a thorough housecleaning. If these synagogues have fallen by the wayside, and the United Synagogue act remains in its pristine force, they should be cut out and off root and branch. If, on the other hand, the act gives way to the recalcitrant synagogues, then is Anglo-Jewry no longer religiously that which all lovers of our people fondly persuade themselves it at present is.

They orders matters Jewish strangely in Hungary where, if *Die Welt* is to be believed, a recent increase in the communal tax-rate was met by an increase in the number of those who stand aloof from the community. In Europe, as a rule, a man must belong to some communal or religious organization, which, for Jews, is thus a real *Kehillah*. Hungary must have some "Jews" of whom she may be "proud," for they value their association with the priceless and deathless traditions of the house of Israel in *Kronen* and *heller*, and refuse to spend more than an unconscionably low sum thereon. We hope there are no other "Jews" like them anywhere.

In the *Menorah* for July Rabbi M. M. Feuerlicht, of Indianapolis, measures earthly prosperity in terms of automobiles and grows mournful over the "auto-less" existence of *rav* and *shammes* in his own *K'hille!* How sad! If the automobile is to be an index of the rabbi's affluence and efficiency, there are rabbis owning "cars" who would prove abler *chauffeurs* than sermonizers, and who could better dissect the mechanism of a 1915 running-body than answer even the simplest *sha'alah!*

HITHER AND BEYOND

אעברנהנא ואראה אתהארץ חסוכה אשר כעבר הירדן;

"I pray thee, let me go over and see the good land that is beyond Jordan." (Deut. iii, 25.)

MOSES stands on the mountain-top, a majestic figure which age could not bend. While the breezes ripple through his snowy locks, wafting toward him greetings from the Promised Land, he surveys, with eyes whose fire age could not quench, the magnificent prospect before him. Here are the hills that lift their heads prayerfully heavenward; there the spreading plains, the flourishing valleys; yonder is the Jordan, like a silver-coil winding through the country. How that silver-coil winds itself around his heart! But in reality, it is a steel chain about his feet, for he must not cross the Jordan! At this sad thought, the Man of God falls on his knees. He prays—and the very mountains pray with him as he voices the petition, "Let me go over and see the good land that is beyond Jordan!"

Ah, the good land which lies beyond! If you have ever wished, and wished in vain; if you have ever known the sadness of yearning for the unattainable; if you have ever known the agony of realizing the frightful gap between things as they are and the aspirations of your soul, you will thrill to these sublime words: Let me see the good land which lies beyond! It is the age-long prayer of the human heart. For somehow it is the fate of mankind that the good land of its dreams, the good land of its ideals, *always lies beyond*—beyond hope, beyond prayer, beyond life itself!

When primitive man first lifted up his eye beyond the hills that enclosed his native valley; when he felt the first impulses of the spiritual life stirring within him, then it was that he first breathed the prayer, "Let me see the good Land of Spirit which lies beyond!" I recall at this point Rodin's statue of Adam, which symbolizes man's ascent from clod to cloud. He is still bound to the earth, he has still much of the brute in him; but already in the knotted muscles there is a straining upward, a mighty wrench of all the faculties towards the heights. Into the dead bronze the artist succeeded in putting the first throb of the higher life; into the eyes he conjured the first yearning look toward an ideal goal; and as I stood spellbound before this prophecy in bronze, I fancied the statue prayed, *Let me see the good land which lies beyond!*

The first tear, they say, was woman's. When the primitive mother, in an unguarded moment, left her child at the mouth of the cave, a vulture swooped down from the sky, seized the babe, snuffed out the tiny flame, and on hearing cries of alarm dropped the lifeless form back into the bosom of the sorrowing mother. And then, out of woman's first sorrow was born mankind's first tear! . . . But I believe that out of woman's first sorrow something far nobler was born: mankind's foremost hope—the hope of Immortality! I love to believe that it was woman who was first to bridge the gap between life and death with the tender thought of immortality. Though her eyes were dim with tears as she bent over the still form, she lifted them up, and a strange light stole into them as she prayed, *Let me see the good land which lies beyond!*

In every field of idealistic endeavor, men must needs realize that between human effort and human achievement there lies a wide gap. If there is an artistic delight in the finished canvas or marble, it must certainly be marred by the fugitive gleams of beauty which no chisel and no brush have ever caught. Therefore, in his most satisfied moments the artist looks longingly towards the good land of perfect beauty which lies beyond. If there is a creative zest in the discovery of new truth, it must certainly be counterbalanced by the universal riddles which no telescope has ever penetrated. Therefore, in his most elated moments, the scientist looks longingly toward the good land of absolute truth, which lies beyond. There results from this realization of the distance between what we hold and what we would hold a discontent, a restlessness; nay, a doubt as to the worthwhileness of human venture. The *Beyond* is always so much vaster than the *Hither*,—why, then, strive after the impossible? And yet, this very restlessness, this noble discontent, has been the creative force in our progress. It has perceptibly reduced the proportion between the *Beyond* and the *Hither*. If any prayer of the human heart is receiving its answer, it is this, *Let me see the good land which lies beyond!*

My thought applies with increased force to the moral territory, the realm of righteousness. And of this, the *Sabbath of Consolation* is an apt illustration. The Sabbath of Consolation comes as an antidote to the *Black Fast*, the memorial of Jerusalem's ruin. The latter voices the Sorrow of Israel; the former, the Hope of Israel. The relation between *Tishob'ov* and *Sabbath Nachamu* is precisely the relation between things as they are and things as they should be,—between the ugly fact Jewish life is and has been at all times, and the rose-colored dreams of our people concerning Israel's ultimate victory and liberation. In this case the discrepancy between Ideality and Actuality is felt the more keenly, since in our belief the Freedom of Israel from oppression is co-incident with and dependent upon the Freedom of mankind from sin. The redemption of Israel must go hand-in-hand with the redemption of man. In the face of the bitterest hatred, how fervently did Israel pray, *Let me see the good land which lies beyond*—the good land of righteousness and brotherly love! Shall we say, this prayer is vain—man will never attain to ideal goodness? Listen to the consoling voice of the Prophet: "Every valley shall be exalted, and every hill made low; and the crooked shall be made straight, and the rough places shall be made plain—and the glory of the Lord shall be revealed in the sight of all flesh!"

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We do not suppose the average daily journal in this glorious land of freedom wilfully confounds the ministers of our faith with a certain affliction dreaded by and common to canines. Yet, how often does the irrepressible clipping bureau supply its Jewish subscribers with the latest and choicest information concerning rabies! And only latterly the *Transcript*, of Danielson, Conn. (is the place on the map?) headlined "Suppress Rabbi" to an article dealing with the latest effort of the town authority to stamp out the dread distemper of the dog creation! Really, one cannot be too careful; either the Hebrew for "master" must be altered or the veterinarians must *in-veterately* "get busy."

Rabbi Max Heller continues his light and pleasant pastime of reviewing the Detroit "annual picnic" for *The American Israelite*, and has hit upon another reason for regarding the twenty-fifth "great assembly" of the Reformers as notable. For, says he, the "Orthodox bodies" felicitated the conference on its anniversary, and, as the most representative of these "Orthodox bodies," Rabbi Heller instances Dr. Schechter, who may represent a body calling itself Orthodox Jewish, but, if so, does this without color of right. No, Rabbi Heller, true followers of traditional Judaism will and can have nothing to do with your "annual picnic," composed, as this is, of men who seek to "preserve" Judaism by laying the axe at the root of the tree of our ancient faith!

In the House of Representatives on the 23d of July, Congressmen J. Hampton Moore, of Philadelphia, and Bryan, of Washington, had a verbal "set-to" over the latter's remark in a preceding debate concerning "pisness" and "Uncle Shylock." Mr. Moore defended the Jews from the force of Mr. Bryan's attack by impugning, and Mr. Bryan declared that Mr. Moore had injected a foreign issue into the topic discussed. So, indeed, was the complexion of the matter, for the debate turned on experimental farming; and Mr. Moore "smelt" the Jews out of Mr. Bryan's words. Mr. Moore, of course, deserves well of our people: he is a conspicuously able and useful Representative. We are glad he is ever on the *qui vive*, and, while we absolve Mr. Bryan of all wish or thought to offend, we must point out

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that his reference to "pisness" and "Uncle Shylock" smacks more of the cheap vaudeville stage of the past (thanks to the Anti-Defamation League) than the halls of Congress. The best way to avoid giving offense is to studiously eschew the controversial or the satiric.

We regret to note that the National Conference of Jewish Charities will, in future, issue its proceedings or reports of meetings on the installment plan, as it were, through the pages of *Jewish Charities*, month by month, instead of in the handy and convenient form of a separate volume. The departure is greatly to be deprecated, too, for the reason that it postpones consideration of the work of a conference until long after this has taken place. Thus the influence of the National Conference is lessened rather than enhanced.

Wilkes-Barre Jewry has contributed two judicial officers of proved worth and ability to the public life of that community. Judge Seligman J. Strauss, well-known in this city, where he passed his early years, is a member of the Court of Common Pleas of Pennsylvania, while Max J. Lewis, of the Wilkes-Barre district, who is interested in Jewish fraternalism, is an efficient police magistrate.

We, the Autocrat of All the Russias!

The Czar has issued a proclamation which begins as follows: "By the Grace of God, we, Nicholas II., Emperor and Autocrat of all the Russias, etc." In this period of the civilization of the world it would seem almost ludicrous for any one man to assume to be an *Autocrat*, ruling his peoples; it would seem more than strange if it were not too sadly true.

* * *
An Autocrat! an absolute sovereign; one who rules without restriction!
* * *

It is high time that these autocrats and those who assume to reign by the Grace of God, and the heavy artillery, were reduced to the common people, and Napoleon's prophecy in so far as "all the countries of Europe would become republics" would realize. If this unholy war, this criminal slaughter of the flower of the youth, will hasten the fruition of the prophecy, it would be something to be grateful and thankful for.

* * *
If all the rulers and autocrats would settle their differences by throwing their hats in the ring and fight it out like the Kilkenny cats, the world would look on with admiration, and exclaim, "let the best man win," but to fight by proxy, killing, aye, murdering the fathers and sons, and plunging the land into a massacre which leaves in its trail numberless widows and orphans is a crime which the present stage of civilization ought to have prevented.

* * *
The common people will have to take the place of the so-called peace palace at The Hague and by their own might become the rulers of their own lands. L'AIGLON.

Post Mortem Examinations Among the Jews.

By C. D. Spivak, M. D.
Denver

BIBLICAL PERIOD.

The Yiddish speaking Jews have coined a distinct word for post mortem examinations—*Palmessen* (1). The definition of this word is twofold: 1. The art of preserving the cadaver from decomposition, or embalming; 2. the science and art of examining dead bodies in order to ascertain the cause of death.

The Egyptians, among whom the Jews lived in the dawn of their history believed that the soul returned to the body after the lapse of from three to ten thousand years after death. It was naturally the ambition of every Egyptian that his body should be embalmed, so that his soul should find its eternal abiding place in proper shape and form. The art of preservation of dead bodies was in the land of Egypt. It had been estimated that the custom of embalming was practiced during a period of approximately five thousand years, and that no less than seven million bodies have been thus preserved. Thousands of mummies have been exhumed and hundreds of them are to be found in the various museums in Europe and Asia. In the year 1881 thirty mummies of kings and princes of ancient Egypt were excavated, among which was the mummy of Rameses II, known in Jewish history as Pharaoh the king of Egypt "who knew not Joseph" (2), and "who did not permit the Jews to depart from Egypt" (3).

The oldest document regarding embalming among the Jews occurs in the Pentateuch. After Jacob blessed his children "he charged them and said unto them: I am to be gathered unto my people, bury me near my fathers . . . in the cave that is in the field of Machpelah . . . in the land of Canaan" (4). It is self evident that it was an utter impossibility to transport a corpse in proper condition over such a long journey under the burning rays of the African sun. To carry out the will of his father Joseph was compelled to adopt the method of the Egyptians, and he "commanded his servants, the physicians, to embalm his father, and the physicians embalmed Israel" (5).

The second case of embalming is mentioned in the passage, "So Joseph died, being one hundred and ten years old, and they embalmed him and he was put in a coffin in Egypt" (6). The body of Jacob was transported to Canaan immediately after it was embalmed (7), but the remains of Joseph were brought to Canaan a few centuries later, when "Moses took the bones of Joseph with him, for he had caused the children of Israel to swear, saying, God will surely visit you and ye shall then carry up my bones away hence with you" (8). All that is recorded in the Bible concerning the process of embalming is that it lasted forty days (9). Herodotus (10) describes the process of embalming as carried on by the Egyptians of that day as follows:

"The brain was extracted by means of a bent iron instrument through the nostrils. The intestines were removed through an incision in the left side of the abdomen. The abdominal cavity was cleansed with palm wine and filled with myrrh, cassia and various spices and the opening sewed up. The body was then washed, swathed in long bandages of gummed cloths, and placed in a wooden coffin. The majority of the population kept the coffin of their relatives in their homes. The rich, particularly the kings, built extensive tombs carved in stone and ornamented with figures and hieroglyphics, which described the life and achievements of the deceased. The art of embalming was in the hands of the priests and physicians and was kept a secret. Even to

this day it is not known with certainty how the various spices were mixed nor the method of their employment. So perfect was their skill that the skin upon the feet of mummies two and three thousand years old is as soft and elastic as that of a fresh corpse."

It is quite certain that the custom of embalming was not prevalent among the Jews simply because it was too expensive, the cheapest method amounting to over one thousand dollars for a single body. The Israelites, who were kept busy in building Pithom and Rameses, and who needs must gather the straw with which to make the bricks (11), could hardly be imagined to indulge in the pleasure of embalming their relatives. It was different in the case of Jacob and Joseph. Both were prominent people in the land, and it was imperative that their bodies be put in condition to withstand the long journey.

POSTBIBLICAL PERIOD.

From certain passages in the Talmud it appears that some of the sages were considerably perturbed concerning the embalming of Jacob's body. "Rabbi said, Why did Joseph die before his brothers?" Because he allowed his father to be embalmed. God said to him (Joseph), Could I not have preserved without embalming my righteous ones?" (12). In a conversation at a banquet Rabbi Jochanan said that Jacob did not die. Rabbi Nachman asked him: "Have the mourners mourned for him, and the embalmers embalmed him, and the gravediggers buried him for naught?" To this Rabbi Jochanan replied: The scripture says, "Fear not my servant Jacob, saith the Lord, and be not dismayed, O Israel, for behold I will save thee from afar and thy seed from the land of captivity" (13). God compared Jacob with his children. "As the children live so doth also live Jacob" (14).

Jewish rites and customs relating to the treatment of the dead are based on the following passage in the Bible: "And if a man has committed a sin for which there is a punishment of death and he be put to death and thou hang him on a tree, then shall his body not remain all night on the tree, but thou shalt surely bury him on that day, for he that is hanged is a dishonor of God and thou shalt not defile thy land which thy Lord thy God giveth thee for an inheritance" (15). The Talmudists deduced the following conclusions from the foregoing rule, namely, if the body of a sinner must come to burial on the same day, then a righteous man must assuredly be laid to rest within twenty-four hours. From this premise evolved the idea that anything which may be considered an offense to the dead, *nibul hameth*, is strictly forbidden (16). For instance, when it becomes necessary to

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transfer the remains of the dead from one place to another, the body must not be packed in a sack, nor thrown on the camel's back, nor sat upon, for it is considered an indignity to the deceased (17). The Talmud tells the story of a son who sold the property of his deceased father and then died. The relatives held that the son was not of age, and therefore the bill of sale should be declared invalid and the property returned to them. To prove their statement they demanded that the body of the son be disinterred and a post mortem examination made. The case came up before Rabbi Akiba, who rendered a decision that in litigations involving monetary considerations, it is an insult to the dead to disturb his peace and the body must not be disinterred (18). The law in reference to the exhumation of dead bodies reads: "It is unlawful to remove the body or the remnants of bones from one place to another, whether from an honorable place to an equally honorable one, or from a lowly place to an equally lowly, or even from a lowly place to an honorable one, not to speak of the reverse. It is, however, permissible to remove the same if the dead is to be interred among his own, for it is pleasant for a man to repose alongside of his fathers" (19). The question whether post mortem examinations were made for purely medical purposes during the Biblical period, may be answered in the negative. Moses laid down the law that "he that toucheth the dead body of any human person shall be unclean seven

(Continued on page 14)

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SOCIAL NOTES.

Mrs. E. Lazarus is at the Antlers, Haines Falls, N. Y.

Miss Blanche Rosenthal, of No. 240 West 137th street, is at Lake Placid, N. Y.

Mr. Louis Lipman is spending his vacation at the Pines, Sacondaga Park, N. Y.

Mr. and Mrs. L. K. Feist are registered at the Fabyan House, New Hampshire.

Mr. and Mrs. H. Glickman are at Highlands, N. J., for the rest of the summer.

Miss Emma Jasin, sister of Rabbi Joseph Jasin, is visiting relatives in Cincinnati, Ohio.

Miss Celeste B. Levy will spend the next few weeks at the Pannaci, Long Branch, N. J.

Mrs. Y. Straus and family, of No. 547 West 157th street, are at Colonial Hall, Arverne, L. I.

Mrs. I. Harris, of No. 324 West 101st street, is at Fleischmanns, N. Y., for the summer.

Mr. Lawson L. Topf is summering at the Water Gap House, Delaware Water Gap, Pa.

Mrs. R. L. Pasansky, of 109 West 118th street, is at the Hotel Rosenberg, Sharon Springs, N. Y.

Mr. and Mrs. I. S. Levin are enjoying a vacation at the Patchogue Inn, Patchogue, L. I.

Mr. and Mrs. M. Friedman and family are stopping at the Scarborough Hotel, Long Branch, N. J.

Mr. Nathan Wolf and family are at the Greenfield House, Mountandale, for the month of August.

Mrs. R. S. Pasansky, of No. 109 West 118th street, is at the Hotel Rosenberg, Sharon Springs, N. Y.

Mr. Henry Herzog and family, of No. 204 West 131st street, are at No. 55 Wygant place, Arverne, L. I.

Miss Sadie Britwitz, of No. 140 East Ninety-second street, is at the Blythe-wood, Tannersville, N. Y.

Mr. and Mrs. E. J. Bier will spend the remainder of August at the Hygeia House, Block Island, R. I.

Mr. and Mrs. Samuel L. Price are among recent arrivals at the Hotel Tackanassie, West End, N. J.

Mr. and Mrs. A. Stern and Miss M. Stern are registered at Schoharie Mansion, Greene County, New York.

Mr. and Mrs. Joseph Levy, of 317 West Ninety-ninth street, are summer guests at the Hotel Kaaterskill, New York.

Mr. J. Prenowitz and family, of No. 443 Jefferson avenue, Brooklyn, are at Klamesha for the month of August.

Mr. and Mrs. E. Winer and family, of No. 112 East Eighty-second street, are at Pearl River, N. Y., for the season.

Mr. and Mrs. Henry Simon, Miss Ruth Simon and Master Simon are at the Hotel Rudolph, Atlantic City, N. J.

Mrs. H. Frank, of No. 65 East 121st street, will be at the Rip Van Winkle Hotel, for the balance of the summer.

Mr. and Mrs. Abe Cohen and family, of No. 14 East Ninety-seventh street, are at the Vendome, Long Branch, N. J.

Mrs. H. Frank, of 65 East 121st street, is at the Rip Van Winkle House, Pine Hill, N. Y., for the rest of the summer.



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A step from Broadway. Absolutely fireproof. Quiet as a village at night. Parlor, bedroom and bath, front of house, \$2.50; two people, \$3.50. Single rooms, \$1.00. Service unequalled, and your patronage always appreciated. E. W. Warfield, Manager.

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SOCIAL NOTES.

Mr. and Mrs. J. D. Gordan, of No. 1480 Bryant avenue, will spend the remainder of the summer at Kennebunk, Me.

Mrs. Leo Loeffler, of No. 73 East Ninetieth street, is paying a visit to her mother, Mrs. H. Lederer, at Forest Park, Pa.

Mr. and Mrs. Joseph Herzog and family, and Messrs. Jacob and Abr. Levy, are at the Brighton Hotel, Long Branch, N. J.

The Misses Chalmowitz, of No. 1774 Madison avenue, will spend the next two weeks at "Sky Farm," Neversink, N. Y.

Mr. and Mrs. F. Singer, of No. 1190 Madison avenue, will spend the next three weeks at the Blythewood, Tannersville, N. Y.

Mr. and Mrs. S. Grundweg, of 219 West 111th street, are at the Arverne Court, Arverne, L. I., for the rest of the summer.

Miss Addie Wehl is spending the summer with her brother and sister-in-law, Mr. and Mrs. Carl S. Wehl, at Cincinnati, Ohio.

Rabbi Nathan Krass, of Brooklyn, is in Chicago, Ill., to be present at the seventieth anniversary of his father, Mr. Paul Krass.

Rev. Dr. and Mrs. M. Hyamson have left Sharon Springs and will spend the remainder of the summer at the Fairmont, Tannersville, N. Y.

Mr. and Mrs. Mark Brummer, of No. 101 Morningside Park, have been enjoying a short stay as guests of Mr. and Mrs. David Brummer at Bradley Beach, N. J.

Mr. and Mrs. W. F. Fuerst and family, have left Far Rockaway and will spend the next three weeks at Schoharie Mansion, Elka Park, Greene County, N. Y.

Mrs. Isaac Lesser, of No. 525 West 182d street, accompanied by her daughters, Misses Irene and Beatrice Lesser, are at the Lake View Hotel, Lake Hopatcong, N. J.

Mr. and Mrs. R. D. Backrow, who have been enjoying the salubrious climate of New York city for the past few weeks, have returned to their home in Louisville, Ky.

Among recent arrivals at the Catskill Mountain House are Mr. and Mrs. Samuel Feig and son, Mr. D. Auerbach, Mr. and Mrs. A. Lennerberg, Dr. D. S. Epstein and Miss N. Epstein.

Mr. and Mrs. Sol. Frey, of this city, who have been guests of their daughter, Mrs. Melville Altschul, of Muncie, Ind., have left to spend the remainder of the summer at South Haven, Mich.

Miss Fanny Hurst, the authoress, now residing in this city, is at present visiting her parents, Mr. and Mrs. Samuel Hurst, of St. Louis, Mo., at their summer home at Lake Casco Camp.

Among those registered from New York city at the Hotel Isleworth, Atlantic City, N. J., are Mrs. G. W. Tachman and Miss H. Tachman, Miss M. K. Epstein and Mr. and Mrs. J. R. Ramsfelden.

Mrs. Sarah Marks, of Indianapolis, Ind., who has for some time past been the guest of Mrs. Lewis Sakovitz, of this city, has left to spend the remainder of the summer at the Mountain Summit House, Tannersville, N. Y.

Mr. B. Turkel, Mr. and Mrs. Rabinowitz, Mr. and Mrs. D. Lippman, Mr. and Mrs. B. Franklin, Mr. and Mrs. J. Bogart, Mr. and Mrs. Densen and Mr. and Mrs. Pomerantz visited their sons at the Zelenko Summer School and Camp at Ojivera in the Catskills, last week.

In celebration of their tenth wedding anniversary, Mr. and Mrs. B. E. Siegelstein, of the Hollywood, Madison avenue and Ninety-fourth street, are making an auto tour of the State, and when concluded will spend the rest of the summer at Hollywood Lodge, Highmount, N. Y.

An informal dinner was given by Mr. Joseph H. Cohen, president of the Beth

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Israel Hospital, to the Board of Governors of that institution at Eisenberg's, Wave Crest, L. I., on Thursday, July 30. Among those present were: Mr. Joseph Zelenko, Mr. Elias Surut, Mr. Abraham Nelson, Mr. J. H. Cohen, Mr. Nathan Hutkoff, Mr. Meyer Vessel, Mr. Joseph Saperstein, Mr. A. E. Rotstein, Mr. Harris Cohen, Mr. I. A. Ansbacher, Mr. Morris Asinoff, Mr. Nathan Marcus, Mr. Julius Schwartz, Mr. Raphael Horowitz, Mr. David Harris, Mr. L. J. Frank, Judge Otto A. Rosalsky, Mr. S. C. Lampport, Mr. I. L. Phillips, Mr. R. A. Sadowsky, Mr. I. Cohen, Mr. L. S. Strook, Mr. J. S. Marcus, and Mr. Harris Wolf. A business meeting followed the dinner.

At the recent meeting of the Palestine Exploration Fund a statement of the explorations made during the last year was submitted, showing very favorable results, principally referring to the time of the first settlement in Palestine. New experience has been gained about the extraordinary civilization existing previous to the appearance of Israelites in Palestine. There is no doubt now that the grade of civilization of the primitive natives of the Holy Land was surprisingly high.

The English Palestine Exploration Fund is preparing for another great investigation, which can only be taken up after securing the necessary funds. The scheme embraces excavations in the old Philistine city, Askalon, where everything points to rich finds, which will bring more enlightening knowledge as to the pre-Hebrew culture of Palestine.

Archaeological Exploration of the Pre-Hebrew Palestine. The *Zionist Gazette* received the following information from London:



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By Babel's Brook

Like an eagle whom fowlers have chased from his eyry;
Have chased from his eyry and the heart of the sun,
Plucking and breaking his sky-soaring pinions,
Like an eagle whom fowlers let live but in scorn,
For the sport of the sportsman that wounded his wings,
And left him to crawl twixt the ocean and cliff,
Wistfully gazing on the peaks, on the breakers and the breast of the sky,
Bewailing the loss of his wings, the lack of his pride and his pinions,
A princely exile, a hoary harper hanging his head on his breast
Sits brooding on visions, and mourning for a dream that has died,
Behind him is lying the land that is flowing with milk and with honey,
The dream-land of faith, the sunland of hope, the gold-land of promise;
The land of the Holy of Holies, the soul of the earth,
And the heart of the world to Israel God's chosen;
Zion, God's earthly shrine. Before him is rolling the murmuring river of Babel,
And receding horizons of strands without names
Now smiling in sunshine, now sullen in shadows.
So sitteth in silence the singer. His staff in his hand,
His laureled and eloquent harp mute on a willow is hanging;
On a willow weeping her tears in a stream that is strange;
At his right, like a reed or a bulrush when breathed by the eastwind,
Her babe by her bosom, half-bared, his wife, the mother of exile.
Is swaying and sighing, lulling to slumber
With melodies mournful the babe of her bosom, the child of captivity;
Casting sad glances of longing now towards the land of the graves of her fathers,
And now on the faces of her children and husband,
Their daughter, the beautiful virgin of Zion, is veiling her face from the foe—
And lo, their little lad, the son of the exile,
Seeing the languishing harp and the harper,
Wistfully gazing on the sorrowful face of his father,
Said, "Sire, you use not your harp any longer,
You cast it aside as a garment unmeet, unworn and unfashionable;
As a tune that grew old, as a love that waxed cold,
You have given up playing? Have you given up music?
Then hand me your harp for a toy, for a plaything,
Greek-like, I'll flirt with it, toy with it, play on it,
And break in my fingers in music:
In music not yours. Not sad strains of heart-break and longing,
Your timeless, e'erlasting, all direful dirges, your songs, funereal,
Making with music your sorrow still sadder.
O hand me the harp from the willow I'll tune it
To joyful and jubilant paeans of the victors;
To the conquering cries of our captors,
To the silver sheen of their swords,
To the hurdling and thundering of their battering-rams,
I'll tune it to gladness, to smiles and to laughter.
To the blood and the beak of the vulture of Babel,
To the blood of life's vinepress, the red vintage of Assyria,
To Orient orgies, to rollicking revels and dances,
To Olympus' irresistible laughter,
To the blisses of the breasts of the brides of pleasure,
To the passion of the golden-haired leprous-white foamborn,
To the kissings and clashing of the cymbals of Bacchus,
To the flirting lascivious lutions of Helen,
To the diamonded diadems of Chaldea,
To the pallor of the Orient pearls of Persia,
To the brilliance of the jewels of the fair queens of Sheba,
To the state of the mausoleums of Egypt,
To the ruby studded sceptre of Edom."
Hearing the plea of the son of the exile, the foe man
In the joy of his triumph boldly and mockingly cried,
"Yea, sing us such songs, O sons of the exiled of Zion."
The sire, heroic, erected his head,
Reined in his roused rage and hot passion;
Suppressed struggling sighs, and wild tears,
Put his mock of his enemy in his muteness
Put his smile and his scorn in his silence.
Looked away from his captor, caught up his great harp,
Made myriads of holes in its heart,
Then broke it to pieces, tearing its chords into fragments,
But anon he gathered the musical fragments,
The splinters, divine of a melodious heart,
And gave them his lad for a plaything,
Saying with a voice forlorn and prophetic:
"A time will come, O son, you will moult into manhood,
The sky will be sunny, the earth will be blissful,
Your heart will feel man's sorrow and servitude,
Your eyes will see struggles and stains, oppressions and tears,
Your soul will love freedom and joy, heroic endeavor and manhood,
Your eagle-wings will expand and grow up,
Your proud pinions will prick you for flight,
You will yearn to soar in the sun and the sky,
You will long to project your dream to live your true life.
You will long to open your heart unto man and your soul unto God.
You will yearn to build you a nest on your heights,
In your sky, in your sun, and your stars,
You will ache to be the dove, the eagle, the lion and nightingale again,
To love, to sing and to soar as of yore, like a lark,
To reconquer and enter your dreamland of faith and of promise,
The holy and beautiful Zion,
Wild longings will seize you, you will yearn to sing,
To sing your own songs to the tune of your heart and your soul and your God
To be your own Shekinah to woo your own heaven.
Then will you repair the breaches in the body of the harp,
Breathe in in its body a soul,
Make whole its torn chords and its musical fragments,
Healing its heart-break with happiness heavenly,
Adding new strings, evoking a mellow music;
You will string then new strings and boldly and freely will you play
With joy and with triumph the paean of the soul, and the hymns of the heart,
The lyrics of love, and the epics of labor and righteousness,
The chantings of virtue; and God; a singing seraphic,
Songs human, the new songs of Israel,
Songs heavenly, heroic and holy,
You will hug your harp as a bridegroom his bride,
With passion, with fire, with love, with bliss and with longing,
You will play then with freedom, the songs of the free,
For you, for your children, and grandchildren,
For the fruitage and blossom of ages,
Free songs for all souls, for all stars and all moons,
Till then, O guard thou and cherish
The broken heart of my harp,
Cherish, O cherish, these musical fragments,
Guard thou, guard thou, these splinters divine;
The harp's shattered soul, its crushed sweet spirit
The broken-winged Shekinah
When your heart will be sad the song's sorrow and sweetness will soothe your
forlornness.
So swear to me, saying, while guarding the musical fragments:
"Swear to me son;"
I will sing not the songs of the Lord
On an alien shore,
May my right hand forget its cunning
If I will not remember thee, Zion,
If I will not aye bear thee as the seal of my heart as the chief of my joy.
So ended the hoary harper, the Prince of the Exile,
His tears like pearls, pale, fell in the brook of Babel
And silence and stillness mournful swallowed the singing. —Alter Apelson.

Jews Monopolize Palestinian Trade.

The report for 1913, by the British Consul, on the trade of the consular district of Jerusalem, puts the Jewish population of the city itself at 70,000, out of a total of 95,000. Many of the latter, it says, are immigrants from Russia, who, with the remaining part of the Jewish population, have so well adapted themselves to local conditions that they have succeeded in practically monopolizing the greater part of such trade as exists. It should, however, be remarked that, in spite of the emigration of many Jews to escape military service, there has still been a marked increase in this section of the population on account of the continuous influx of aged Jews who come with the intention of ending their days in Palestine.

The olive-wood industry, says the report, is almost entirely in the hands of the Jews.

Various causes, however, brought business almost to a standstill; and it was only when prospects of peace became brighter that conditions began to improve. But, in spite of the financial crisis, the consuming power of the country was well maintained, owing to the increase of the Jewish population.

In the matter of public works nothing worth recording has been achieved, and beyond slight repairs on the road leading to one of the Jewish settlements, nothing has been done to improve the condition of the public thoroughfares.

The consul, referring to Jaffa, remarks that it has a population of about 50,000, which is increasing, mainly owing to Jewish immigration. In the absence of reliable statistics it may be estimated that about half the population of the town is Mussulman and the remainder Christian and Jewish in about equal numbers. It is noteworthy that the Jewish population of Jaffa is an entirely different element to the Jews of Jerusalem. The Jaffa Jews are an intelligent and energetic class. It may be said that the Jewish quarter of Jaffa is the only part of the town showing any approach to the civilized conditions of a European town. The peasant population of the interior is mostly Mussulman. It is probably not increasing, but, on the other hand, the population and activities of the Jewish colonies, which contribute materially to the prosperity of the district, are increasing in importance.

Negro Clergyman Cites Jewish Unity as Pattern for Followers.

Rev. J. M. Palmer, pastor of the Mt. Olive A. M. E. Church, Philadelphia, Grand Prelate of the State of Pennsylvania, delivered the annual sermon last week at the State convention of Colored Knights of Pythias, using as his topic "A Plea for Unity." He founded his plea upon the unity of the Jewish nation. He showed how Jewish unity had influenced the entire world in point of faith, religion, law and customs, and how the Gentile nations were influenced by the unity and solidity of the Jewish nation. He emphasized the importance of the members of the negro race cultivating more and more a spirit of unity and to be characterized not by a spirit of vaunted importance, but to everywhere seek to render service to their fellow men.

The Agudath Israel, of Frankfort, Germany, is making efforts to establish branches in England.

Jewish Calendar.

- *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.
Simhath 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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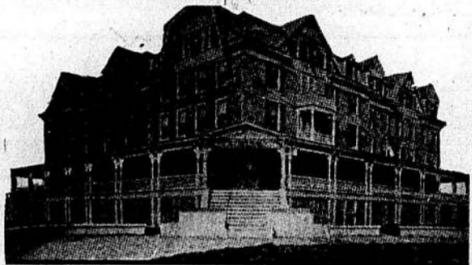
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Jewish Actors Take Christian Names.

A group of actors and managers standing at the bar in the Claridge the other night began "pulling" real names of people in their profession, and before they had finished this is what was revealed:

Harry Carroll, the kid song-writer, who has risen to fame in the last two years, is really named Rabinovitch. Harry Von Tilzer's right name is Gumbiner.

George McKay, formerly of McKay and Cantrell, was born Rubinsky, and given the front name of Isaac.

The Rogers Brothers, before they became actors were Gus and Max Solomon. Lew Fields' right name is Moses Schoenfeld.

The right name of Alex Carr, one of the stars of "Potash and Perlmutter," is Isadore Karetzky. His co-star, Barney Bernard, is really Isaac Behrman.

Sam Bernard didn't get very far away from his rightful cognomen in picking his stage name. His name is Barnet.

The real, right name of the late Cliff Gordon was Morris Saltpeter.

Lawrence Weber, the burlesque magnate, is really Louis Lazarus.

Edward Shane, prominent in the Western Vaudeville Managers' Association, is really named Gruenfeld.

Joe Fields, the German comedian, is really named Joseph Monus.

Charles L. Warren, formerly of Sheehan and Warren, was Louis Legalus before he went on the stage.

Charles Falk, the singer and burlesque manager, had the prize of all. The real name which he dropped was Gratskskie. He cannot pronounce it himself.

These are, of course, only a few of the almost endless array of Jewish actors who cannot be located by their stage names. Indeed, one has only to witness a vaudeville performance or a moving picture that deals with urban life to appreciate the wonderful versatility of the Jew, particularly the Russian Jew.—N. Y. Correspondence, Cincinnati Times-Star.

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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 William 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, GUSSIE LACKS, Executors.

KATZ & SOMMERICH, Attorneys for Executors, 15 William Street, 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.

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.

DUDLEY D. SICHER, SAMUEL A. SICHER, ACHILLES H. KOHN, Executors.

WOLLMAN & WOLLMAN, Attorneys for Executors, 20 Broad Street, New York City.

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LEDERER, MARCUS.—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 Marcus Lederer, 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 Solomon S. Leff, No. 302 Broadway, in the City of New York, on or before the 1st day of February, next.

Dated, New York, the 25th day of July, 1914.

JACOB LEDERER, SAMUEL LEDERER, Executors.

SOLOMON S. LEFF, Attorney for Executors, 302 Broadway, New York City.

WORMS, BERTHA.—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 Bertha Worms, 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 Spitz, Bromberger & Scheuer, No. 35 Nassau Street, Manhattan Borough, New York City, on or before the 17th day of February, next.

Dated, New York, the 24th day of July, 1914.

ISRAEL SCHNEITZACHER, Executor.

SPITZ, BROMBERGER & SCHEUER, Attorneys for Executor, 35 Nassau Street, Borough of Manhattan, New York 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 subscribers at their place of transacting business, 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 EXR; TILLIE FISCHER, EXR.

JEREMIAH A. O'LEARY, Attorney for Executors, 38 Park Row, Manhattan.

LEVY 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 Levy, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at the office of his attorneys, No. 320 Broadway, Borough of Manhattan, in the City of New York, on or before the 8th day of February, next.

Dated New York the 25th day of July, 1914.

WILLIAM LEVY, Executor.

MORRISON & SCHIFF, Attorneys for Executor, 320 Broadway, New York City.

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 Benno Loewy, their attorney, Nos. 206 and 208 Broadway, Borough of Manhattan, in the City of New York, on or before the 23d day of September, next.

Dated New York, this 12th day of March, 1914.

HAAS, LEOPOLD.—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 Leopold Haas, 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 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.

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Mrs. Lena Frank begs to announce to her patrons and friends the opening of the above hotel on June 14, 1914. MRS. LENA FRANK, Tannersville, N. Y.

Post Mortem Examinations Among the Jews.

days, and he that purifieth himself not hath defiled the tabernacle of the Lord, and that soul shall be cut off from Israel" (20). It is evident that such strictures were not conducive to scientific research in pathology. Moreover, it was not alone the contact with the dead body that caused the person to become unclean, but even "When a man that dieth in a tent, every one that cometh into that tent and all that is in the tent shall be unclean for seven days" (21). So rigorously was this rule carried out that as a matter of prevention the graves on the roads leading to Jerusalem were painted white lest the pilgrims coming to the temple on the three high holidays (22) become perchance unclean through contact with the dead or through mere presence in a tent where there was a dead body (23). Since the law of "tent defilement" was only operative in case the major number of the bones of the skeleton were present in the tent (24), the Talmudists were compelled to ascertain the number of the bones in the human body. Although Galen (25) was cautious in expressing his opinion as to the number of bones in the human body and said "there were more than 200 bones," and Hippocrates (26) gives the total number as 111 (including the nails), the Talmudists enumerate minutely all the bones in the Mishna (27) and give the number as 248. Rabbi Samuel, a physician, relates that his students had boiled the body of a lewd woman who had been condemned to be burned and they counted 252 bones (28). Aba Saul, an undertaker, studied the bones of the dead. He found that the bones of those who drink strong wine look as if they had been burned, of those who drink wine mixed with a large quantity of water, are transparent, and of those who drink wine mixed with proper quantity of water, were covered with fat (29). A "collector of bones" made the observation that the bones of those who drink cold water are black, of those who drink hot water are white, and of those who drink wine are red (30). Thodos, the physician, was an expert in osteology. They brought to his school a basket filled with human bones. He examined the bones and said there was not a sufficient number of vertebrae, to make up a complete spinal column of a man (31).

POST MORTEM ON ANIMALS.

On the contrary, post mortem examinations of slaughtered animals were obligatory. The Jews have been the only people in the entire world, who during the last twenty centuries required that every animal killed for food should undergo a post mortem examination. Carcasses found on examination to have suffered during life from an incurable disease or injury were considered trepha, unfit to eat, and those found to be sound were considered kosher, fit to eat. A voluminous literature comprising the Talmud, and its numerous commentators and the responsa is devoted to the laws of the Jewish method of slaughter and to the pathological findings at post mortem examinations. Especial stress is laid on the anatomical continuity and physiological soundness of the lungs (32). There is no doubt that the longevity of the Jews and their comparative immunity to a number of diseases are due to the fact that for

The Walnut Mountain House

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2,400 feet above sea level. The highest and most beautifully appointed hotel and summer resort in Sullivan County, with strictly Kosher Hungarian cuisine. Tennis Court, Croquet Lawn, Ball Grounds, Billiards, Pool and Dancing Pavilion on premises. Boating, Bathing and Fishing within short distance from hotel. Rates reasonable. Booklet sent on request. Now open. Jacob Cohen, Prop.

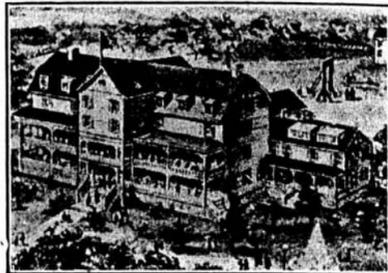
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injured. In order to decide as to which of the rabbis was right the sheep was slaughtered and on post mortem examination it was found that Rabbina made the correct diagnosis.

PRESENT ATTITUDE.

What is the attitude of the Jews of the present day toward the question of autopsies? In this respect they are

(Continued on page 15)

Lubin's Maple Wood House

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Crost's Victoria Hotel SARATOGA SPRINGS, N. Y.

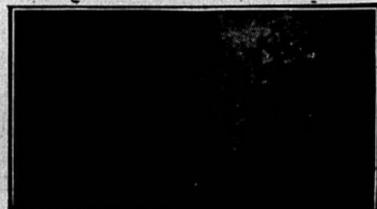
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Post Mortem Examinations Among the Jews.

on par with the Roman Catholics and perhaps somewhat stricter. To the sentimental reasons which are shared, alas, by all the laity, namely, the horror of having the bodies of their dear ones "cut into pieces," "mutilated," "disfigured," etc., there is added the fear of transgressing a Talmudic law. So far as I know, there is no mention of autopsies in all the Jewish literature of the middle ages, and the only case mentioned is the decision rendered by Rabbi Segal Landau (32), published in his book of Responsa Noda b'Yehuda. This book is known among the learned Jews as a model of logic and acute reasoning. His response was to an inquiry from Rabbi Laib Fishels in reference to the following case: A Jew in London was operated on for stone in the bladder. The operation was not successful and the man died. The surgeon (name not given) asked for the privilege of performing an autopsy on the body in order to ascertain the cause of the failure of the operation. The opinion of the local rabbis was sought. It seems that the rabbis differed in their views. The argument of the one who permitted the autopsy was based on the following reasoning: The patriarch Jacob was embalmed because the process was an honor to him, and likewise the autopsy on the man who died from stone in the bladder should be considered an honor for him, because through it the life of another human being might be saved in the future. He cited also the case where a rabbi permitted the use of lime as a preservative upon a dead body that had to be transferred to the "eternal house" of his forefathers. The other rabbi, who withheld his sanction to the performance of the autopsy, based his argument on the case cited above when Rabbi Akiba (18) decided adversely. Arguments pro and con ensued, and the London Rabbis decided to submit their case for authoritative and final decision to Rabbi Landau, the author of Noda b'Yehuda. He discussed the subject from a strictly Talmudic standpoint with his usual hairsplitting philippic niceties. He cites the following interesting disquisition upon a hypothetical case in the Talmud. A murder was committed. The defendant avers that the victim at the time of his death had been mortally injured from a previous cause and therefore he is not guilty of murder since the victim was trepha (33) and would have anyhow died. The question arises, Is it permitted to perform an autopsy on the dead body in order to ascertain whether the murdered man was mortally injured ante mortem and thereby possibly save the life of the alleged murderer? (34).

His brief of the case was summarized thus: When it concerns the saving of a human life there can be no question of the permissibility of an autopsy, because the saving of a human life supercedes all commandments of the Torah except three, shedding of the blood, lust, and idolatry. In our case, however, there is no sick man present who needs to be cured immediately. For the sake of a similar case that might happen in the future we are not permitted to transgress an injunction of the Torah. For if we should minimize the importance of autopsies. God forbid, they would be practiced on all the dead indiscriminately (35). It is apparent that Landau instinctively felt that his argument was rather weak, for he adds: "Even the Gentile physicians do not perform autopsies on all dead bodies, except on criminals condemned to be executed or on those who willed during life that their bodies be subjected to an autopsy (36). He concludes his response with a reproach to his friend Fishels for having committed an error in hastily lending his authority for the permission of the autopsy. From the controversy it is impossible to state definitely whether the autopsy was performed or not.

VIEWS HELD BY RABBIS.

The law in reference to autopsies among the Jews may therefore be summed up as follows: 1. Autopsies are not permitted when they are an indignity to the dead. 2. Autopsies are permitted when they are an honor to the dead. 3. Autopsies are permitted when a human life can be saved thereby, for instance, when there is present a sick man who suffers from the same malady from which the deceased died. 4. Autopsies are not permitted for purely experimental purposes, i. e., when the sick is not "before our eyes." The subject of autopsies among the Jews is now occupying the minds of many interested parties, especially the Jewish physicians who, as attending physicians and surgeons, serve in many of the Jewish hospitals, whose number is increasing with each year. These physicians have all received their education in modern, up to date schools and have been imbued with the spirit that every autopsy performed adds to the sum total of human knowledge and is a service to humanity. They scorn the idea that an autopsy may be performed only when there is "before our eyes" a similar sick person who can be benefited immediately by the operation. The thousands of Jewish physicians throughout the world do not care whether there exists an obsolete law prohibiting autopsies, and nothing will deter them from making a post mortem examination in a case from which they can learn something which will benefit

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בכשר חרב דרוקער

another human being, one even yet unborn. But here is the rub. The trustees of the various hospitals are, as a rule, men who strictly adhere to traditional laws, and even those who are more liberal in their views, do not care to antagonize their contributors and supporters. The Medical Advisory Board (37) of the Jewish Consumptives' Relief Society has taken the initiative in this movement and has decided to set an example to all other Jewish hospitals. They have adopted a rule that every case which during life presented symptoms which had not been thoroughly understood, should be examined post mortem (38). This rule had been adhered to during the last ten years in face of the strong opposition of some local people. The agitation against the physicians composing the medical advisory board is so great that a special society under the name Yakre Deshachve, "Honoring the Dead," was organized and incorporated under the laws of the State of Colorado, whose aim is to invoke the law against the board (39). But the board is not dismayed. The members, individually and collectively, carry on a propaganda of reform and enlightenment, both orally and in the Yiddish press. They hope that the learned rabbis throughout the country will discuss the subject at their conventions and modify the stand taken by the author of Noda b'Yehuda. The writer, who is a great admirer of the writings of Rabbi Landau, is sure that had Landau lived in our days, and witnessed the fact that the Gentile physicians throughout the world make autopsies upon all the dead they can lay their hands on, and do not have to wait for the bodies of those condemned to death for the performance of an autopsy; had he known that the telephone wire, or wireless can flash a new discovery made by a surgeon in London and make it known throughout the world in half an hour and that the new method may be used by a surgeon in New York within twenty-four hours and a life saved; had he known that at all times there are hundreds of human beings afflicted at the same time with stone in the bladder and countless other bodily ailments; had he known all this, the good and wise Landau, may his memory be blessed, would not have insisted that the sick must be present "before our eyes" whenever an autopsy is to be made. I appeal to all Jewish physicians to help the Medical Advisory Board of the Jewish Consumptives' Relief Society in their propaganda for reform by their influence upon the rabbis of their respective congregations and upon the people at large, to the end that the present attitude of the Jews toward post mortem examinations be modified in consonance with modern ideas, which in no way conflict with the tenets of Judaism, but which, on the contrary, will hasten the realization of the Talmudic motto of the Society: "He who saves one life is considered as if he had preserved the whole world" (40).—N. Y. Medical Journal.

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At the Palace Theatre this week there is the usual excellent show, headed by Lew Dockstader, minstrel monologist, who delivers his new stump speech, "Teddy and his Policies" and discourse of the River of Doubt, Jack Wilson and Franklin Batie, burlesque, all who appear on the bill, and Ray Samuels, the "blue streak of ragtime," is hot after the laurels won at the Palace by Ruth Royce. Joan Sawyer has a new dance called "Death and the Maiden." Adelaide and Hughes continue in "The Cat and the Canary" and several new numbers, and Joseph Santley and his pretty girls have been held over by general request. The Eight Wild Moors do desert dancing and acrobatics, and the Hearst-Selig Weekly finish the bill.

The regular season at William A. Brady's Playhouse will begin on Monday evening, with "Sylvia Runs Away" as the opening play. This is the work of Robert Housum, dramatic editor of the "Cleveland Leader," and it was produced in Boston at the end of last season. Alice Brady has been cast for the principal feminine role. This is the first opportunity Miss Brady has had to play a comedy part of importance in New York, where her most recent appearance was in the "emotional" role of the young mother in "The Things That Count." "Too Many Cooks" will pass its 200th New York performance at the Thirtieth Street Theatre on Saturday evening, August 15, proceeding thence upon a renewed lease of popularity. The return of Frank Craven to his original place at the head of the cast undoubtedly has served as an added feature of attractiveness, besides increasing the speed and humor of the entertainment. No livelier or more original comedy than this has been observed upon our stage in recent years.

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BROOKLYN NOTES.

Hebrew Home Auxiliary Organized. More than sixty young men and women attended the organization meeting of the Home for the Aged Auxiliary last Thursday at the Home, Howard and Dumont avenues. Joseph Allen presided. Addresses were made by Isaac Allen and Mr. Shapiro, the superintendent. William Jacobs was appointed chairman of the committee which is to draw up the constitution. His associates are Miss Seraphine E. Truchter and Harry Zwick. The next meeting will be held on August 13.

CHILDREN'S PAGE

A Friendly Greeting

Dear Children:

Before I proceed with this week's maxim I wish to correct an error in last week's article. I suppose most of you knew that where it said "but for the poor man worldly success is the greatest misfortune," that the word "poor" must be a typographical error. Instead of "poor" it should have been "bad," and it should have read "but for the bad man worldly success is the greatest misfortune."

Rabbi Mathia Ben Cheresh said: "Be the first to give a friendly greeting to all men, and rather be at the tail of lions than at the head of foxes."

It is explained by Rabbi Naphtale Hertz Wesley as follows: This maxim teaches us that we should be so imbued with the spirit of humility that we should not say "it is enough if I will return the greeting of this or that one who is my inferior," but emulate the example of Rabbi Jochanan Ben Zaccai, of whom it is said that he was always the first to give a friendly greeting to all men, even to a Cuthean on the marketplace. A friendly greeting may be given to all, even to those to whom we should not give other honors, because they are wicked; because by honoring them more than that they might be under the impression that we countenance their evil doings.

"And rather be at the tail of lions than at the head of foxes," this means that you should always seek the company of wise men and act according to their advice, for they know the truth, and the divine glory shines upon them, and even if you cannot fathom the meaning of their words which they have received in faith, follow them and depend upon them even as the tail follows the head, and do not be at the head of foxes to depend upon your own wisdom, and be the head of those who are inferior to you, and the reason for speaking in hyperbole and saying "the tail of the lions and the head of the fox" instead of saying rather be a "small" man in the company of the great than a great man in the company of the small, is, because this teaches us, that if a man goes in the way of the wise, even if he cannot fathom their hidden meaning, he may still be sure that no harm will befall him, just as the tail of the lion, although it is the weakest part of his body, is still safe from harm, for who would dare to twist the lion's tail? He would be rent in pieces! On the contrary, he who relies upon his own understanding and is the head of those who are his inferiors, and who depend upon him, may be compared to the head of a fox, which although it is the most important and strongest part of his body, is ever in danger, for should he come in contact with a lion, a leopard or a bear or other such beasts of prey, they would bury

their fangs in his head and kill him. It is thus, in a moral sense, in this instance. The Sages of the Talmud are always termed "the lions of the gathering," for they are strong as the lions in their absolute security of the truth of the traditions which were handed down to them by Saints and Seers, Priests and Prophets from the very source of all wisdom, the Holy One, blessed be He.

Rabbi Mathia calls those who do not care to follow in the footsteps of the Sages and Prophets "foxes," not because it is the weakest animal, for there are weaker, but because it is a sly animal and truly represents those unbelievers in the tradition of the Sages who rely on their own understanding, and just as the slyness of the fox is of no avail when it is in the clutches of the lion, so does the sophistry of the "foxy" leaders of ignoramuses fall to pieces when combatted by the wisdom of one of "the lions of the gathering."

כּו אַרְיֵה

This story is told of a dog-thief who was arguing about honesty.

"Maybe you don't believe it, Jim," he said to his pal: "but I want to say right here that honesty is the best policy, after all. You know that dog what I stole a few days ago, don't you? Well, for a whole week I tried to sell him for \$2, an' couldn't do it, an' then I took him back to the lady what I stole him from, an' she give me five dollars."

Sir Robert Peel and a friend were once going through a picture gallery where there was a portrait of a well-known man who was famous for saying sharp things.

"How wonderfully like!" said the friend. "You can see the quiver on his lips."

"Yes," replied Sir Robert, "and the arrows coming out of it."

Overheard in a quiet corner of the ballroom. He—I adore you; but, unfortunately, I am as poor as Job. Still, I have a rich uncle of sixty who enjoys very poor health.

She.—Is he married?
He.—No.
She.—Well, my dear friend, it would be silly to rush headlong into misery; come be reasonable, give me up, and introduce me to your uncle without delay.

The old gentleman's wife was getting into a carriage, and he neglected to assist her.

"You are not so gallant, John, as when you were a boy," she exclaimed, in gentle rebuke.

"No," was his ready response, "and you are not so buoyant as when you were a gal!"—*Sacred Heart Review.*

Aunt—Why, Benny, when I was your age a lie never passed my lips.

Benny—When did you begin, auntie?

Motorist (blocked by load of hay)—I say, there, pull out and let me by.
Farmer—Oh, I dunno ez I'm in any hurry.

Motorist (angrily)—You seemed in a hurry to let that other fellow's carriage get past.

Farmer—That's 'cause his horse wuz eatin' my hay. There hain't no danger o' yew eatin' it, I reckon.—*Springfield Republican.*

Sponger (meeting acquaintance)—Do you know, old man, I really believe I'm losing my nerve? I'm getting so I hate to ask any one for a loan. As soon as I saw you I began to tremble.—*Boston Times.*

Mrs. Exe—How does your cook take it when you go into the kitchen and tell her how to do things?

Mrs. Wye—Oh, she doesn't mind.—*Boston Transcript.*

Hokus—It must be a terrible thing for an opera singer to realize he is losing his voice.

Pokus—It is more terrible when he doesn't realize it.—*Judge.*

Small Boy (to charitable lady)—Please, mother says she's much better of the complaint wot you gives 'er quinin for; but she's awful ill of the disease wot's cured by port wine and chicken broth.—*Tit-Bits.*

"Richard doesn't know his letters very well," explained his mother to the school teacher, "but he's quick at learning figures."

"What is this, dear?" asked the teacher pointing to the letter B.
"Dat," replied Richard, proudly, "is a 13 jammed togedder."

CONUNDRUMS.

Why do you always put on your left shoe last?

When you have put one on the other is left.

When a Kansas house is blown away what is left?

The mortgage.

Why is a pretty girl like a blacksmith's apron?

She receives many sparks.

Why is a man climbing a volcano like an Irishman trying to kiss a girl?

He is trying to get at at the crater's mouth.

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SELIGSBERG, ABRAHAM.-In pursuance of an order of the Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Abraham Seligberg, 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 Edmund B. Wise, No. 15 William street, in the Borough of Manhattan, City of New York, on or before the 5th day of October, next.

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 & Rosenstein, No. 346 Broadway, in the City of New York, Borough of Manhattan, on or before the seventh day of December, next.

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 Susman, No. 58-63 Park Row, Borough of Manhattan, in the City of New York, on or before the 5th day of October, next.

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 thereof 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.

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 Kantrowitz & Esberg, No. 320 Broadway, in the City of New York, on or before the 16th day of October, next.

WOLF, 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 Wolf, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Herman Herst, Jr., Esq., No. 220 Broadway, New York City, on or before the 1st day of November next.

FANNY PICK, MARTIN PICK, SAMSON ROSENFELD, Executors. KANTROWITZ & ESBERG, Attorneys for Executors, No. 320 Broadway, 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. 25 Broadway, Borough of Manhattan, in the City of New York, on or before the first day of November next.

TAUSEND, 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 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.

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.

ABRAHAM H. WEISBERGER, SAMUEL WEISBERGER, Executors. EPPSTEIN & ROSENBERG, Attorneys for Executors, 19 Cedar Street, New York City.

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.

FINKENBERG, EDWARD FINKENBERG, Executors. ALBERT L. PHILLIPS, Attorney for Executors, 99 Nassau Street, Borough of Manhattan, City of New York.

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 subscriber, at the office of Leo Levy, No. 92 West 11th Street, in the City of New York, on or before the 4th day of January next.

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.

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.

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 subscriber, 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.

HERMAN GOLDSCHEIDT, Executor. DAVID B. BAUM, Attorney for Executor, 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 Duer, Strong & Whitehead, No. 43 Wall Street, in the City of New York, on or before the 15th day of January next.

MILTON I. FRANK, JOSEPH G. MAYER, EDWARD G. VEITH, Executors. DUER, STRONG & WHITEHEAD, Attorneys for Executors, No. 43 Wall Street, Borough of Manhattan, 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 Wolf, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Herman Herst, Jr., Esq., No. 220 Broadway, New York City, on or before the 1st day of November next.

PASKI, GORDON & HYMAN, Administratrix. 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.

JOSEPH SANFT, WOLF SANFT, Administrators. A. L. KALMAN, Attorney for Administrators, 99 Nassau street, New York City.

WACHSMAN, BERNAT, also known as Bernath Wachsmann, Bernhard Wachsmann, Bernard Wachsmann and Bernat Wachsmann, THE PEOPLE OF THE STATE OF NEW YORK, BY THE GRACE OF GOD FREE AND INDEPENDENT, to SAMUEL WACHSMAN, SIMON WACHSMAN, ARMIN WACHSMAN, JENO WACHSMAN, also known as Bernath Wachsmann, Bernhard Wachsmann, Bernard 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, Bernard Wachsmann and Bernat Wachsmann, late of the County of New York, you are HEREBY notified, that 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 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, 1914, before the undersigned, 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.

SCHIFFER, 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 Schiffer, 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 Messrs. Hirsch, Scheuerman & Limburg, counsellors at law, No. 160 Broadway, in the City of New York, Borough of Manhattan, on or before the 1st day of February next.

Dated, New York, the 23d day of July, 1914. REBECCA FORSCH, Administratrix of Samuel Schiffer, deceased. HIRSCH, SCHEUERMAN & LIMBURG, Attorneys for Administratrix, 160 Broadway, 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 14th day of September next.

Dated, New York, the 5th day of March, 1914. EDWARD JACOBS, Attorney for Administrator, Office and Post Office address, 35 Broad street, 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. 149 Broadway, in the Borough of Manhattan, City of New York, on or before the 20th day of September next.

Dated, New York, the 6th day of March, 1914. SAUL BERNSTEIN, Executor; HANNAH HOROWITZ, Executrix. SAUL BERNSTEIN, Attorney, No. 149 Broadway, New York City.

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.

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. M. URICE B. & DAN'L W. BLUMENTHAL, Attorneys, 35 Nassau Street, New York City.

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. 52 Wall Street, in the City of New York, on or before the 23d day of December next.

SUPREME COURT OF THE STATE OF NEW YORK, COUNTY OF NEW YORK. Euphemia S. Coffin, plaintiff, against Henry Behr, and Sears R. Kelson, doing business as the Wardle 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, exclusively 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. Cleger, 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.

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, the office of Paul Hellinger, No. 320 Broadway, in the City of New York, on or before the fourteenth day of November next.

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

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. Sonnenschnein, 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 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 EDEY, Ancillary Administrator with the will annexed. GEO. H. MURKEL, Attorney for Ancillary Administrator, No. 206 Broadway, New York, N. Y.

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, the office of Jacob H. Corn, No. 395 Broadway, in the City of New York, on or before the tenth 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.

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.

LICHTENHEIN, ADELA.-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 Adela Lichtenhein, 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. 233 Broadway, in the City of New York, on or before the sixteenth day of November next.

Dated, New York, the fifth day of May, 1914. SIGMUND WECHSLER, MILDRED GAL-LAND, Executors. EDMUND HURLEY, Attorney for Executors, 233 Broadway, New York City.

SALOMON, SALOMON.-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 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.

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 their place of transacting business, at the office of Samson Fjeldlander, 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 FJELDLANDER, Attorney for Administrator, 271 Broadway, Manhattan, N. Y. City.

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LINOLEUM C. H. PEPPER 120 West 31st St. Telephone 5289 Madison Square.

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.

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, No. 28 Vesey Street, in the City of New York, on or before the 30th day of September next.

Dated, New York, the 10th day of March, 1914. MORRIS COOPER, Executor. LEONARD KLABER, Attorney for Executor, 20 Vesey Street, New York.

BERNSTEIN, JENNIE.-In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, Notice is hereby given to all persons having claims against Jennie 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.

LEVY, CAROLINE, Sometimes Known as Kalina Levy.-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 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, at 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.

STATE OF NEW YORK, OFFICE OF THE SECRETARY OF STATE. THIS CERTIFICATE issued in duplicate, hereby certifies that the JOSEPH NEW CO., INCORPORATED, a domestic stock corporation, has filed in this office on this 13th day of July, 1914, papers for the voluntary dissolution of such corporation under section 221 of the General Corporation Law, and that it appears therefrom that such corporation has complied with said section in order to be dissolved.

WITNESS my hand and the seal of office of the Secretary of State, [Seal.] at the City of Albany, this thirtieth day of July, one thousand nine hundred and fourteen. JOSE E. PIDGEON, Second Deputy Secretary of State.

MICHAELIS, MOSES.-In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Moses 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 17th 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.

JUNG, 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 Jung, 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. 257 Broadway, in the City of New York, on or before the 1st day of November next.

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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 subscribers, at their place of transacting business, Room 615, No. 350 Broadway, Borough of Manhattan, City of New York, on or before the 18th 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.

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SANDER, ALFRED—The People of the State of New York, by the Grace of God, Free and Independent, to **ROBERT M. THOMSON**, individually and as administrator with the Will annexed of the goods, chattels and credits of **Alfred Sander**, late of the County of New York, deceased, **AETNA ACCIDENT AND LIABILITY COMPANY**, **LINA BUSSE, NATHAN SIMONSON, JOHANNA SIMONSON, HULDA SIMONSON, DORIS SZ KOLNY, LAURA PULVER, GUILLERMO E. ORTEGA**, and to all persons interested in the Estate of **Alfred Sander**, late of the County of New York, deceased, as creditors, next of kin or otherwise, Send Greeting:

You and each of you are hereby cited and required personally to be and appear before our Surrogate of the County of New York, at the Surrogate's Court of said County, held at the Hall of Records, in the County of New York, on the 18th day of September, 1914, at half-past ten o'clock in the forenoon of that day, then and there to attend a judicial settlement of the account of proceedings of **ROBERT M. THOMSON**, as **TEMPORARY ADMINISTRATOR** of the Goods, Chattels and Credits of said deceased, 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 to be put to the Surrogate's Court of the said County of New York to be hereunto affixed. Witness, Hon. John P. Co- [L. S.] halan, a Surrogate of our said County, at the County of New York, the 18th day of June, in the year of our Lord one thousand nine hundred and fourteen.

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

GILBERT P. BRUSH,
Attorney for Petitioner,
14 Wall Street,
New York.

MAYER, SELIGMAN—In pursuance of an order of Hon. Robert Ludlow Fowler, 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 subscribers, at their 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.

LINA MAYER, Executor.
LOUIS WERNER, Attorney for Executor,
No. 42 Broadway, Borough of Manhattan, New York City.

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.

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. 32 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.

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.

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. S. & J. S. Isaacs, No. 52 William Street, in the Borough of Manhattan, City of New York, on or before the fifteenth day of October next.

Dated New York, the 31st day of April, 1914.

RACHEL KATZE, BERTHA BENSCHWANGER, Executrices.
M. S. & J. S. ISAACS, Attorneys for Executrices, 52 William Street, Borough of Manhattan, 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, Room 615, No. 350 Broadway, Borough of Manhattan, City of New York, on or before the 18th day of September, next.

Dated, New York, the 3d day of March, 1914.

HARRIS ROSENTHAL, YUDEL DAVID EISENSTEIN, Executors.
AARON A. FEINBERG, Attorney for Executors, 350 Broadway, Manhattan, New York City.

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Mr. Kraemer, 343 Broome Street.	Lust's Bakery, 100 E. 105th Street.	502 Tremont Avenue.
Gelsert's Bakery, 407 8th Avenue.	Groh's Delicatessen, 134 Lenox Avenue, (116th Street.)	854 and 934 Longwood Avenue.
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GRIFENHAGEN, JACOB E.—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 E. Griffenhagen, late of the County of New York, to present the same, with vouchers thereof, to the subscriber at his 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 City.

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, ROSETTA 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 3d 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.

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