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A Jewish King In Poland

By Edward Herbert

If in the present state of affairs, when Europe has been turned into a mad volcano; when that continent is about to be remapped; in the face of the magnanimous promises of Russia, Germany and Austria, to restore to Poland its independence, and with the general movement afoot to secure more civil rights for the Jews, the unexpected and improbable should happen—Poland becoming again independent and the numerous pretenders should present themselves, each with his pedigree, claiming his right to the throne; if for the sake of peace and harmony they should agree as they did in the sixteenth century to elect a neutral and at such election, by the irony of fate, a Jewish citizen should be elected, history would only repeat itself. A sixteenth century chapter of Poland would only be re-enacted in the twentieth century.

Jewish Conditions in Poland of the Sixteenth Century.

The commercial genius of the Jew had made him indispensable to the people he lived with, and as his only trade rival, the German was Anathema Maranatha to the average Pole, the Jewish race basked in the sunshine of royal and popular favor. Moreover, as Rev. Wasserzug tells us, in the seesaw of the two great religious parties of the time the Hebrew enjoyed the momentary advantage of forming a tertium quid.

The reforming movement had by this time (1575) already subsided in Germany. But in the Polish territories the waves of religious and sectarian separation was only just beginning to rise and to threaten a general inundation. It became fashionable among the nobles to openly confess anti-papal doctrines, and King Sigismund Augustus practically renounced papacy altogether. Thus in the course of events, while Huguenot and Catholic faced each other with daggers drawn, the Jew was able to enjoy comparative freedom.

Prince Christoph Nicholas Radziwill, Duke of Olyka and Nieswiesz, returned to Catholicism after his father had left the Catholic Church and had joined the Protestants. His pilgrimage to Jerusalem brought him considerable fame. On his home-bound journey he was attacked by a band of robbers at Pescara, and there he was left without means of travel. In this destitute condition he reached Ancona. The Papal Governor, whose aid he invoked, did not take his story seriously, and refused to render him any assistance. Rabbi Samuel Judah, of Padu (a photo of his monument being here reproduced), to whom he next applied for a loan, readily advanced the sum of 200 crowns to the stranded prince. The mere sight of a papal passport was sufficient inducement to have the money advanced. In gratitude for his accommodation Radziwill, before his departure, promised his benefactor to locate his (the rabbi's) son

Saul, who had settled in Poland, and there to render him such protection as he might need. Not only did Radziwill keep his promise in locating Saul, but on finding him to be a man above the ordinary, took a liking to the young man

progress, and by the time of Radziwill's return had already gained considerable influence at court.

In order that the reader may more fully appreciate the historical event which is here narrated it is necessary

Europe, the great period of the rise of the middle class, of the development of the towns, of the emancipation of peasants; and in consequence of these movements came also the limitation of the powers of the aristocracy. It is the age

vast scale, and one state reacts upon the other. But Poland had stood aloof from the great European conflict, although her relation with France had somewhat been strained on account of the flight of Henry de Valois.

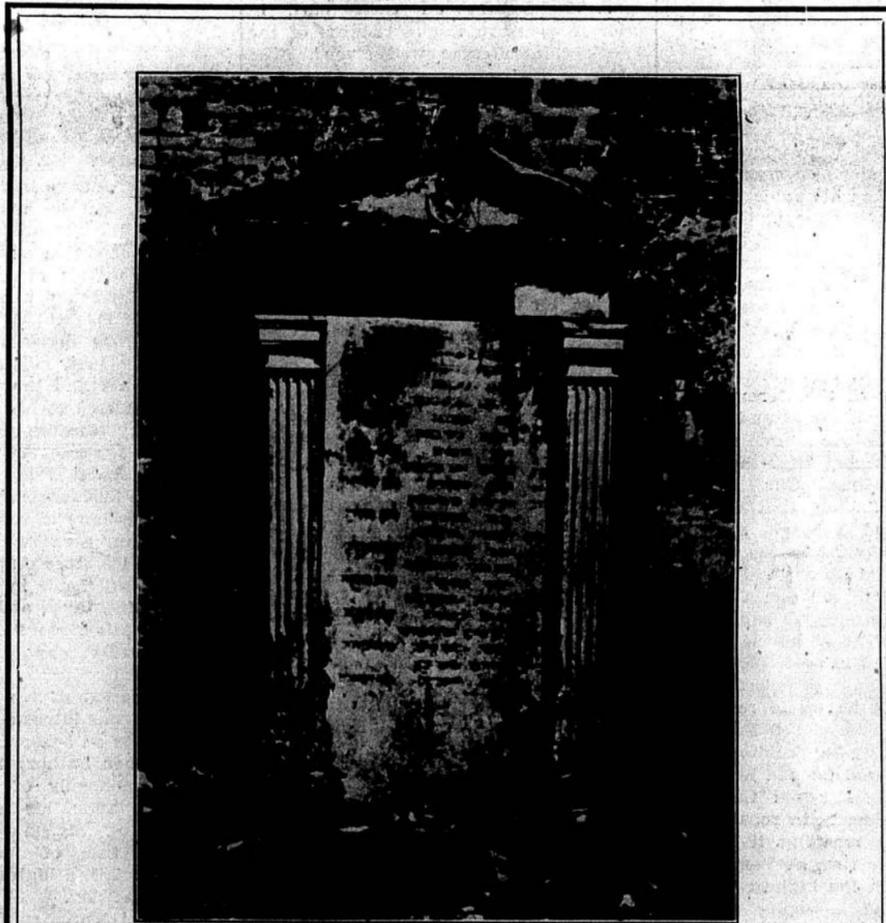
The Flight of the King.

The Duke of Anjou, who afterward, in 1574, became King of France, under the title of Henry III., was elected King of Poland in 1573. Before his ascension to the throne of Poland the Polish nobles required Henry to sign the articles known as "Pacta Conventa." The extraordinary power of the aristocracy and the shadow to which they had reduced the royal authority is so well illustrated by these articles that they are worth quoting in extenso. Every Polish King was subsequently compelled to accept these articles, together with such additions as were made from time to time:

1. The King was to have no voice in the election of his successor; the appointment was to depend entirely upon the nobles.
2. He was to keep rigidly the terms of the treaty made with the Dissidents, as the Polish Protestants were called.
3. No war was to be declared nor military expeditions undertaken without the consent of the diet.
4. No taxes were to be imposed without the consent of the diet.
5. The King was not to appoint ambassadors to foreign courts.
6. If different opinions prevailed among the members of the diet the King was to adopt only such as were in accordance with the laws or advantageous to the nation.
7. The sovereign must have a permanent council, consisting of five bishops, four Palatines and eight Castelans, who were to be changed every year and elected by the diet.
8. A general assembly was to be convoked every twenty years, or oftener if necessary.
9. The King must neither marry nor divorce his wife without the consent of the diet.

Thus the regal shadow who was to sit upon the throne of Poland was able to interfere but little in questions either of peace or of war. The latter, we have seen, he could not declare; and as each of the Palatines held nearly supreme power in his own territories, the King could very little interfere in matters relating to peace. A vexatious control was exercised even over his private relations; his wife could not be of his own choosing, and, however odious she might be to him, she must remain attached as a state appendage until his nobles would consent to release him. Not that Henry was likely to trouble himself with any scruples on the score of marriage; such matters he arranged very easily.

What was left for the Polish King was to eat and drink at the expense of his subjects and to form a glittering addition to their costly and barbarous



TOMB OF RABBI SAMUEL JUDAH

"Observe this mound traveler. It is not a sepulcher, but a chest for a garment of white stuff, fine linen and violet fabric, which has been deposited here. I am but humble stone in comparison to him. He lends me brightness, being clothed in splendor; a prince ruling over the people and their leader in the State, of excellent nature, a crown of the law, a sage of unbound wisdom, a gaon in Israel, Rabbi Samuel Judah, of the family of Katzenelenbogen; the rabbi who was known like Calcol and Darda, kindling a flame in the heaven above; a testimony to the tribes of God and to Venice, and on all the surface of the world his religion was famed. Deceased the 6th day of Nisan, in the year 5357. His soul inherits glory in the Garden of Eden. Let the immortal sons bewail the departure of their protector, for these his sons are a withering leaf. Also this his holy flesh, if here be its root, is preserved in the field and can never be spoiled, for on the great day when the Redeemer shall come it will arise and become perfumed with myrrh and amber."

and proved himself thereafter a valuable friend to the rabbi's son. Saul, with the characteristics of his race, made rapid

to say a few words in regard to the then European political situation. The sixteenth century was, throughout

of the influence of reformation and the printing press. European states begin now more and more to organize on a

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pageants. Still, his revenue was ample, and when he commanded the army in the field his power was unchecked; he had also the right of nomination to the highest ecclesiastical and military appointments.

Even before these severe terms of the Pacta Conventa had been presented to Henry, Muntluc, his ambassador, had agreed to all, but probably felt convinced that his sovereign would carry out no more of them than he could probably help. He even promised that France should send a fleet into the Baltic so that its dominions might be secured to the Poles, and that in the event of a war with Russia she should supply 4,000 of her best troops and herself pay their expenses. In all cases of war she was to aid Poland with money. Henry was to spend a large portion of the rents which he drew from his estates in France for the benefit of his adopted country; he was also to pay the crown debts and to educate one hundred young Polish nobles either at Paris or at Cracow. Probably no sovereign ever signed such a galling stipulation. Henry, however, had no intention of observing them, and had so little relish for his new kingdom that he did not set out till he had almost been driven from France by his brother, and the Polish nobles already talked of a new election. He proceeded on his way slowly, with all the dignity of a royal progress, but did not escape the gibes of the German prince through whose dominions he passed for his connection with the massacre of St. Bartholomew. He was feasted at Heidelberg opposite a large picture which delineated the tragedy in all its horrors, and attendants were allotted to him selected from French Huguenot refugees. He was crowned at Cracow in February, 1574, but soon began to repent his choice. The effeminate King relished but little the throne he had chosen among a warlike and turbulent people, where he seemed to enjoy but the shadow of a sovereignty; a people also inferior in civilization to the agreeable Parisian he had left behind. He felt himself a mere puppet in their hands, and, burying him-

self in the recesses of his palace, led a life of dissipation. But relief was at hand in an unexpected way. He was destined to be King of Poland for five months only. By the death of his brother, Charles IX., he became heir to the French throne. This delightful piece of news he attempted first to conceal and to escape before it could be noised abroad in Poland, principally to avoid the ambitious designs of his brother, the Duke of Alencon; but unfortunately the report oozed out. He refused to follow the counsel of his advisers to convoke a general diet to see what measures should be taken. In the evening of the 18th of July he gave a grand entertainment in honor of the sister of the late King Sigismund. The conviviality was great. And never had Henry assumed a more pleasing manner or seemed more genially to identify himself with his new subjects. At the usual hour, to all appearances, he retired to his apartment and the lights were extinguished; but the King had already flown. He was led by an attendant through secret passages to a chapel in the suburbs of the city, as some say, but probably to a more logical place—to the royal stables—where a rendezvous had been arranged. Here horses had been prepared, and with a few of his chosen attendants he rode precipitately from his kingdom, reaching the frontiers of Silicia early on the following day. Great was the consternation in Cracow when it became known that he had flown. A hot pursuit by the authorities followed. The probability of the King's flight gathered from his ill-concealed uneasiness caused it to be suspected before it was known. The Grand Chamberlain, anxious to calm the general excitement, returned to the palace, to which, by virtue of his office, he had general access. At first he knocked at the King's door; no answer was forthcoming; he then tried the chambers of the gentlemen in waiting; there he found an equally dead silence. Again he returned to the King's bedroom, and, not being able to force the door, entered it by the window; for even in matters of etiquette they seemed to have treated their King roughly. The candles were burning as usual in the room; the two pages were near the bed; the curtains of the bed were drawn, but there was no Henry to be found. The Grand Chamberlain, amazed, rushed in pursuit, attended by 500 cavaliers. Probably such a ludicrous sight had never been seen before, as a monarch flying from his kingdom and from his subjects without being driven out by them. Owing to his unfamiliarity with the road the pursuers were soon on his track, and many of his companions, to save themselves, deserted him. In vain did Henry cause the bridges to be demolished behind him; the slaves forged the rivers on horseback and the King was at last overtaken on the very boundary of the German Empire. There Tenczyn, the Grand Chamberlain, and five horsemen came up with the fugitive and shouted after the King: "Serenissima Majestas, Cur Fugis!" Henry, however, finding that he was quite safe, received Tenczyn, who remonstrated with him as to the manner of his leaving the kingdom, and advised him to return and to convoke a diet, so that with the consent of his subjects he might take possession of his new kingdom. Henry refused to be influenced by these entreaties, and promised in a vague manner that he would return as soon as he would have placed France in a state of tranquility—a promise which it need hardly be said he had no intention of executing. Nor did the King show any special alacrity in repairing to France, for before reaching it he lingered a considerable time at Vienna and Venice, trifling with the highest interest of his country and indulging only in frivolous amusement. The Poles were thus well rid of one of the most corrupt sovereigns of a corrupt house. In 1589 the knife of a Dominican friar terminated Henry's life and with him also terminated the life of the Valois.

The Poles, piqued at the contempt with which their crown had been treated, assembled at Stezyca and resolved to declare the throne vacant if the King did not return by the 12th of May, 1575. At the appointed period, after his escape having elapsed, Stephen Bathory, Prince

of Transylvania, was elected King of Poland.

Election of King Saul.

The Polish state had reached the height of its short-lived glory at the time of the death of Bathory in 1587. Next to Spain, the extent of its territory was the largest in Europe. Its dominions embraced the whole of the vast plain which lies between the River Oder and the River Oka. The Baltic washed its northern and the Black Sea its southern coast. The nation was mighty and strong; the Turk, the Tartar and the Moscovite each in turn paid homage to the white eagle of Poland, but its aristocracy was turbulent and hopelessly divided. The dismemberment of the empire appeared, therefore, to be imminent. During his reign Bathory held the many headed monster of anarchy in check and enforced order amid the ever-growing conflict of factions. But on his death the pandemonium of turbulent spirits broke loose once more and again the country was plunged into the agony of an electoral campaign.

The pretenders of the throne were Sigismund, Prince of Sweden, the son of Catherine; Archduke Maximilian of Austria; Fedora Ivanovich, the son of Ivan the Terrible; John, Prince of Finland, and a number of minor aspirants.

Between these rival contentions, Dr. G. Karpeles tells us, Poland had become a veritable chaos; government was suspended, the various Palatines, independently each in his own principality, raised loans, levied taxes and mobilized armies in the interest of one or the other candidates. Numerous diplomatic agents scoured the country canvassing votes and scattering ducats broadcast for their favorite candidates, respectively.

Warsaw was the meeting place of the new diet, and the great plain around the city was the camping ground of the several armies with which each of the Palatines came to conduct a peaceful election. Each candidate also came with his bodyguard of Cossacks, Heyducks or Wallachs to assure an undisturbed election. The gentry on their part, in order to preserve the sacredness of the franchise, also came well armed. The glitter of their armor, the arquebuses and the sabres dazzled the eyes, and the whole plain had the appearance of a forest of lances.

Adelbert Seiski, Palatine of Siradia, rose and in a subtle and crafty speech advanced the claim of the Hapsburg nominee. A thunder of "No German for us! We will have no German!" was the answer to which the tumultuous assembly recorded its objection.

Prince Radziwill, who supported the pretensions of the Northern Prince, rose after Adelbert and spoke. "This is no time for meretricious words," he said, "but for deeds. In the presence of the Turk at our gates it behooves us to lay aside all private bands and personal animosities and with uplifted hand to seek the divine counsels. The safety of Christendom, of which Saramatia is the iron bastion, depends on the prudence and concord of the estates of Poland."

The mere reference to the capture of Vienna by the Ottoman hordes was sufficient to excite a wrathful yell from the supporters of the Austrian prince, and in tumult that ensued the primate rose to proclaim the papal representative, Maximilian, King of Poland. Raising the crucifix aloft, he had already pronounced the first words of the coronation formula, "In nomine Patris," when he was interrupted by the more cautious of his party, who, to avoid bloodshed, postponed the proclamation until the following day.

In this electric atmosphere the debate was to be resumed next day. It looked more like a field of battle than an elective assembly. The opposing parties faced one another in full panoply, each entrenched behind bristling cannon. With the prospect of a bloody war at hand an idea flashed through Radziwill's mind.

Under the law of Poland as it existed at that time the throne might not remain unoccupied for any length of time, and that in case the electors could not agree on a candidate an outsider should be appointed, "Rex pro Tempore." This honor was offered to Radziwill, but he declined to accept, saying that there was a man who belonged to neither party and who in wisdom and in goodness was equal if not superior to any other man he knew of. The man whose name he was about to mention possessed only one slight shortcoming, but if the diet would agree to make his election unanimous he, Radziwill, would place his name before the assembly. He then proceeded in

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a conciliatory spirit, and said: "I propose that this discussion go over until tomorrow, and in the meantime my Jewish factor, Saul, shall act as King."



Edward Herbert

With lightning effect shouts ran out from thousands of throats, "Long live King Saul!" He was later surnamed "Wahl" elected.

The length of his reign is not recorded. Whether he ruled for one night only or for several days has not been chronicled. But that he held high office and that he had laws enacted which ameliorated the condition of the Jews in Poland is a matter of history.

Prince Sigismund was thereafter elected King of Poland. After his ascension to the throne Sigismund III. on February 11, 1588, officially proclaimed Saul's talents and the valuable services he had rendered to his predecessor, King Bathory, by causing the following to be published: "Some of our councilors have recommended to our attention the punctilious business management of Saul Jewish (the Jew) of the town of Brzesk, who on many occasions during the reign of our predecessors served the crown by his wide experience in matters pertaining to duties, taxes and divers revenues and advocating the financial prosperity of the realm by his conscientious efforts."

For a period of ten years thereafter Saul Wahl was intrusted with the collection of taxes on bridges, flour and liquor. King Stephen Bathory had awarded him the salt monopoly of Poland. Within two years after his ascension to the throne King Sigismund conferred on Saul the title of "King Krolewski" (Royal Official), a high rank of the Kingdom of that day.

The royal decree conferring that rank is a remarkable document, and runs as follows:

"We, King of Poland, having convinced ourselves of the rare zeal and distinguished ability of Saul, do herewith grant him a place among the royal of-



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ficials, and that he may be assured of our favor for him we exempt him and his lands for the last of his life from subordination to the jurisdiction of any castellan or municipal court or of any court in our land, of whatever kind or rank it may be; so that if he be summoned before the court of any judge or district in any matter whatsoever, be it great or small, criminal or civil, he is not obliged to appear and defend himself. His goods may not be distrained, his estates not used as security and he himself can neither be arrested or kept in prison. His refusal to appear before a judge or to give bail shall in no wise be punishable; he is amenable to no law covering such cases. If a charge be brought against him his accusers, be they subjects or aliens, of any rank or calling whatsoever, must appeal to ourselves, the King, and Saul Jewish shall be in honor bound to appear before us and defend himself."

History does not say a word about this short reigning Jewish King. How the historians came to overlook such an event has yet to be explained. It does not, however, require any extensive research to make the discovery. That Saul Wahl was a strong factor in the affairs of the Polish court there is no more any doubt. The documents of the state of Poland in the archives at Warsaw contain sufficient proof of his activities in the Polish realm. But that he sat on the throne of Poland we had to wait to be told by one of his descendants, J. Bunford Samuel, and by Dr. Karpeles.

In 1593 Saul was instrumental in securing a royal decree restraining the Voyvodes (mayors) from interfering with the Jews in their communal affairs.

Three years later, in conjunction with his Christian neighbors, Saul pleads for the renewal of an old franchise granted by the Grand Duke Withold exempting imported goods from duty.

Had it not been for the inexhaustive labors of the Russian professor, Bershadzsky, the author of an invaluable work on the history of the Jews in Lithuania, Saul Wahl, King of Poland, would have remained merely a myth. But from out of the Russian archives Professor Bershadzsky produces docu-

(Continued on page 19)

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NEWS FROM ENGLAND

(Exclusive Correspondence to the HEBREW STANDARD)

Internment and Repatriation of Jews in England of Enemy Alien Birth—The Board of Deputies and the B'nai B'rith Fail to Agree About the Helping Hand—Higher Cost of Living—Jewish Butchers Relieved from Charge of Unduly Raising the Price of Kosher Meat—Famous Lecturer and His Views on Jewish Destinies—The Greek Elections—Yiddish Drama in the East End of London—Jews and the British Music Hall.

London, June 18, 1915.

The most recent meeting of the Board of Deputies was concerned very largely with the question of Jews and the internment and repatriation orders of the government. This particular session of the board has aroused a lot of attention and some very strong views have been expressed with regard to its resolutions. Very largely the meeting was concerned with a letter from the B'nai B'rith, which informed the Board of Deputies that there had been appointed by the former organization special committees to deal with the question, setting out various matters which might have to be dealt with and suggesting co-operation between the board and such committee. The matters referred to in the letter were (a) the internment of Jews in special camps; (b) the provision of Kosher food; (c) the provision of sureties for those threatened with internment or repatriation; (d) the protection of the dependents of such persons; (e) the protection of their property, and (f) legal representation for them in appearing before or memorializing the government committee.

The deputies present at the meeting were informed that the committee of the Board of Deputies was unanimously of opinion that the question of the internment or repatriation of aliens was not a specifically Jewish question, and that the work of representing or assisting such of them as were Jews was not one which the board should undertake. Moreover, such duties could safely, and without objection, be undertaken by the Committee of the Achei B'rith, which had already undertaken the investigation of the circumstances of Jewish aliens who had been interned.

On that point a reply was addressed to the B'nai B'rith, dated May 18. The

reply pointed out that the question of special camps and food were already dealt with by the board, and that sureties should not be supplied by any outside body, but should be furnished by the aliens who needed their services, and that the assistance of dependants and protection of property of alien enemies were matters for the Board of Guardians and other philanthropic bodies and the police especially.

An answer was received from the B'nai B'rith, dated May 30, which, *inter alia*, dealt with the unfair incidence of the cost of the provision of Kosher food in certain of the detention camps. The Board of Deputies Committee met again on June 10, and resolved to recommend to the board that the Chief Rabbi and Dr. Gaster should be asked to open a fund for the provision of Kosher food. In other respects this committee again was unanimously of opinion that the representation of alien enemies merely because they are Jews is not work which the board should undertake.

To sum up a long and involved discussion, and one which has, as I say, aroused all kinds of conflicting views and strong expressions of opinion in the community, it certainly does appear that the Board of Deputies was really afraid of being charged by the general population with acting unpatriotically if it really put forward strong efforts to help these unfortunate Jews of enemy alien birth. Most of these latter are decent, honest, respectable people, who have given hostages to fortune in this country and are in lawful trade. Some are professional men and some are engaged in important technical industries where they are badly wanted.

The government's internment order allows of exemptions in cases where the right to exemption can be proved. It was thought in many quarters that the Board of Deputies would be able to help along the exemption movement strongly and so secure that many of these so-called enemy alien Jews would have been allowed their freedom where it was shown that their services were desirable to the country and they were generally free from spy taint. However, the board appears to have set its face strongly against handling the matter or anything at all akin to it.

With the substantial rise in the cost of living that has resulted from the war meat has become much more expensive than formerly in this country, and statements have been made in many quarters that undue advantage has been taken by the Jewish meat traders and that the Jewish public is being charged excessively for its Kosher meat. These statements look like being very unfair to the Jewish butchers, as meat of all sorts is much higher in price, and not Kosher meat

only. The Board for the Affairs of Shecheta has issued a statement to Jews pointing out that the chief reasons for the general rise in prices are the large demands of the navy and army and a reduction in the quantity of meat imported into the kingdom. It is well known that, in view of the present crisis, the government found it necessary to take action, and that, in fact, the Board of Trade has issued a circular suggesting economy in the consumption of meat.

There is also the statement issued to their customers by the general London meat traders of all classes. This points out that the retail butcher is simply a distributor of the available supplies of meat to the consumer, and, like the Board of Shecheta, it lists the principal reasons for the unprecedented rise in values of meat of all descriptions, both home produced and imported, as follows:

1. The immense purchases on government account, comprising the whole of the available supply of Australian and New Zealand beef, mutton and lamb, for the supply of the British and allied (Belgian, French and now Italian) troops, the surplus only being available for the civilian population.
2. The shortage of home-fed stock, due to a vast number of animals having been marketed at an unfinished condition, coupled with the hitherto indiscriminate slaughter of calves and lambs.
3. The restrictions of local authorities, supported by the local government board, which practically prohibits the feeding of pigs by cottagers and small holders.
4. The absolute prohibition of the importation to the United Kingdom of live cattle, both for store and food purposes.
5. The largely reduced number of ships available for oversea transit, due to the government having taken over so many refrigerated steamers for war purposes.

Joseph McCabe is a very well-known writer here upon biological, scientific, religious and higher critical questions. From being a Franciscan monk of the Catholic Church, he became an agnostic, and has earned his living since as lecturer, journalist and author. He became best known on this side perhaps as a translator of Professor Haeckel's "Riddle of the Universe." The reason I quote him here is that he has been delivering some very interesting views on Jews, the Jewish type, and the relation of these things to the Darwinian theory of the survival of the fittest. As can be expected in his historical studies, he has no sympathy with the Christian persecution of the Jew.

He is a friend of Zangwill's, and frequently tells the story of the meeting where Israel Zangwill sat beside him. After he had finished speaking Zangwill got up and said, "I am afraid Mr. McCabe is too much of a Maccabean to be a Maccabean."

He may well be quoted verbatim when he expresses the following strong view on the connection between Darwinism and Judaism: "Judaism stands as a living example and justification of Darwinism. Judaism is not merely a religion of precept, but a creed of example. The Christian seldom lives the Christian life, but the Jew is forced to live it—the 'Christian' life. He stands for righteousness, holiness and justice. Israel has a mission in the world—to convert it to loftier principles of morality. The Jews, as I am showing in my new book, 'The Soul of Europe,' are the purest race in Europe. They have upset a good many theories. A race, like an individual, is mortal; it goes through its regular, normal process of genesis, growth, maturity and decline. But the Jew does not appear to show any loss of vitality, any inner law of decay. We judge the value of a race on the two principles of (1) isolation and (2) contact. A race in isolation is thrown on the offensive, but in contact on the defensive. As long as the conditions made for it allow of contact, the true test comes whether as a weaker minority it can withstand the opposing forces of its new environment. In the struggle for existence isolation seems to have mostly favored the Jews. I am looking forward to Western Judaism as an important factor in the development of human progress. The Jew, not hav-

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ing a territory of his own, is best qualified to undertake the mission. His outlook on life is more detached, impartial and unprejudiced. He stands like the philosopher in the centre of things and measures the radius of his point of view all round with an equal justice."

I note that five Jews have been returned to the Greek Parliament for districts of Salonika in the Greek elections that have just been completed. A piece of news of this kind is always very reassuring.

Maurice Moscovitch, the eminent Russian actor, is shortly to make his reappearance at the Yiddish Theatre of Art, as the old Pavillon in the Mile End road, in the East End of London, is now known. His repertoire includes a number of the most popular dramas of the Russian, French and English theatres. During his forthcoming season he will produce for the first time several of George Bernard Shaw's works, translated into Yiddish.

The Yiddish drama keeps on making valiant efforts to buck up and look prosperous in the East End of London, but seasons dry up and the theatre goes out of existence or becomes very enfeebled. With a great theatregoing population like the East End Jews are this is all the more remarkable.

So far as the general vaudeville stage in this country is concerned, Jews make bigger and bigger inroads into the profession. As comedians, dancers, sketch artists and revue stars and chorus ladies, Jews and Jewesses figure very largely. There are half a dozen Jews in this country who in recent years have risen from being quite humble performers to enter the rank of wholesale deliverers of farce, burlesque and revue. There is never a music hall show here that does not contain one or more Jewish performers. The influence of the Jew on the variety stage here in providing bright, lively comedy and farce, on the one hand, and finely colored and brilliantly staged scenes, on the other, can hardly be measured now so great is it. The British music hall or vaudeville theatre has improved out of recognition in the last twenty years. The modern twice-nightly

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ITEMS OF INTEREST IN THE JEWISH WORLD

A Jewish summer school has been organized in Sioux City, Ia.

The Polish anti-Semites at Warsaw have begun to clamor for the prohibition of Shechita.

A branch of the Hal Resh fraternity, to be known as Ural chapter, has been established in Portland, Ore.

A Jewish women's league has been formed at Ottawa, Canada, to fight the Christian missionary evil.

A "Tag Day" held on the 24th ult. for the Jewish Home for Babies in Pittsburgh, Pa., realized over \$2,000.

The Russian Government has imposed a fine of a hundred roubles on the *Rostov Listok* for its agitation against the Jews.

Rev. M. Rosenstein has been elected as the successor to the late Rabbi A. R. Levy, by the B'nai Jehoshua Congregation, of Chicago, Ill.

Mr. Ralph Saltzman has been appointed secretary to Mayor-elect Price, of Wilmington, Del. Mr. Saltzman is prominent in Y. M. H. A. work.

At Kansas City, Mo., a Young Women's Hebrew Association has been instituted. The association starts out with over one hundred members.

Congregation B'rith Achim, of Petersburg, Va., expects to dedicate a handsome new synagogue on August 1. The new building will cost \$15,000.

A public Jewish library has been opened in Hartford, Conn. This library has been effected mainly through the pupils of the Hartford Talmud Torah.

Some teachers in the Sherman School, of Toledo, Ohio, are charged with race discrimination. The Board of Education has begun an investigation of the charges.

The Denver (Col.) section of the Council of Jewish Women is the latest of the seceding councils to return to the National organization.

Under the auspices of the Pittsburgh (Pa.) section, Council of Jewish Women, a summer camp for working girls has been opened at Brener, Pa.

It is reported that "Yehoash," the Yiddish poet, who left America two years ago to settle permanently in Palestine, is on his way back to America.

The Jewish Court of Arbitration, which has been in contemplation at Montreal, Canada, for some time, has become a reality, and will commence its sittings next month.

The handsome new synagogue being erected in Norfolk, Va., by the Orthodox Hebrew Congregation is nearing completion, and will be ready for occupancy on August 1.

The death has occurred at Kieff, of Advocate Alexander Goldenwelder, one of the greatest legal authorities in the South of Russia. Important Russian newspapers printed special memorial articles, eulogizing the deceased.

About one hundred and fifty representative Jewish young men have organized the Newark (N. J.) Young Men's Hebrew Association. The organization will be represented at the State conference to be held at Asbury Park on the 18th inst.

Mr. Jacob Billikopf, superintendent of the Kansas City (Mo.) Jewish Educational Institute, has been invited to take charge of the newly organized Social Service Department of the Independent Order B'nai B'rith, with headquarters at Chicago, Ill.

The Order Sons of Zion has obtained a charter to carry on fraternal insurance in the State of Massachusetts. The order is the first foreign corporation to receive a license from the State in the past fourteen years.

After ten years of quiet but sincere philanthropic work, providing a boarding home with the proper environments for self-dependent Jewish working girls, the Rebecca Gratz Club, of Philadelphia, Pa., is to become a corporation and will enlarge the scope of its work.

The members of the Jewish Orphanage at Cleveland, Ohio, when they hold their next meeting this month, will consider the plan of moving from the present building, which they have occupied for the past forty-seven years, to a large cottage-plan farm in the suburbs.

Mr. Oscar Henry Behrens died last month at his residence, West Hampstead, England. He was a familiar and popular figure in the commercial world for he was specially interested in cotton manufacture. He was a prominent member of the Manchester Chamber of Commerce, acting as a government expert on trade-marks, a subject to which he had devoted a good deal of attention. He took an important part in arranging the trade-mark treaty with Switzerland.

Rabbi Nathan Stern, of Providence, R. I., has been elected as assistant minister of the Congregation Sharrey Tephilah (West End Synagogue), of this city. Rabbi Stern is a Hebrew Union College graduate and prior to his Providence pulpit was rabbi at Trenton, N. J.

Cincinnati Lodge No. 4 I. O. B'nai B'rith is showing phenomenal growth. On May 24, 276 candidates were initiated and 53 since that date. The lodge now has a membership of 1,056, and there are over 100 applicants whose petitions have been accepted waiting for initiation.

The Vancouver (B. C.) community is mourning the loss of one of its pioneer members in the person of the late Solomon Weaver, who passed away last month. He was a generous contributor to all the local Jewish charities and was president of Temple Emau-El in the early stages of its history.

William R. Blumenthal, of Cleveland, Ohio, has been tendered the assistant professorship of history and government at Ohio University. Mr. Blumenthal, who has just received his degree of M. A. at Harvard, made grade "A" in every one of his courses. He went through Harvard on a scholarship.

Governor Hatfield has appointed Dr. William W. Golden, of Elkins, as a member of the West Virginia Public Health Council. This council was created by the West Virginia Legislature to take the place of the former State Board of Health of which Dr. Golden was a member for the past four years, being president for the last two of these years.

A petition has been addressed to the Board of Education of Camden, N. J., by the Young Men's Hebrew Association of that city requesting the board to institute some system whereby the Jewish pupils of the public schools, who are obliged to be absent from their classes on their various religious holidays, may not suffer a deduction of credits, as is now the case.

Mr. Folk Cohen, one of the best known business men in Wellington, New Zealand, died there last month at the age of seventy. Born in London, he had resided in Wellington half a century. He was one of the founders of the local Fire Police and occupied the position of treasurer for about fifteen years. In 1904 he was elected a member of the City Council, and held a seat on that body until two years ago. For ten years he was treasurer of the Hebrew Congregation.

The ninth conference of Trade and Commerce, held at Petrograd, in which many well-known statesmen and captains of trade participated, followed the course adopted by similar gatherings, and raised its voice in favor of the abolition of the Jewish restrictions, indicating that such a course would be in the interests of the empire. Influential delegates also drew attention to the ruinous policy of the expulsion of Jews in the Province of Kovno.

Severe calamities have befallen the Jewish town Slutka and the Jewish townlet Stolbzi (both of them in the Province of Minsk). The centre of Slutka, comprising over a hundred and thirty buildings in a locality thickly populated by Jews and the Great Synagogue, was last month destroyed by a conflagration. Stolbzi was almost entirely burned down, and a few persons perished in the flames. The losses in both places amounted to about a million roubles.

Privy Councillor Emil Rathenau, general manager of the Berlin General Electrical Company, died last month in Berlin, Germany, at the age of seventy-six. Herr Rathenau was very prominent in the industrial life of Germany. He installed in Berlin in 1882 the first electric lighting plant in Germany. In the following year he founded the German Edison Company, which in 1887 was converted into the well-known Allgemeine Elektrizitats Gesellschaft or the General Electric Company. It has interests all over the world.

Senator Ludovico Mortara has been elevated to the position of president of the Italian Court of Cassation, in spite of the opposition against him on account of his advanced views on political and social questions. Mortara is a brother of the celebrated case which was used against the Church of Rome by the leaders of the Italian resurrection. While the celebrated Mortara preferred to remain a Christian, his brother is a Jew and a Liberal and his elevation to one of the highest positions in the land is reported with favor by all liberal-minded Italians.

Chief Rabbi S. H. Margulies, of Florence, has been placed in a peculiar position since Italy joined the allies in the war. Dr. Margulies is a native of Brod, Galicia, but for the last twenty-five years lived in Italy and has been an Italian citizen for a large number of years. Dr. Margulies has expressed no sympathies with the Germanic nations in the present war and did not favor the entrance of Italy into the fight. Now, however, since his adopted country has joined the allies, the rabbi is forced to preach patriotic sermons and to offer prayers for the success of Italian arms against his native land.

Cornerstone For Yeshibah Laid.

The cornerstone of the new Rabbinical College of the Rabbi Isaac Elchanon Theological Seminary and the Jeshibath Ets Chaim was laid last Thursday afternoon in the presence of a notable gathering of rabbis and prominent orthodox laymen. The exercises consisted of a prayer by Rabbi M. S. Margolies, a greeting by the president, Mr. Jacob Hecht, and addresses by Borough President Marcus M. Marks, Rev. Dr. Bernard Drachman, Commissioner of Education I. M. Levy, Rabbi S. E. Jaffe and Rabbi Herbert S. Goldstein. After the singing of *Hatikva* the cornerstone was laid by Mr. Harry Fischel, the honor being conferred upon him in recognition of his preliminary work in assuring the success of the institution. Mr. Fischel said:

"We have assembled this day for the purpose of celebrating the laying of the cornerstone of a new institution, an institution which was established to fill a want that has long been felt, not only by the Jewish community of New York city, but by Jews all over the United States.

"The new Rabbinical College, whose birth it is now our privilege to witness, holds forth as its object 'Orthodox Judaism and Americanism,' that is, its aim shall be to educate and produce orthodox rabbis who will be able to deliver sermons in English, so that they could appeal to the hearts of the younger generations, and at the same time, who will be thoroughly qualified to occupy positions with congregations in conformity with the strict requirements of orthodox Judaism.

"At this point I wish to emphasize strongly that the Rabbinical College does not intend to set itself up in opposition to, or in competition with the Jewish Theological Seminary of America, of which Professor Schechter is president. To the contrary, it is our earnest desire to co-operate with that institution as far as it is possible for us to do so. It is true that the Jewish Theological Seminary is accomplishing splendid results in developing rabbis who are able to deliver good English sermons, but these rabbis, with very few exceptions, do not meet the requirements of the orthodox congregations. It is the purpose of this new Rabbinical College not only to produce rabbis who are thoroughly versed in rabbinical culture and who can deliver sermons in English, but they must also have the authority to decide ritual questions, or better known as *Torath Erosah*.

"The new Rabbinical College is unique in its creation. Although new in its plans and purpose, yet it begins its career upon a solid foundation. This is due to the fact that it is a combination of two long-established institutions, which have been in existence for over twenty-five years, namely, the Jeshibath Ets Chaim and the Rabbi Isaac Elchanon Theological Seminary. These two institutions not only have the confidence of the city of New York, but they have the support and backing of the country at large, and therefore the success of this new undertaking is assured.

"My friends, as we are sitting here in comfort, enjoying the rights and privileges of peace and liberty under the protection of the Star and Stripes, our brothers in the war zone are dying by the thousands. Not alone should we mourn the loss of all those who are losing their lives in the death struggle of nations, but especially should we mourn the loss of the scores of Jewish young men who are being killed on the battlefields, from whom this country has been nourished with Talmudical knowledge and who have supplied the material for such rabbis as this institution seeks to develop and produce. Since the supply of students which we could expect from the foreign countries has been reduced, it is therefore our duty to interest young American boys in the study of rabbinical culture, and these young boys should not alone fill the loss which we have sustained through the war, but they would make better material for this institution because they possess the true American accent and the natural flow of language which would enable them to appeal to the younger elements.

"It is our aim to produce educated rabbis, yet we are mindful of the fact that in order to produce ten rabbis it is necessary to educate at least one hundred young boys, so as to have material from which to select those who are eligible to take up the study of rabbinical culture, and the rest would possess enough knowledge to fill many other high positions in Jewish educational institutions. It is our intention to bring up the students of this Rabbinical College in the utmost religious environment and to enable them to devote their undivided time to their studies, without being compelled to earn their livelihood. We have therefore provided in this building an up-to-date kitchen and dining room, where the students will be supplied with food, and in addition thereto, they will be furnished with the necessities of life, so that they could concentrate all their energies on their religious work and acquire the title in as short a time as possible. I wish to say further that this building will contain well-lighted and ventilated class rooms and all the latest and sanitary improvements. We have spared no effort in equipping this institution in as efficient a manner as possible."

Other addresses were made by Rabbis H. Maillansky, B. M. Levinthal, A. L. Alperstern, M. J. Pelkus, J. Rosenberg, J. Kanovitz, Mayer Berlin, and I. Siegel. The proceedings were concluded with a prayer by Rabbi Wolf Margolies.

Among the subscribers to the institution are Mr. and Mrs. Harry Fischel, \$1,500; Nathan Roggen, \$1,250; J. S. Scheff, \$1,000; estate of Joseph Oshinsky, \$1,000; S. Heller, \$1,000; M. Friedman, \$500; Jacob Hecht, \$500; Nathan Lampert, \$500; Mr. Kamel, \$500, and I. Ro-keach, \$500.

The new institution will be under the supervision of Dr. Bernard Revel, an em-

inent pedagogue, who was born in Kovno, Russia, in 1887. He is the son of the famous scholar, Nahum Shraga, who was rabbi in Fren and Linkovo and son-in-law of the great Gaon R. Moses Isaac of Ponleves. He received his Jewish education and was ordained rabbi in 1901. He also received a collegiate education in Russia and came to America in 1907. He studied law at Temple University, Philadelphia, Pa., and received the degree of M. A. from New York University, and Ph. D. from Dropsie College. He is the author of "Bachya Ibn Pakudah, Karaites Halakah" and a contributor of articles to *Jewish Quarterly Review* and other English and Hebrew publications. He was associate editor of the Hebrew encyclopedia, "Ozar Israel." Dr. Revel is a member of the Union of American Orthodox Rabbis and was its secretary 1908-9. He is a member of the American Oriental Society and other institutions.

Convention of Young Judaea.

The seventh annual convention of Young Judaea was held at Boston during the week of June 27 in connection with the conventions of the other Zionist bodies, with 105 delegates in attendance.

On Sunday morning, June 27, the delegates participated in the joint opening session of all conventions in Ford Hall, at which a report of Young Judaea was rendered by the secretary, David Schneeburg. In the afternoon a reception was tendered the Young Judaea delegates by the Junior Zionist Council of Massachusetts at the West End Y. M. H. A. In the evening the delegates participated in the monster mass meeting at Mechanics Hall, and on Monday evening in the banquet given in the same hall. On Monday afternoon the delegates visited the historical places of Boston and spent Tuesday afternoon at Revere Beach.

What proved to be the most impressive of all the gatherings of the week was Young Judaea's Leaders' and Teachers' conference held on Tuesday evening in the large hall of the convention headquarters. The evening was devoted to a symposium on Jewish education and was attended by over 300 leaders, teachers and their friends.

Mr. S. Doniger, executive chairman of Young Judaea, opened the proceedings and introduced as the evening's chairman Dr. Horace M. Kallen, of the University of Wisconsin, who spoke on the subject of "Democracy." Louis D. Brandeis briefly greeted the conference. He emphasized the necessity of knowing the Jewish heritage so as to maintain and forward it. Miss Jessie Sampter, of New York, spoke on the method and scope in vogue at the Zionist Training School of Young Judaea which she directed. Rabbi Dr. D. de Sola Pool spoke on "The Young Judaea Idea." He emphasized the necessity for the Zionist leader to possess Jewish personality and enthusiasm.

Mr. Nathan Straus, in greeting the gathering, made one of his characteristic speeches which set his audience alternately laughing and cheering. He pleaded for the need of more harmony and less criticism. "Speaking of prosperity," he said, "the trouble with many people is that they get a lot of money and they get above their religion. Stick to your religion. There was a time when they tried to give me the nomination for mayor of New York. I said then, and I say now: 'I would not sit at a table with a Jew who has gone back on his religion.'" Julius Lasker, of Boston, spoke on "Young Judaea and the Social Center," and Mr. Sundel Doniger on the "Progress of Young Judaea."

On Wednesday morning Young Judaea opened its convention for business. The session was called to order by the executive chairman, Mr. Sundel Doniger, and brief addresses of greetings were made by Professor Richard Gotthel, Rev. Dr. D. de Sola Pool and Hon. Joseph Baroness, who pledged his own and his order's efforts in behalf of Young Judaea. The reading of congratulatory telegrams concluded the preliminaries and the session entered upon its business.

The Executive Committee's report showed 103 new affiliations during the past year in various parts of the country. Young Judaea is becoming as popular among the Jewish youth as the Boy Scouts among the general youth. Eight groups of the Zionist Training School for Leaders were conducted in New York, Philadelphia, Baltimore, Newark and Boston. "A Syllabus and Course of Study" was issued for Young Judaea leaders.

The most fruitful work of the organization was the series of monster holiday celebrations in which 35,000 children participated in New York alone. The *Young Judaeans* has improved in both financial and editorial management. During the year a national leaders' conference was convened and a New York Leaders' Association was organized.

A Zion Athletic League and a Young Judaea Brigade of Jewish National Fund Volunteer Workers was also instituted. A total of \$5,000 was collected for the various funds of the Zionist organization. The committee urged a budget of \$5,000 to carry out its activities during the coming year.

In view of the resolution adopted at the convention of the Federation of American Zionists that the maximum age for membership in Young Judaea be raised from eighteen to twenty-one years, a plan was presented at the session on Thursday morning for the organization of a senior league of Young Judaea. It was decided that the Executive Committee work out a program of activities especially adapted to Young Judaeans above seventeen years of age, with the view ultimately to organize them into a senior league.

It was decided that a committee of two be appointed to prepare a form of religious exercises for Young Judaea circles, to be printed in the *Young Judaeans*

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The Nominating Committee then reported. It offered a resolution, which was adopted, that the office of honorary president be abolished and that in its place a president be elected, who shall be the active head of the organization. The name of Mrs. N. Taylor Phillips was presented for this office, but the election was postponed until Mrs. Phillips' consent could be obtained. As honorary vice-presidents, Hon. Joseph Baroness, Mr. Nathan Straus and Rabbi Mayer Berlin were elected. As members of the Advisory Board the following were elected: Mrs. Richard Gotthel, Miss Sarah Kussy, Miss Jessie E. Sampter, Messrs. Charles A. Cowen, Dr. Nathan Kaplan, Max Schulman, Louis Lipsky and Rabbi B. H. Leventhal. The executive officers elected were: Mr. Reuben A. Posner, chairman; Mr. David Schneeburg, secretary; Mr. Israel Goldberg, chairman on Zionist Training School; Miss Esther Abramson, chairman of Social Committee; Mr. Sundel Doniger, chairman of Publication Board; Dr. E. Hausen, chairman on Physical Training; Mrs. S. M. Feinberg, chairman on *The Young Judaeans*; Mr. Isaac Rosengarten, chairman on Organization, and Hon. Joshua Sprayregen, chairman on celebrations.

Jew Baiting.

Several years ago in a certain district of Russia the Jews were accused of having kidnapped a Christian boy and murdered him in their secret ritual worship. There was an outbreak of mob violence. Many Jews were killed and others were brought to trial for murder, and acquitted, the evidence against them being farcical. Newspapers in this country had much to say of the deplorable ignorance and savagery of the Russian peasants who had accepted the story and composed the mob, and of the dreadful condition of the country in which such things could happen.

Yet we read in the newspapers of yesterday that at Marietta, Ga., United States of America, deliberate attempts are being made to drive away all the Jews in the town because Governor Slaton commuted the death sentence of Frank. Printed cards are being circulated denouncing the Jews and urging the people to refrain from dealing or associating with them. It is not unlikely that some of those active in this movement owe money to the local Jews and would be glad to be rid of them, and that others are business rivals. Possibly like conditions existed in Russia. The question is how far the people who are doing this kind of thing are ahead, in intelligence and civilization, of the ignorant and stolid Russian peasantry, against whom we were so contemptuously indignant.

Fortunately, this is a free country, and the Jew who is hit usually can find some ready means of hitting back and making himself felt to the discomfort of his persecutors. The town or city in America which undertakes to antagonize the Jewish people is likely to suffer seriously one way or another. But with such outbreaks developing in a State like Georgia, it does seem time for the responsible and substantial citizens to assert themselves and to show the courage to set their faces against mobs of all kinds, whether these mobs resort to open violence or to the more cowardly violence of the boycott. We have in every community a large element of conservative, thinking and self-respecting people which could be influential if those composing it would prove some nerve and energy and let it be understood that they were prepared to resist, oppose and help to punish the mob and anarchist spirit, however manifested. So long as this element shrinks and hides and stands back, silent and apparently afraid, we may expect our States and country to be disgraced and to be classed in the world's estimation along with Darkest Russia.—Richmond (Va.) *Evening Journal*.

The universal readiness to help the destitute and wounded is one relieving feature in the horrible war situation abroad. It may be said that there is apparent in contemporaneous society a veritable passion for social service. High-minded young men and women are substituting for the selfish individualism of an earlier day this social obligation to serve their fellows. The type considered most representative of the strivings and ideals of this day and generation is the individual who devotes himself to this service. This is the new sainthood, this the modern interpretation of the holy life.—Dr. David Philipson.

A "tag day" recently held in Canton, Ohio, resulted in sufficient funds being obtained with which to start a Hebrew school and social centre.

ENGAGEMENTS.

COHEN-GOLDSTEIN.—Mrs. Sarah Goldstein, of 960 Tiffany street, Bronx, announces the engagement of her daughter Beatrice to Mr. David Cohen, of Charleston, S. C.

DATTELBAUM-GREENE.—Mr. and Mrs. I. Greene, 207 West 140th street, announce the engagement of their daughter Florence to Mr. Henry Dattelbaum.

DIETZ-LEVY.—Mr. and Mrs. Julius Levy, of 483 Prospect place, Brooklyn, announce the engagement of their daughter Rose to Mr. Abraham W. Dietz.

GOLDSTEIN-ROSENBERG.—Mrs. Sarah Rosenberg, of 1151 Simpson street, Bronx, announces the betrothal of her daughter Jeannette to Mr. Jules Goldstein.

MARCUS-MILLER.—Mr. and Mrs. George Miller, of 129 Wadsworth avenue, announce the engagement of their daughter Lillian to Mr. Benjamin Marcus.

MEYER-BLUMENTHAL.—Mr. and Mrs. A. Blumenthal, 612 West 184th street, announce the engagement of their daughter Blanche to Mr. Isaac Meyer.

SILVERSTEIN-OPPENHEIMER.—Mrs. Jennie Oppenheimer, 500 West 175th street, announces the betrothal of her daughter Rose to Mr. Max B. Silverstein.

SOLOMON-LEVY.—Mrs. Henry L. Levy announces the engagement of her daughter Mathilde to Louis H. Solomon, of this city.

MARRIAGES.

ADLER-BLUM.—Mr. Abraham L. Adler to Miss Nettie E. Blum, on June 28, 1915, at the Hotel Savoy.

BARON-ABRAHAM.—Mrs. Anna Abraham, of 1020 Simpson street, Bronx, announces the marriage of her daughter Flo to Mr. William Baron, of San Francisco, Cal., at Hunt's Point Palace, on Sunday, July 4, 1915.

GOLDSMITH-HACKER.—Mr. and Mrs. Anson E. Hacker announce the marriage of their daughter Anna Florence to Mr. William Walter Goldsmith, on Sunday, June 27, 1915, at Belvedere Hall. Rev. Dr. E. Lissman officiated.

HOFFMAN-WOLFF.—On Monday, June 28, at the Savigny, Maurice Hoffman to Malvine Wolff. Rev. Dr. Edward Lissman officiated.

KRAUSKOPF-GOLDFELD.—Miss Anna Goldfeld to Mr. Charles Krauskopf, on Sunday, June 27, at Hotel Bon Ray. Rev. Dr. M. Krauskopf officiated.

MAYER-AUSBACHER.—At the residence of the bride, June 30, 1915, by the Rev. F. De Sola Mendes, Ray F. Ausbacher, daughter of Mr. and Mrs. Henry C. Ausbacher, to Fred I. Mayer.

RAPPAPORT-ROSENMAN.—Mr. and Mrs. S. Rosenman announce the marriage of their daughter Anna to Mr. Jack Rappaport, at their home, 1858 Seventh avenue, on Tuesday, June 29, 1915. Rev. B. A. Tintner officiated.

REH-SIMON.—On Sunday, June 27, by the Rev. B. A. Tintner, Edna Q., daughter of Mr. and Mrs. Louis Simon, to Mr. Isadore Reh.

BIRTHS.

DENONHOLZ.—Mr. and Mrs. Jacob Denonholz, of Rockaway Beach, announce the birth of a son on Monday, June 28, 1915.

GOLDBERGER.—Dr. and Mrs. I. H. Goldberger, of No. 1066 Clay avenue, Bronx, announce the birth of a daughter on Saturday, July 3, 1915.

WEISSMAN.—Dr. and Mrs. Max Weissman (nee Olga Kutner), of 54 West 114th street, announce the birth of a daughter, June 30, 1915.

YAELOW.—Mr. and Mrs. Edward Yelow, of No. 14 North High street, Mt. Vernon, N. Y., announce the birth of a daughter on Wednesday, June 30, 1915, the first anniversary of their wedding day.

BAR MITZVAH.

PEYSER.—Mr. and Mrs. Abraham Peyser announce the Bar Mitzvah of their son Morton, on Saturday, July 10, at the Shaare Zedek Synagogue, West 118th street.

OBITUARY.

JACOBSON.—Janie Jacobson, well known throughout the country as a writer of Jewish plays, passed away on July 2, and her death is a distinct loss to the community in which she lived.

She was looked upon as a truly religious woman, whose Judaism was practiced not alone in her works, but in her deeds.

She was a well known figure in her neighborhood, helping along those less fortunate than herself, and taking a keen interest in children, of whom she was very fond.

She helped prepare boys for their Bar Mitzvah and frequently gathered the little girls around her to tell them of the beauties of the Bible and imbue them with the sacredness of the Jewish religion.

Mrs. Jacobson was the daughter of Alderman Phillips, of London. Her uncle is Nathan Barnert, formerly Mayor of Paterson. She spent her early life in London, where she received a thorough education in the Bible and Talmud.

Mrs. Jacobson was the author of many poems, and her plays, "For Liberty," "Esther, Queen of Persia," "Belshazzar," "Ruth," "Jephtha's Vow," "A Man of Persia," "Chanukkah Eve," etc., are well known.

FOR THE JUNE BRIDE
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One of her own poems, written shortly before her death, follows:
The Garden of Sleep.
As I wandered through the Garden of Sleep,
The air was filled with a silence so deep,
My soul was at peace as I walked along
In the midst of that sacred, solemn throng.
For I felt that the loved ones lying there
Were sheltered by the good God's loving care.
Oh, Garden of Rest! Oh, Garden of Sleep!
Ye mortals who sigh, ye mortals who weep,
Put away your griefs, put away your tears,
For they who lie here have done with all fears.
Their joys are fulfilled, their griefs are laid down,
And they are at rest from the harsh world's frown.
They are sleeping the sleep of restful ease,
To wake again when God it shall please.
S. X. S.

SUMMERINGS.

Rev. E. L. Solomon is at Tannersville, N. Y., for the summer.

Rev. Jos. Segal will spend the month of July at Westwood, N. J.

Mr. D. Levinson and family are at Hunter, N. Y., for the summer.

Mr. and Mrs. Jacob Kottek, of 17 West Seventeenth street, are at West End, N. J.

Mr. L. Rutstein and family, of 21 East 119th street, are at Tannersville, N. Y.

Mr. S. Schwartz and family, of 250 West 139th street, will summer at Sea Cliff, L. I.

Mr. and Mrs. Charles Kaye, of No. 110 West 119th street, are at Long Branch, N. J.

Mrs. I. O. Schiff, of 1059 Morris avenue, is at the Hill Crest Hotel, Fleischmans, N. Y.

Mr. and Mrs. Bennett E. Siegelstein are at 21 Clinton place, Far Rockaway, L. I.

Mr. and Mrs. C. C. Trepel, of 251 West Ninety-first street, are at the Britain, Arverne, L. I.

Mr. Norman J. Sadler has been appointed as assistant city counselor for St. Louis, Mo.

Dr. H. Iloway will spend the summer at 117 South New Jersey avenue, Atlantic City, N. J.

Mr. D. Tamor and family, of 604 West 148th street, will spend the summer at Tannersville, N. Y.

Rev. Israel Goldfarb, of 389 Clinton street, Brooklyn, will spend the summer at Hunter, N. Y.

Mrs. L. Gerstein, of Jersey City, N. Y., will spend the summer at the Riviera, Asbury Park, N. J.

Miss Miriam Myers, of 333 Central Park West, is at the Catskill View House, Fleischmans, N. Y.

Mr. B. Appelbaum, of 237 West 111th street, will spend the summer at Rockaway Beach, L. I.

Mr. M. Hirsch and family, of 616 West 137th street, will spend the summer at Rockaway Park, L. I.

Mr. J. Benjamin and family, of 115 Mercer street, Jersey City, N. J., are at The Inn, Arverne, L. I.

Mr. and Mrs. S. Galewski, of 56 West 112th street, are at the Elka View Hotel, Tannersville, N. Y.

Mr. and Mrs. Morton Stein, of No. 514 West 122d street, are at Sacandaga Park, N. Y., for the season.

Mr. Jacob D. Cohen and family, of 140 East Ninety-second street, will spend the summer at Wolfson's, Arverne, L. I.

Mr. and Mrs. J. Levine, of 140 East Ninety-second street, are at the Elka View Hotel, Tannersville, N. Y.

Mrs. L. Mark, of 916 S. Boulevard, will spend the month of July at the Hotel Washington, Fleischmans, N. Y.

Mr. M. Stern and family, of 730 Riverside Drive, will spend the summer at 11 Rochester avenue, Edgemere, L. I.

Mr. and Mrs. Abraham Tobias and family, of 1469 Lexington avenue, will spend the summer at Arverne, L. I.

Mr. H. Berkovitz and family, of No. 86 West 119th street, are at the Bristol, Summerfield avenue, Arverne, L. I.

Rev. Dr. and Mrs. Bernard Drachman left Wednesday for Sharon Springs, N. Y., where they will remain for the summer.

Mr. Samuel B. Hamburger, Mr. Emil Taussig and Miss Ella Taussig spent the fourth of July at the Blythewood, Tannersville, N. Y.

Mr. and Mrs. Berthold Nathanson, of 230 West 113th street, will spend the summer at 53 Columbus avenue, Far Rockaway, L. I.

Mr. M. Botkowsky and family, of 56 East Eighty-seventh street, will spend

"EISENBERG'S"



WAVE CREST MANOR
Atop of Watjean Hill
OPEN ALL YEAR Phone Far Rockaway 1200

the summer at the Presburg Cottage, Long Branch, N. J.

Mr. and Mrs. Sigmund Galewski and family, of 56 West 112th street, left yesterday for Tannersville, N. Y., to spend the season at the Elka View Hotel.

Rev. Simon Schlager, of Temple Emanu-El, has returned from Hurleyville, N. Y., where he spent the month of June. For the remainder of the summer he will be at the Sherwood Cottage, Pleasantville, N. Y.

Mr. Herman Stiefel, of No. 229 West Seventy-eighth street, left on Tuesday for Long Lake, N. Y., where he will remain for the summer. During August he will be joined by his son-in-law and daughter, Dr. and Mrs. S. Beck.

SOCIAL NOTES.

Miss Lillie Bensing, of Louisville, Ky., is in New York for the summer. She will attend the summer school at Columbia University.

Announcement has been made of the engagement of Miss Ruth Cohen, daughter of Rabbi and Mrs. Henry Cohen, of Galveston, Tex., to Rabbi Ephraim Frisch, of Far Rockaway, L. I.

Mr. and Mrs. Harry Fischel left The Fairlawn, Hunter, N. Y., yesterday to spend the rest of the summer on a tour

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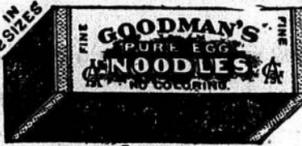
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Look for the signs —
We sell **BURKE'S-GUINNESS** exclusively.
Bottled by—E. & J. Burke.

through the West. Before returning they will attend the Panama-Pacific Exposition. They will be accompanied by their daughters, Bertha, Marian and Rose.

The new Hebrew Institute at Fort Worth, Tex., was dedicated on the fourth of July. Rev. E. Horowitz, formerly of Des Moines, Ia., and this city, is in charge.

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PURE-SWEET-WHOLESOME

GOODMAN'S PURE EGG NOODLES
IN SANITARY PACKAGES



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 Tobacco selected from nineteen villages in Macedonia and aged in our own warehouses in Cavalla
 Sold at all Schulte Stores and Other Dealers

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"Liposo" derives its name from the first two letters of the words lithium, potassium and sodium, which this water contains, and the health-giving properties of which are recognized by scientists all over. It is bottled with greatest care and is charged with its own natural gas. As a table water it has no superior.

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 EXCELLENT LUNCH 75c
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THE HEBREW STANDARD unhesitatingly endorses every advertisement appearing under this heading. Every advertisement is thoroughly investigated and accepted only when found to be unquestionable in every manner, shape and form.

A WISE SON CAUSES HIS FATHER TO REJOICE.

By Rabbi M. S. Sivitz, of Pittsburgh, Pa.

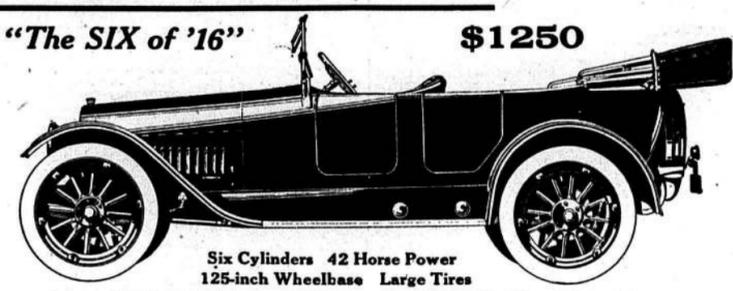
Reuben, the son of Jacob, whom the Lord had blessed with good intelligence, and who knew that the object of all his exertions was to leave children who should say the Kaddish, respond Amen, May the name of the Supreme One be blessed and would say memorial prayers for his soul after he had left this world behind, taking nothing with him in the grave but this fond hope that his children would mention his name in the synagogues (this, and this alone, was the good he strove to reach and sufficient to repay him for all his exertions), centered all his efforts on teaching his son Enoch the Torah and training him to fulfill the commandments. And knowing that system saves half the labor, he resolved to teach his son by the following system: The groundwork of his system was to first instill in the heart of his son the love of the Torah. He did this by taking a Hebrew Alpha Beth in his hand and saying to his son: "Do you see, my son, this is called an Alpha Beth." He pressed the Alpha Beth to his heart, kissed it and said: "See, my son! I love it very much!" The child then took it in his hand, pressed it to his heart and kissed it and said: "I also love it." After the boy was able to connect the letters of the Alpha Beth, Reuben took a Hebrew prayerbook and acted in the same manner, and this action he repeated when his son began to learn. Humesh, also Gemara and all the holy Scriptures, until the child was trained to love all the holy books. And he warned him to honor them and be very careful not to throw them on the floor. When Enoch was brought to the Hebrew school and the teacher showed him the Alpha Beth and told him he would teach him therefrom the child's eyes lit up and he said: "I always loved this and desired to learn therefrom." And thus with all the holy Scriptures.

One day, as Enoch, the son of Reuben, took the *Sidur* under his arm and ran to the Hebrew school a boy ran in front of him and started to annoy him, and finished by slapping his face and running away. Enoch became very angry and ran after him, and seeing that he could not catch him, he threw the *Sidur* at him in order to appease his anger. His father happened to see this and he was very angry against his son for throwing the *Sidur* on the ground, and he used the rod upon him in order to teach him not to do it again. From that time on Enoch was very careful to regard his father's command, and if it happened that a holy book fell out of his hand, accidentally, he quickly picked it up and said with holy awe: "Unwillingly! Unwillingly! I did not mean it," and immediately raised the holy book to his lips and kissed it fondly, for thus had his father taught him.

The days passed by; a year was gone, and lo! Enoch began, greatly to the joy of his parents, to learn Humesh, one section after another, until he had finished the Book of Genesis and began to learn the book of Exodus. It happened one day that Enoch came from the Hebrew school with a very angry face. "Why so angry, my son?" asked his father. "Will you allow me to tell you something, father, dear?" said Enoch. "Surely, my son!" said Reuben. "I have a claim against you," said Enoch, "and I would like you to come with me to my Hebrew teacher to try the case." Reuben laughingly said: "Good! Let us go!"

They came to Enoch's Hebrew teacher for the trial. "What claim have you, Enoch?" said the latter. "A claim of money," said the boy. "How much?" asked the teacher. Said Enoch: "Dear teacher, how much is it worth for a boy not to get beaten once with the strap?" "Five cents," answered the teacher. "If that is the case my father ought to pay me twenty-five cents, for I remember he gave me five blows." "When?" asked the father. "When I threw the *Sidur* down in the street," answered Enoch. "For this beating you have a claim against your father? You ought to thank him for not hitting you much more," said the teacher. Then said Enoch: "Pardon me, dear teacher. Did you not teach me yesterday that it was permitted to throw a *Sidur* on the ground?" "When did I teach you this?" asked the teacher, greatly surprised. Enoch took the Humesh and read this paragraph: "The

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to conform to the contour of your face made with or without plates, and the restoration of shade, shape and general appearance accomplished by the most approved methods.

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anger of Moses waxed hot, and he cast from his hands the tables and broke them at the foot of the mount." "See," said the lad, "our lawgiver, Moses, when he was angry threw down the tables, which were the work of the Lord, who also wrote upon them. If he could do this, why is not a child like myself permitted, when angry, to throw down a *Sidur*, which is only the work of a human being? Give me twenty-five cents, dear father."

The father and the teacher regarded each other in astonishment. "Come," said the teacher to Enoch and his father, "let us go to the rabbi and hear his opinion." They came to the rabbi and presented their arguments. The rabbi said: "Know, my son, that besides the Humesh there are other books that explain what is difficult to understand in the Scriptures?" He took the Talmud Yerushalim and told Enoch that when they made the calf the letters flew out of the tables that Moses held, and in consequence it became a very heavy load in his hands, and, not being able to hold them, he had to throw them down. "But such is not the case with you, my son, from your *Sidur* the letters did not fly out, and it was not too heavy for you to hold, and you only threw it down because you wished to appease your anger; therefore your father was right in beating you." Thereupon the son took hold of his father's hand and blessed it and said: "Pardon me, dear father; from now on I will take care not to throw it down." The years passed by, and in the change of fortune's wheel Reuben lost

his property and became poorer all the time until he was compelled to emigrate with his wife, Hadassa, and his son, Enoch, to the United States. Arriving

(Continued on page 18)



Fallen Arch or "Flat-Foot"
 Permanently Relieved

Without wearing ungainly shoes or uncomfortable supports. Absolutely new, painless treatment by electricity raises the fallen arch structure to its normal position and strengthens the muscles to hold the bones of the foot in their natural places.

Relief Guaranteed
 Preliminary Examination Without Charge.
 Office Hours 9.00 A. M.—11.30 A. M.
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Our Blend Satisfies the Most Discriminating Smokers
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Vice-Pres. & Cashier DAVID NEVIUS
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NATIONAL BANK

NEW YORK

THE HEBREW STANDARD unhesitatingly endorses every advertisement appearing under this heading. Every advertisement is thoroughly investigated and accepted only when found to be unquestionable in every manner, shape and form.

The Confusion of Words.

BY DR. SCHIMARYA LEVIN.

The vehicles of speech are not conceptions, but words. The words comprise and cover definite conceptions. Thus it happens that two people, speaking the same language and using the same words, do not understand one another, because they operate with different thoughts, because their thought language is different; and this circumstance often leads to debates and misunderstandings which could be cleared if we could determine what each word means. Especially is this necessary in international communication, when people of different worlds assemble. It is, however, also necessary in the relations among people of different geographical sections.

Even the simplest words of daily use have, in different lands, different meanings, and when you come to the complex words, it is not sufficient merely to utter the word, but it is also necessary to analyze and determine its contents.

Take, for instance, the words "conservative" and "liberal." They sound alike, whether spoken by an Englishman, an American, Russian, German or Montenegrin. How different, however, the visions these words produce before each one of them! If a Russian liberal should understand, under his liberalism, the same as the English conservative, he would certainly associate the vision of liberalism with the vision of an out-of-the-way village in farthest Siberia, or of the terrible prisons, because if the English conservative could make a practical demonstration of his conservative ideas in Russia, the Russian Government would regard him as a dangerous person.

Take, further, the words "parliament" and "parliamentary." There is a Parliament in England, a Parliament in Russia, a Parliament in Turkey and in Persia. At the outbreak of the war several of the Russian representatives expressed themselves in a parliamentary manner on the war—that is, parliamentary according to the English idea—with the result that they are now in prison. Let us take, further, the words "revolution" and "revolutionary." The same word has, in different places, meanings far apart, and very often not only far apart, but even contradictory.

It is a general rule that to draw a parallel, or compare two events, incidents or even two bodies, we must compare them under identical circumstances, or temperatures, or conditions, for if we do not take a common basis on which to compare them our comparison will be an imperfect one; it will not agree at some points, because every event is connected with its surroundings, with the situation in which it appears, with the time in which it takes place, and with the various other circumstances that determine its condition.

This same rule also applies to the use of words. It is not sufficient to determine what definition of it is given in the dictionary. One must also know the sort of dictionary. We must, therefore, be careful, for there are some words that frighten, as, on the other hand, there are words that attract. Our task is not to become frightened and coerced, not merely to look at the words, but also to examine their content; not to look at the vessel, but at what it contains.

Attempts have always been made to frighten the Zionists with words. The words "reaction" and "retrogression"

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have been thrown at us, because we have been preaching a "return" to people, to self and to ancestry. This would imply that we have preached a backward step, for which we cannot be forgiven. The opposite of going backwards is forward, and going forward denotes progress, advancement. At first it seems as though our opponents were correct, but only at first glance, and only those are convinced who permit themselves to become frightened by words.

Picture, for instance, a man who has wandered from the way and is lost; another meets him and says: "Stop; you have made a mistake; you have wandered off the road. Turn about; go back, and when you come to the crossroads, where you have made your mistake, turn to the right instead of to the left." The wanderer, however, has attended a school where he has been taught to work with words and not with thoughts, and replies angrily: "You are a retrogressionist! I shall not go back. I must go only forwards." He does not realize that progress in wandering is retrogression.

Words alone can neither frighten nor win the thinking man. A scarecrow can frighten only foolish birds, and with glistening beads you can purchase only savages.

More recently attempts to frighten us with the terrible words of "reaction" and "retrogression" have been abandoned, because the entire world has progressed, and only the ignorant and the indolent still ride the cosmopolitan hobby. Every progressive person understands now that the ideal of national self-consciousness contains within itself the greatest progressive idea of the century. Our opponents now have abandoned the frightening words and are now employing the sympathy-winning words. From all sides they cry to us now, "Peace and Harmony"—that is to say, that in the life of the Jewish people peace and harmony reigns, but we Zionists come to destroy them both.

How foolish and petty it is to attempt to frighten us by such means! Either the new prophets of peace and harmony are very naive and do not understand the meaning of the words they use, or they consider use naive.

There is peace in sleep, and harmony in the cemetery. There is the peace of laziness, of not concerning one's self with the process of life; there is the harmony of doing nothing, of delivering one's self into the hands of fate and waiting "for that which is to come, will come." It is the fatalism that has killed many people and destroyed many lands.

Zionism, however, came as a protest against irresponsible sleepiness of Jewish leaders, and in that respect it has revolutionized the Jewish mind. It has not been frightened at the thought of revolution. Zionism came to awaken, to stir to activity, and to prevent our life from being influenced by external forces.

We, too, are for peace and harmony. We understand by these two words things entirely different. We see peace as a harmony of the creative power of a people. To preach the philosophy of "sit and do nothing," to cry that because of peace we must remain passive and undertake nothing; that because of harmony everything should continue as it has been dragging along until now is the philosophy of "Good Night," the philosophy of the gravedigger.

And, strange, people with ideas of the past, sleepy thoughts and with obsolete philosophy, cannot contain themselves. They cannot quiet themselves. They come with demands and projects in the name of their peace and their harmony, and insist that an entire people should remain quiet and passive, not argue and not protest. The Greek sophists might envy such emulators of their way of thinking.—The Maccabean.

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Friday, July 9th, 1915 : : : Tammuz 27th, 5675

מטות מסעי

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

Subscribers leaving the city for the summer may have their papers sent to them by notifying us of the change in address.

We are on the eve of the month of *Ab*, a sad portion of the traditionally sad calendar of Jewry. But it is the precursor of even sadder days, which we may devote spiritually to our ennoblement. Let this *Ab* see us alive to the deathless traditions of our race!

One thing may be said for the late Bernhard Bettman, a distinguished communal figure of Cincinnati Jewry, who died the other day at the ripe age of 81 years. He was a loyal Jew in the "American" sense and active in the affairs of the general community in which he lived. The combination is rare and rather notable.

Rabbi Moses J. Gries, of Cleveland, our old friend "Mene-la-us," may be the neutral observer of the war-spectacle he so much admired in his presidential address to the recent "annual picnic." To us, however, his clarion cry: "Stop all food supply and all war supplies and all money supplies to all the warring nations," seems an extract from the English column of the *New-Yorker Staats Zeitung* or a "lift" from the *Fatherland!*

Certain daily newspapers of this city last week published circumstantial accounts of trouble which had developed among the inmates of the Montefiore Home. We are not disposed to attach much credence to these "harrowing" tales. The Home is an institution, run on institutional lines, and those received within its walls must and probably do strictly comply with the reasonable requirements of the institution. It is more than probable that the story was written as a result of the warm weather, latterly ours, working havoc with some enterprising reporter's fancy.

We see that a prominent member of the London community thinks that the Chief Rabbi should be provided with an automobile for his official use and that the United Synagogue should pay for this addition to the needs of his office. The gentleman happens to be an alderman, which forces the thought uppermost in our minds that, perhaps, he has taken a leaf out of the book of certain aldermen of a city not far distant from our own who, more than any others, were responsible for the rapid extension of the use of automobiles among municipal officials and the issuance, at times, of special revenue bonds to pay for such.

Let us hope, in view of the brilliant galaxy of honorary officials with which it is endowed so liberally, that the International Jewish Emancipation Committee is "destined to play an important part in Jewish history." We are given pause to our hopes, however, by the fact that one of the active spirits in the organization is a man who, in his time, has played many Jewish parts. Some of these parts resulted in nothing but an inordinate consumption of ink and good paper. Perhaps he has learned the lesson of experience and will now do less on paper and more in fact!

In *The Jewish World* Montague Glass was recently represented by a slight sketch, reprinted from the *London Evening News*, which purported to present the views of the well-known tradesmen, Messrs. Potash & Perlmutter, on the Germans. Slight as the sketch is it offers all the old and familiar tid-bits of their conversation, and really succeeds in revealing a humorous side to the grim tragedy of war which is now unfolding itself so diabolically in Europe. Of course, Glass writes down to his audiences and lets Germany get *makkas*, goodly and plenteously, so that the cockles of the true Britisher's heart may be warmed.

AFTER THE CONGRESS

OUR recent remarks touching on the Jewish congress which the American Jewish Committee is arranging to convene in the autumn, proceeded from our desire to expose a fundamental objection to the scheme as planned, and to afford the opportunity to the conveners for that revision of their arrangements which they should, as democratic, and not *hof-Jews*, welcome. That we did not speak in vain or without book, as it were, the opposition which developed in the conventions of the Zionists and the Roumanian Federation, recently held, to the projected limitation in the size of the body of the congress, amply proves.

In his presidential address to the Central Conference at Charlevoix, Rabbi Moses J. Gries, in discussing the subject of the organization of American Israel, well said:

Let the multitude of committees and of leaders surrender their claims to priority and precedence. They must unite to create one committee, which shall be permanent and thoroughly representative—and duly authorized, with the right and the power to speak and to act on behalf of all the Jews of America.

We have no right to read into Rabbi Gries' utterances thoughts which may well have been absent therefrom, but it does seem to us that, in the words cited above, the Cleveland pulpit orator obliquely refers to the communal conditions which have developed out of the plan for the Jewish congress as promulgated.

Perhaps it is unfair to obfuscate the issue, to ask the congress, which is rightly called for a definite purpose, and for that alone, to endeavor to end the communal disorganization which pervades all parts of our Jewry. But there is no reason, once the direct end for which the congress has been called, is accomplished, for this body, provided it be thoroughly representative of and duly authorized to act for American Israel, to set about to bring order out of our communal chaos, by creating, in the words of Rabbi Gries, "one committee, which shall be permanent—and thoroughly representative—and duly authorized, with the right and the power to speak and to act on behalf of all the Jews of America."

We are *vis-à-vis* of the greatest communal problem with which the Jews of America have been confronted in many long years. Upon our solution of it depends our future well-being. We hope this is not *Ko! kore Bamidbar*, but that our remarks will receive the attention and action they abundantly deserve.

The *Literary Digest* recently published a symposium of the opinions of the editors of religious publications in this country on "Billy" Sunday. We were asked at the time to contribute our "mite" to this presentation, but declined to do so for the reason that we felt and still feel that Jews as such have no concern with "Billy." His evangelical crusade is not designed to affect them, and Mr. Sunday has always, as we were at pains to point out heretofore, eschewed any and all attempts at missionary work among our people. Whenever "Billy" refers to Jews in his addresses in such a manner as to call for our comment—and of this fact our readers must be well aware—we have not hesitated to supply such comment. But we leave the Rev. "Billy" Sunday to the churches which are "vitality" concerned about him and to the religious publications representing those churches.

Joseph McCabe, an English author and former Roman Catholic monk, who left his church twenty years ago, as he puts it, for the world, believes that the Jew is profoundly affected by his environment and that if all men knew the facts of history there would be no anti-Semites in the world. Both these points are, of course, very true, but anti-Semitism or hatred of the Jew does not depend upon the leaders of a nation for more than its directive force. Its real propulsion as a dogma proceeds from the rabble and the riff-raff. This is apparent from the spectacle offered us by the people in the northern section of Georgia in the days immediately succeeding the day on which ex-Governor Slaton commuted the sentence of Leo M. Frank. Yet despite this fact, we should not wish to be understood to mean that cultured men, educated men, are innocent of anti-Semitic sentiments. The reserve is probably true in individual instances and this because the individuals, too, are creatures of their environment.

When *The American Israelite* writes indirect criticism of the Central Conference of American Rabbis the case of the latter must be a sad one, indeed. For our Cincinnati contemporary is the journalistic representative of those to whom the "annual picnic" is the "be-all and end-all" in Jewish (?) theology. We were not surprised to learn from the editorial columns of our contemporary that gaunt mystery and politics move and have their being in the councils of the "annual picnic." We had heretofore heard whispers of the same tenor, emanating from those, however, who were potential mystics and "politicians" and waited only for the "ins" to be the "outs." That the "annual picnic" should take the community more into its confidence is the plaint of our Reform friends. We are not so sure that this suggestion has any merit. Once a year the Reform rabbis, or such of them as pay the "freight" or beguile a complacent congregation into the expenditure, come together for more or less of a good time. They sermonize and "orate" and literally exude words on all sorts and conditions of subjects Jewish. They have an organization, officered and committed, which attempts to answer the purposes for which it was called into being and continues to exist. This is the sum of the matter: No need to worry over the failure of the "annual picnic" to take the public into its confidence. No need, indeed, to consider its doings at all!

THE TRIANGLE OF VISION

יכתב משה אהרן מוצאיהם למסעיהם על-פי ד'

"And Moses wrote their goings out according to their journeys by the commandment of the Lord."—Num. xxxiii., 2.)

WHEN the people had all but reached the Promised Land, Moses was commanded to write out the history of their journeyings through the desert. The hand of the leader which thus far had been pointed forward was now to point backward. For, of course, this itinerary was not a plan but an account. It did not look forward towards a proposed journey, it looked backward upon a journey already accomplished. And, moreover, this retrospect did not confine itself to a general description of the trend and purpose of the journey; it concerned itself with each detail—with every step and stage of the journey. The starting point had been Egypt—the final goal was Palestine: one might suppose that the intermediate stations would be slurred over in this itinerary as being of lesser importance; instead, each stopping and resting place was equally stressed, every part and portion of the route fondly lingered upon. Not all the places mentioned in the long list mark victorious events; some mark black defeat and dire disaster; Israel's march had not been triumphal all the way through; yet nothing was omitted, and the clear record of both defeats and victories lies before us.

What if we followed Moses' example, and tried to write out the itinerary of our life? Could we muster enough courage to adopt exactly his mode of procedure?

At the very outset it is plain that our itinerary would have to be an account and not a plan. We cannot forecast the march of events and hence we cannot foresee our march. Life holds surprises for each pilgrim which are incalculable. The road winds in and out, no matter how carefully we trace the direction we would travel in. When Moses led the people towards the Promised Land, he was not able to foretell that their journey would take forty years. Forty years did the Promise of God to Israel wait for its fulfillment—how long will the Promise of God to us have to wait? Nay, planning ahead is but a sorry business for any mortal, and be he as great as Moses. Indeed, the distinguishing mark of greatness is that great men never live haphazard lives; that they consciously follow an ideal which lends them poise and balance; while men not so endowed grope about blindly and falteringly for want of an aim, an ideal purpose; nevertheless it stands out as the true wisdom of life that not even the greatest man, with all the purposeful orientation of his days, should confidently map out beforehand the exact details of his pilgrimage, for therein he is bound to fail. Let no man be without a purpose; yet let every man be content with broadly marking—even as Moses did when he led his people from captivity to freedom—his starting point as well as his point of destination, trusting to God that He will in the end, though on devious paths, lead him to the goal.

The next consideration flowing out of Moses' method of procedure is that neither in the prospect nor in the retrospect must we undervalue any stage of our journey, not even the least. The temptation is patent, in view of the large purpose we set to ourselves and on account of the inability to determine subordinate matters precisely, to overlook details. Let us not slight the details. They may be but remotely related to our proper aim, they may not vitally enter into our scheme of living; yet let us remember that Moses was not too great for details, for intermediate steps—he stressed them as being of equal importance. Nay, our inability to forecast the exact course of events should not induce us to neglect the intermediate steps, it should rather prompt us to pay strict heed to them. For who can tell whether the place which we consider merely a half-way station, a wayside inn, or a shelter for the night, may not prove a final halting place, a terminal? Yes, it is well for a man to look forward and beyond, to aspire and reach upward; but shall he neglect Today on account of Tomorrow? Does he know whether he will live to see the dawn of the next day, whether the full meaning of his life is not packed into the day that is, into the act now fulfilled, into the place now reached? Let every man consider the point he has attained as a possible climax and culmination of his days, and, while looking longingly to the next higher peak, let him not fail to avail himself of the opportunities lying immediately before him.

Lastly, when we have finally arrived at our goal, and the way that once was hidden lies revealed, we must have the courage of retrospection. We must set down faithfully the dark as well as the bright spots in our life. If in the prospect we must and may content ourselves with the broad outlines of our plan, looking to God to fill in the details, in the retrospect we ourselves must fill in the details. We might be tempted to say that as long as we have succeeded on the whole, why mar our record by an unnecessary recital of particulars that do not bear upon the large aspect of our achievement? But this is not right—we must have the courage to face not only the future but also the past. Here we ascended a slope but wounded our feet before standing upon the summit; there we descended into a valley but fell time and again; and anon we sank into the mire and besmirched our garments with mud and ooze: all these details we must have the manhood to recount. And recount them with no undue shame: for what if we have been guilty of error, of indiscretion, of sin? We must school ourselves to dwell serenely even upon those past events which we would fain blot out, though they recall our mistakes and misfortunes. Moses acted upon a generous instinct in lingering fondly upon the darkest detail of Israel's career, because he knew that while we march toward some ideal, error wanders towards truth, sin journeys towards virtue and gloom towards glee.

But such a revaluation of past events is not possible without a glimpse into our souls. Thus is completed the Triangle of Vision: *Prospection, Retrospection, Introspection!*

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Vol. Farragut 9519.

As the extracts which we have latterly been privileged to reprint in other columns of our journal prove all of American Jewry, judging by the utterances of some of its organs apart from our own, is not satisfied that the congress to meet next autumn in Washington will respond to the needs of those for whom it will be supposed to act.

Nathan Straus' entire life is an index to his nobility of character. The friend of the suffering babies did not need to prove to the world that he is possessed of a great heart of what we may truthfully call in the highest sense of the term a Jewish heart. But his latest act of self-denial enhances his already great reputation as a philanthropist. We refer to his fine act of self-denial in selling his steam yacht, the *Sissilina*, for the benefit of the war fund the Zionists have set out to raise. Mr. Straus has carried out the traditional precept of *Zedokoh* in the best and noblest sense, and the world of Jews, if not of all lovers of humankind, rise up and honor him in the gates.

We thought the summer hotel proprietor who advertised that he would not accept Jews at his establishment was a thing (literally) of the past, so far as the State of New York is concerned. Yet the other day one of the species who still distributes literature bearing such a legend fell under our eye. Is our civil rights law not sufficient to correct such a misuse of the printer's art? If this proprietor can flout the statute then the law is not worth anything to those claiming its protection. The matter deserves the notice of those organizations in the community which make the observance of this law a part of their work.

FRIDAY EVENING CONFERENCES.

Words of Counsel and Criticism from **Dr. Blaustein** to a Group of Alliance Boys, from the Notebook of **Jonah J. Goldstein.**

VI. November 11, 1904. Weakness and Strength.

It is planned to organize in the Educational Alliance a class for the

instruction of immigrants in the duties of American citizenship to make them fit candidates for naturalization and intelligent participation in politics instead of being mere voting cattle driven by religious prejudice into the support of undesirable candidates.

Let the Jews beware entering into politics as *Jews*. They should permit no candidate to make his appeal to them racially or religiously.

American civilization is perhaps too materialistic. It is certain, however, that we Jews are too theoretical; too much given to the splitting of hairs even in practical let alone spiritual affairs.

Thus the Jew despises physical culture; athletics appear to him to be an evidence of "rowdism." His oppressors were men of physical strength, whose brutality overbore the Jew's mentality. Nevertheless the Jew persisted in matching his brain against the brawn of his oppressors; his wits against their strength. In the course of time this went so far that the pious Jew deliberately neglected his body for the sake of mental alertness and sophistication. Thus the "Sokane," the physical weakling, came to be revered for his very physical defects as an aristocrat of weakness.

As in the old country, the Torah became the "beste schorah," so in America liberty leads to the very opposite extreme: "Schorah is the beste Torah." Everything is "Geschaeft."

While the Greeks believed in a religion of "Beauty," the Jew believed in the beauty of "Religion." We should strive for a happy medium. VII. November 18, 1904. George Junior Republic.

Dr. Blaustein described his recent visit to the George Junior Republic at Freeville, near Ithaca (Cornell University). This is an institution for the natural self-reformation of boys and girls.

They make their own laws administered by their own officials—police, judge, jury, jailer, etc. They levy their own taxes. Likewise they raise their own crops, make and repair their own shoes and clothing, cook their own meals, bake their own bread, do their own housework. They run their own store and pay for what they get, including their board, with their own money. They build their own roads and erect their own buildings. They even get out their own paper in their own print shop.

It is at once an ideal and a practical school for active, self-supporting, self-respecting and self-controlled citizenship.

During this trip upstate Dr. Blaustein also visited Saratoga. In a total population of 150,000 there are only 5,000 Jews; but these have their able and honored representatives in every branch of the government—an assemblyman, two aldermen, a police and a charity commissioner, etc. Their rabbis are public-spirited men, alive to public affairs as American citizens.

What a contrast here in the great city of New York, with its Jewry of nearly 1,000,000 souls! Here the "Jews" are "in politics" as Jews; and the most expected of most rabbis is that they shall prepare their sermons and draw their meagre pay.

At the conclusion of this talk Dr. Blaustein announced that he was leaving town for a protracted trip West and South to make a careful study of Jewish community life in small towns and on farms.



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HOUSEHOLD HINTS.

In Making Jelly.

As the season for making jelly is now on, the following hints may be of use: Under-ripe fruit contains a larger proportion of pectin than ripe fruit. The pectin is also found in the core and skin, so that the whole fruit should be used. Jelly may be tested by dropping a little on a cold plate. It is sufficiently cooked if it thickens slightly. Jelly often fails to set because an excess of sugar is used. Too long boiling makes jelly tough. There is less waste in skimming when sugar is added toward the end of the cooking. Jelly should be poured into sterilized glasses. When cold cover with heavy paper dipped in alcohol. Paste a second paper over the top.

Coffee Mousse.

One cupful sugar, two cupful good coffee, one cupful rich milk, one pint heavy cream, one teaspoonful vanilla, one tablespoonful granulated gelatin. Dissolve sugar in coffee and add gelatin which has been softened in a little cold water. Set aside till it cools and begins to thicken slightly; then add the milk and cream, whipped stiff. To do this successfully, beat the cream till it commences to get thick, and add the milk a little at a time till all is in, beating between additions. Pour into a mold; put paraffin paper over top and set on lid, which should fit tightly. Pack in ice and salt and let stand for three hours.

Sour-Cream Pie.

One cupful thick, sour cream, one-half cupful sugar, one cupful chopped raisins, two eggs, one and one-half tablespoonsful flour, one teaspoonful cinnamon, one teaspoonful cloves, few grains nutmeg, few grains salt, flaky pastry. Mix together the raisins, sugar, flour, salt and spices, and add to the sour cream, which should be mixed with the egg yolk slightly beaten; line a pie plate with the pastry, pour in the mixture, and bake about twenty-five minutes in a moderate oven. Make a meringue of the egg whites and two tablespoonsful of powdered sugar; heap on the pie and cook for ten minutes in a slow oven.

Strawberry Ice Cream.

Two cups of strawberries, two cups of cream, one cupful of milk, half cupful of sugar; ice and salt for freezing. Wash and hull the strawberries and mash them through a fine strainer so that none of the seeds go through. Put the milk and sugar over the fire in a small saucepan and bring to a boil; set aside to cool; when cold pour into the freezer, which has been packed with alternate layers of ice and salt. Pour in the cream, and last the strawberry juice. Cover and begin to turn, adding ice and salt as it is needed. It will take eight to ten minutes to freeze. Then remove the dasher and pack with ice and salt and the wet bag in which the ice was broken. Be liberal with the salt.

Strawberry Sponge Cake with Whipped Cream.

Five eggs, one cupful of sugar, one cupful of flour, two cupfuls of strawberries, one cupful of sugar, half pint of whipped cream. Break the eggs into a bowl, add the sugar and beat fifteen minutes; sift the flour and fold in very lightly. Line bake-sheet with paper, pour on mixture and bake fifteen minutes. Dust top with sugar, turn on cake-cloth, and to remove paper from bottom wet with cold water. Cut into two-inch squares. Wash, hull and crush the strawberries; add the sugar and mix well; spread over the cake. Whip the cream and put one large tablespoonful on each piece of cake. Garnish with one large strawberry.

Strawberry Sauce.

One cupful of sugar, half cupful of butter, the white of one egg, one cupful of mashed or chopped strawberries. Cream the sugar and butter together, add the white of the egg, beaten stiff, then the berries. Place on ice several hours before serving.

Old-Fashioned Strawberry Shortcake.

One cupful of flour, one teaspoonful of Royal Baking Powder, half teaspoonful of salt, one teaspoonful of Sawtay, one-quarter cupful of milk, one box of strawberries and one cupful of sugar. Sift the flour, baking powder and salt into a bowl, add the Sawtay and rub it in very lightly; add the cold milk, just enough to make a stiff dough. Form and put into deep pie plates or turk's head. Bake twenty minutes. Wash, hull and mash the strawberries; add the sugar. Split the cake and put the strawberries between. Dust with pulverized sugar. If you bake the cake in a turk's head you can fill the centre with berries. This amount makes four large helpings.

A Cheap Fruit Punch.

One orange, one and one-half quarts currants, three and one-half pints pineapples, six lemons, two heaping teaspoons tea in two cups water. Make a syrup by boiling one quart of sugar and one pint water together six or eight minutes; add four quarts of water.

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WAW

Tomato Pie.

One pound cold mutton, half pound potatoes, one pound tomatoes, one gill stock, half an onion, pepper and salt to taste. Cut the meat into neat pieces, add the potatoes and onion sliced, and cover with sliced tomato. Add the stock and seasoning, make a short crust, and bake about half an hour.

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HOUSEHOLD HINTS.

Rhubarb Marmalade.

To four pounds of rhubarb allow three pounds of granulated sugar. Wash the rhubarb and cut it in strips. If very fresh and tender it need not be peeled. Place the fruit and sugar in a preserving kettle and bring it slowly to the boiling point. Cook slowly until a drop on a plate will stand like a bead without spreading. Pour in hot marmalade glasses and when cold cover with melted paraffine. This is one of the most delicious marmalades and at the same time a very inexpensive one. In winter time it can be used for desserts with the addition of whipped cream.

Strawberry Marmalade with Currant Juice.

Mash one quart ripe, washed currants and strain them through a piece of cheesecloth. Place the currant juice and four quarts of washed strawberries in a preserving kettle and boil this for thirty minutes without covering. Add four pounds of granulated sugar and boil for ten minutes longer, removing all scum as it rises. Fill this into small glass jars and cover it with melted paraffine when cold.

Potato Surprise.

Two ounces lean cooked mutton, one potato, pepper and salt.

Choose a large potato, parboil it without peeling, cut a small piece off the end and scoop out the inside. Mince the meat fine, flavor with pepper and salt, mix with a little gravy and fill the potato. Cork up the end with the piece cut off and bake about twenty minutes.

Rissoles.

Half pound cooked meat, half gill of stock or gravy, one dessertspoonful of flour, one ounce drippings; half teaspoonful mixed herbs, or one slice cold smoked beef, half teaspoonful chopped parsley, pepper and salt to taste, one egg and breadcrumbs.

Melt the drippings, stir in the flour and stock, the seasoning and, lastly, the meat, chopped fine. Heat thoroughly, then turn on to a plate to cool. Form into balls, dip into egg and breadcrumbs and fry a golden brown in hot fat, oil or sawtay.

Potato Pie.

One pound cold cooked meat, one and a half pounds boiled potatoes, one ounce drippings, one tablespoonful gravy or water, half a teaspoonful herbs or one onion, one teaspoonful salt, quarter teaspoonful pepper. Cut the meat into small pieces, or mince it, sprinkle with the seasoning and put in a pie dish, add the water or gravy. Melt the drippings, add to it the mashed potatoes, pepper and salt, stir well and spread over the meat to form a crust. Smooth neatly with a knife dipped in hot water and mark with a fork. Bake in a hot oven about three-quarters of an hour.

Cherries Canned Without Cooking.

Wash the cherries, remove the stems and stones. Pack the fruit in sterilized jars, fill them to overflowing with boiling hot heavy syrup, close the jars and place them in a fruit boiler. Pour warm water over the jars until they are two inches under the water. Set the boiler on the fire and boil the water for ten minutes, counting from the time it begins to boil. Remove the jars and stand them on a dry board until perfectly cold.

Cold Meat Patties.

Half pound of cooked meat, three-quarters of a pound of flour, quarter pound of drippings, one teaspoonful of baking-powder, pepper and salt to taste, half a teaspoonful mixed herbs, one gill stock or gravy.

Rub the fat into the flour, add the baking-powder, mix to a stiff paste with a little cold water, roll it out a quarter inch thick and cut twenty-four rounds. Grease twelve patty pans and line them with twelve rounds of paste. Mince the cold meat, season with pepper, salt and half a teaspoonful mixed herbs, moisten with stock or gravy. Fill the patty pans with the mixture, press on the remaining twelve rounds of paste, trim the edges neatly, decorate, brush over with beaten egg, and bake half an hour.

Meat Croquettes.

Quarter pound of cold meat, pepper and salt to taste; half pound cold boiled potatoes, quarter pound of flour, two ounces of drippings, breadcrumbs or vermicelli and one egg.

Rub the potatoes through a sieve, add the flour and salt and rub in the drippings. Mix to a stiff paste with cold water, roll it out and cut into rounds. Put a little chopped meat in each round, egg half the round, press the edges together and nick them. Roll each croquette first in egg and then in breadcrumbs or vermicelli, and fry in boiling fat or oil.

Hash.

One pound cold cooked meat and bones, two onions, one carrot, a small bunch of herbs, half ounce drippings, one tablespoonful flour, one dessertspoonful catsup, one saltspoonful salt, half saltspoonful pepper.

Chop the bones of the meat into small pieces and put them into a saucepan with enough cold water to cover them. Add to them the herbs, chopped onion and the carrot, washed, scraped and cut into slices. Simmer one and one-half hours, strain and add the seasoning. Cut the other onion into thin slices, fry it brown in the drippings, add it to the stock and thicken with the flour. Stir well till it boils, then add the catsup, the meat cut into neat slices, and heat thoroughly without boiling. Serve with small pieces of toast or in a ring of mashed potatoes.

Curry.

One pound pieces of cold meat, two ounces of clarified drippings, one apple, one onion, one dessertspoonful of curry powder, one dessertspoonful flour; salt and pepper to taste; half pint cold water.

Peel and cut up the onion and apple, and cut the meat into neat slices. Fry the vegetables brown in the drippings, add the curry powder, flour, salt and pepper and stir the water into it gradually. Let it boil, and then simmer for half an hour with the lid off. Add the meat, heat it through, but do not let it boil. Serve in a ring of boiled rice.

When travelling with the baby it is a good idea to have a brown linen case which will hold two small pillows in clean white slips. This case can be strapped to the outside of one's suitcase.

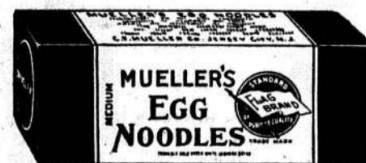
A garment to be dyed must first of all be absolutely clean. Whether it is silk, wool or cotton, it must first of all be washed with soap and rinsed in clear water afterward. The dye must be boiling and the goods to be dyed must remain in boiling liquid for twenty minutes or half an hour.

Chiffon takes dye beautifully. So do woolen goods. Silk is harder to do and sometimes only takes in spots. But still by seeing that you get the proper dye for each kind of goods and by following the instructions implicitly you will often get results far beyond your expectations.

One of the points is to keep the article to be dyed moving the whole time it is in the liquid, and then the color is sure of reaching every part. Of course, a small wooden stick must be used for this purpose to avoid soiling the hands.

To clean dresses: Grate two raw potatoes into a pint of cold water; strain through a sieve; add another pint of water and let it settle. Dip a sponge into the water and rub the solid garment carefully, afterward rinsing with clear water.

Cut glass is sensitive to sudden changes of temperature. Do not hold the cut glass bowl that has had ice cream in it under the hot water faucet. Do not take a piece of cut glass from a hot room into a cold one suddenly. Pieces of ice knocking against the sides of a punchbowl will sometimes cause it to crack. A block or piece of ice should be firmly anchored in the center of the bowl. To temper a cut glass dish before filling it with ice cream, punch, etc., pour cold water into it, then a piece or two of ice, very small pieces. When the dish has been gradually chilled put the ice cream into it. To clean cut glass wash with a mild soap and dry in sawdust, carefully brushing the crevices with a brush made for the purpose.



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Ragout of Beef.

One pound pieces of beef, raw or cooked, half pint cold water, three large onions, one teaspoonful salt, quarter of a teaspoonful pepper, one teaspoonful chopped parsley, half teaspoonful chopped herbs, half ounce of rice or pearl barley.

Peel and cut the onions into rings, cut the pieces of meat into squares, put them in a stewpan, add all the other ingredients and then the water. Simmer for two hours, stirring occasionally to prevent burning.

Salt Meat Salad.

Cut up into neat pieces any scraps of cold salt meat. To a small quantity add one tablespoonful capers, one tablespoonful mustard pickles, and small pieces of watercress chopped fine. Mix well together, heap on to a dish and garnish, if liked, with the white and yolk of a hard-boiled egg rubbed through a sieve, strips of beetroot and small bunches of watercress.

Macaroni or Spaghetti Mutton.

One pound cooked mutton, one large onion, one ounce drippings, one pint of stock or pot-liquor, one tablespoonful sauce of any kind, quarter pound of macaroni; pepper and salt to taste.

Fry (in a saucepan) some slices of mutton (underdone is best) in the drippings, with the onion cut in pieces, then add the stock or pot-liquor or some other sauce, pepper, salt and macaroni or spaghetti. Simmer for two hours and serve.

When filling cracks in the wall with plaster of paris the plaster will not set so quickly if one part flour is added to three parts of the dry plaster. Thoroughly mix this before wetting.



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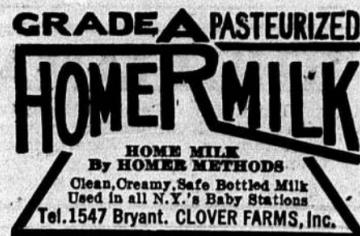
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Rabbi Morais at Arverne Synagogue.

The pulpit of the Derech Emuno Synagogue in Arverne, L. I., was occupied last Sabbath, upon special invitation, by Rev. Henry S. Morais, who preached a stirring sermon on the relation of Phineas to Elijah, suggested by the Torah section of that Sabbath. The speaker enlarged upon the theme "My Covenant of Peace," as it related to certain present issues, especially to the terrible war in Europe, to the attitude of the United States, and to the peace policy advocated by many. He presented reasons against militarism in any shape as the support of true government, and elaborated this point, touching upon Independence Day and its lessons, and enforcing the teaching, that there is no real loyalty to country except that which comes first of all in obedience to the Divine Will and allegiance to the behests of Almighty God. He spoke of this in particular, and implored Jews to be true to their own if they would stand right before themselves and before humanity. Dr. Morais concluded his address with a fervent prayer to the God of all, imploring Him to cause a speedy end to the worldly warfare, to help the unfortunate, the bereaved, and the down-trodden, and to plant again and firm forever the standard of the Divine Paternity and the brotherhood of all mankind.

The Bible and religious teachings are worthy of every dignified consideration—in their proper place—which is not the public schools. The oft-repeated reason is quite simple. There are too many kinds of Biblical interpretation and of opinions as to what is true religion, to let this fruitful cause of dissension intrude into the public schools where are gathered children of all possible denominations and of none, and which institutions are supported by the taxes of all kinds of citizens of every creed.—Modern View.

"My Wife Has Gone to the Contry," and so I have to dine out alone. Last Tuesday being a beautiful cool evening I worked up an appetite by taking a stroll, when my attention was called to a restaurant on Third Avenue and Thirty-fourth street, known as Wellbrook Brothers, but managed by one of our co-religionists by the name of Hermann Polack, and I feel I owe it to the HEBREW STANDARD readers to tell them about this place. On entering I was met by the manager who placed me right near a fan and recommended me some fish caught that day. First I was a little sceptical, but right across from me was a life-size oil painting with the following sign: "The Lighthouse Keeper," by Philip de Joung. This lighthouse keeper is in the act of warning Polack and his fishing club of an approaching storm. This fishing club fishes for us every Thursday.

Well, I ordered fish—such fish. After a while I called Mr. Polack over to have a talk with him about his fishing club and he told me some of his experiences as a fisherman. He wears the smile that won't come off, the kind which comes from eating Quaker oats, but his comes from the sea air indulged in twice weekly, and he told me how he gets his fresh fish daily. Apparently he has McCann and his Globe fish beaten to a frazzle, and this is his program:
Sunday afternoon sees him down at Sheepshead Bay buying fish direct from

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the fishing boats, and he personally brings them home in a roller skate basket he calls his fishmobile.

Tuesday morning, 5.30, on the way to the fishing nets off Jersey to bring home net fish.

Wednesday, Onawah Fishing Club, consisting of twenty business men, who combine business with pleasure.

Thursday, his own fishing club—ten huskies who make fishing a business.

Saturday, two or three captains from Canarsie know who pays high prices for fresh caught fish. Mr. Polack showed me his large fishing tank on four wheels he calls his tango car, and also his hooks, lines, etc. He tells me that he only missed one week's fishing all last winter, and he would not have missed that only his wife wouldn't let him.

Well, this is a secret. Mr. Polack invited me to go fishing with him Wednesday and if my boss will give me a day off I certainly shall go where the sea breezes blow.

Hoping you will feel cooler after you read this, I am

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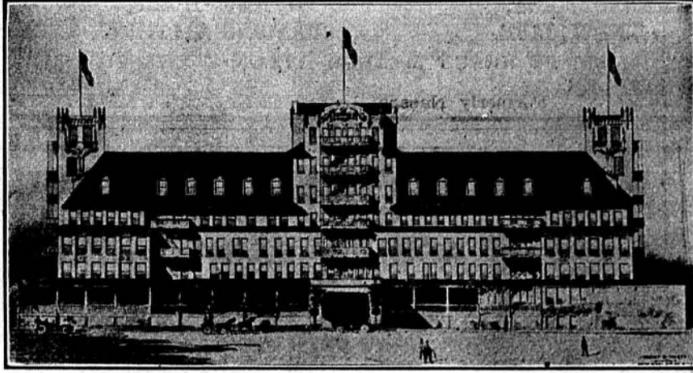
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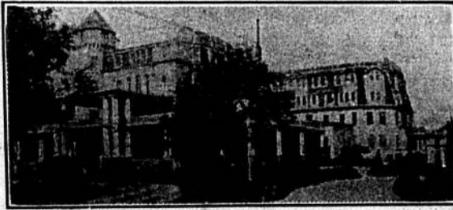
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For Once—A "Legitimate National Aspiration."

The Zionists gather here at a time when the posture of European events gives a peculiar interest to their deliberations. A time may have been when Zionism wore the color of an unrealizable ideal; but if the fortunes of war can be said to be fortunes at all, they may favor Palestine for the Jews as much as they favor anything.

Hitherto the Jews in Palestine have existed there on the sufferance of an insufferable Turkish Empire. That Empire is in a parlous state. If, as a result of the war, it were partitioned it would be most appropriate, and it ought not to be difficult to adjust its final disposition in such a way as to consort with the desires of the Jewish people for a homeland where the law and customs of their ancient race might have a fitting and abiding sanctuary.

There has been great argument of late about what are known as "legitimate national aspirations." It has been pointed out in these columns that this phrase is mostly a diplomatic formula to justify a generally selfish and often unscrupulous commercial expansion on foreign soil: that the only trouble with "legitimate national aspirations" is that they are neither legitimate nor national, nor, in the finer and deeper sense, aspirations.

But what these other projects are not, Zionism is. It is legitimate; it is national, and it is in the finer and deeper sense of an idealistic people, an aspiration.

The Western world could well hope that out of this war-welter might come, as one crumb of poetic justice, the restoration to a race without a country the ancient home of its fathers.—Boston, Mass., *Globe*.

The Jewish Renaissance.

The world has not yet learned to differentiate between Jewish contributions to general culture and such of the Jews' work as is an expression of the awakening of their race to a consciousness of its ancient mission. On the one hand we have such Jews as Schnitzler and Bergson, whose writings have no racial significance, and on the other, a group, fired by the glory of the past and the promise of the future, perhaps best typified by David Pinski, who is introduced to English-reading audiences by his four-act drama, "The Treasure" (Huebsch). This was written in Yiddish, translated into German and then into English by Ludwig Lewisohn, with the author's approval.

In an introduction to the volume Professor Lewisohn says that Mr. Pinski combines a sensitive and intimate knowledge of his people's life, with a thorough familiarity with the dominant forms and moods of Western literature. "The Treasure" was produced by Max Reinhardt at Berlin and acknowledged to be a work of remarkable power and significance by the mighty critic, Paul Schlenker. The scene is a Jewish town in the Russian pale. It is a bitter comedy in which the poet's larger vision deals with man's struggle for earthly possessions. The action hinges on the irresponsible deeds of a girl who dreams of the liberty, flexibility and romance that would come into her life with the removal of the galling poverty of her surroundings. With a reserve and restraint found only in the classics Pinski portrays the entire community crazed under the spell of greed. The thought of the comforts and luxuries procurable by money prompts them to abandon themselves and disclose their naked souls. All the implications of tragedy are contained in this ironical farce.



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 This house contains forty rooms, is thoroughly modern, hot and cold running water in each room. Cuisine a feature. Dietary laws strictly observed. Now open for the reception of guests. Also proprietor Rose Villa, Lakewood, N. J.
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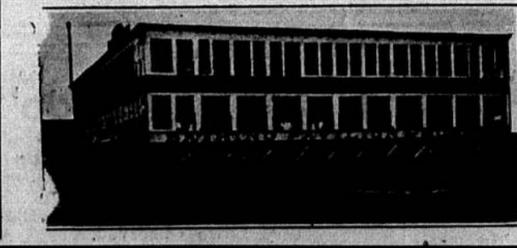
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Hungarian-American Plan. Jewish Dietary Laws Observed. N. Y. Office: Lenox Hall, 227 Lenox Avenue.

Rabbi Goetz for Paterson.

Rabbi L. J. Goetz, for many years in charge of Temple Beth El of Jersey City, N. J., has been called to the pulpit of Temple Emanu-El, of Paterson, N. J. Rabbi Goetz left Jersey City some months ago to accept a position in Atlanta, but resigned because conditions did not come up to his expectations. He is a pulpit orator of note and in electing him the Paterson congregation has made a wise choice. While in Jersey City Rabbi Goetz was also visiting chaplain to the State prison at Trenton, and his work on behalf of the poor Jewish unfortunates who were confined there elicited much favorable comment from the authorities.

New Orthodox Synagogue at Long Branch.

A new synagogue was formally opened at Long Branch, N. J., last Sabbath. The synagogue is supported by a number of New York cottagers, most of them belonging to the Kehilath Jeshurun a Orach Chaim and Oheb Zedek congregations, and the services will be strictly orthodox in character. Rev. Dr. Moses Hyamson occupied the pulpit last Sabbath and delivered appropriate remarks. Services will be held daily at 6.30 a. m. and 7 p. m. until further notice.

Jewish Leaders.

As long as the Jews of the United States were comparatively few in number and widely scattered at that, they got along very nicely without "leaders." Conditions have changed, however, within the last twenty-five years. The number of Jews has largely increased and in many of the larger cities so they form a class of voters which is numerous enough to hold the balance of power and turn an election if they could be influenced to cast their vote solidly for one or the other of the political parties or for certain candidates. This has led to the coming forward of a number of so-called "leaders" who vary in kind, from men of good character who seek only the glory and honor of a conspicuous position, to those who wish to gain a reputation for having influence among their fellows to be used for political preferment or for the money there is in it. It cannot be repeated too often, or dwelt upon too insistently, that American Jewry needs no organization of any kind, except for purely religious, charitable, or philanthropic purposes, aside from a proposed American branch of an international organization to work for the emancipation of and to obtain full civil and religious rights for Jews in such countries where these are still denied them. As to the others, of a few it can be said that they are at best perhaps harmless, but all the rest are pernicious and their "leaders" discreditable. They should be frowned upon by all self-respecting Jews.—*American Israelite*.

"It Pays to Advertise," which entered upon the eleventh month of its engagement at the George M. Cohan Theatre, with a special holiday matinee on Monday, is one of the few shows to survive throughout an entire season, and now definitely announced for an all-summer run at that popular Broadway playhouse. "It Pays to Advertise" is an optimistic farce that has done more to boom business and supply argumentative force to promoters in pursuit of trade than any play ever produced.

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One block from ocean; two blocks from station. Select resort for refined families. Large, shady grounds. Electric lights in every room. Automobile accommodations. Cuisine of pronounced excellence. Rates reasonable.

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Formerly proprietor of the Delaware Hotel has opened a private 10-room cottage. Cuisine strictly Kosher. Desirable accommodations for refined Jewish families. One-half minute walk to Beach. For particulars address

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HEILBRONER, SAMUEL.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Samuel Heilbronner, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at place of transacting business, No. 170 Broadway, in The City of New York, on or before the 10th day of January, next. Dated, New York, the 1st day of July, 1915. FANNIE HEILBRONER, Executrix. SAN & EISNER, Attorneys for the Executrix, No. 170 Broadway, New York City.

ISAACS, WILLIAM M.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against William M. Isaacs, 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 Edward V. Thornall, No. 50 Church street, in The City of New York, on or before the 10th day of January, next. Dated, New York, the 1st day of July, 1915. MARION E. ISAACS, Executrix; ARTHUR L. LESHER, Executor. EDWARD V. THORNALL, Attorney for Executors, 50 Church street, Borough of Manhattan, New York City.

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Music—Cabaret—Dancing.

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SUMMER RESORTS

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"A CITY HOTEL IN THE MOUNTAINS."

The Zionist Convention.

The annual convention of the Federation of American Zionists was held in Boston last week and began with the arrival of the delegates on Friday. Headquarters were in the old City Club building, where the delegates registered and exchanged greetings. Special services were held on Saturday in all the synagogues in Boston and vicinity.

The opening session was held on Sunday at Ford Hall, which was crowded to the doors. Jacob de Haas presided, and addresses were delivered by Ben Jehudah, the famous Hebrew scholar, lately arrived here from Palestine; Judge Leon Sanders, representing the Independent Order B'rith Abraham; Henry H. Levenson, representing the Order Sons of Israel of Massachusetts; Dr. Louis Rubinsohn, grand master of the Independent Order B'rith Shalom; Dr. Harry Friedenwald, honorary president of the Federation of American Zionists; Louis Lipsky, Miss Henrietta Szold, president of the Hadassah; Joseph Baroness, grand master of the Order Sons of Zion; Nathan D. Kaplan, grand master of the Order Knights of

Zion; Rabbi Meyer Berlin, of the Miz-rachi; B. A. Rosenblatt, president of the Zionist Commonwealth; David Schneeb-erg, secretary of Young Judaea, and Dr. Nahum Syrkin, of the Poale Zion.

The report of the executive secretary which was read showed that organization has grown in the number of groups affiliated with it, and in membership. Last year there were 198 societies affiliated; this year 270 societies with an increase of from twenty-five to seventy per cent. in the membership of the older societies. Two hundred and ninety-four mass meetings were held throughout the United States in 109 cities, in New York alone conducting 72 meetings.

Sunday evening there was a monster mass meeting held at Mechanics' Hall, and it was estimated that fully 15,000 people were in the assembly and many more turned away, necessitating overflow meetings. Rabbi H. H. Rubenovitz opened the meeting. Captain J. J. Cody, representing the Governor of Massachusetts, and Mr. E. J. Slattery, representing Mayor Curley, of Boston, extended greetings on behalf of the city and State. The speakers were Judge Julian W. Mack, Dr. Stephen S. Wise, Rabbi Meyer Berlin, Miss Eva Leon, Louis D. Brandeis,

Dr. Schmarya Levin, and Rev. Hirsch Masliansky. The same speakers who addressed the meeting also addressed an overflow meeting in Convention Hall, where David A. Louri presided. There was also an open air meeting, which was addressed by A. H. Fromenson, Dr. Richard Gotthell, Mme. Bella Pevsnor, Rabbi Zeff and others.

Possibly the biggest thing of the week was the banquet given at Mechanics' Hall on Tuesday night. Louis J. Kirstein was the toastmaster, and the speakers included Judge Mack and Dr. Levin. The unexpected arrival of Mr. and Mrs. Nathan Straus created a sensation. Mr. Straus was given an ovation, in which Mrs. Straus shared. In a remarkable letter, which he addressed to Louis D. Brandeis, chairman of the Provisional Executive Committee for General Zionist Affairs, Mr. Straus offers to give up for the cause his steam yacht, the Sillina, a boat which cost \$65,000 to build and which he offers to sell for \$20,000 in order to relieve immediately the distress prevailing.

Close to \$100,000 was raised at the banquet. Among the larger contributors who responded to the appeal of Rabbi Stephen S. Wise were Mrs. Joseph Fels, \$5,000; Samuel Untermyer, \$3,000; Louis D. Brandeis, \$6,000; S. Bloom, \$1,000. The Zionists of the following cities pledged: Boston, \$3,000; Cleveland, \$2,000; Worcester, Mass., \$1,000; Chelsea, Mass., \$1,000; New York Council, \$5,000; Providence, Pawtucket and Newport, R. I., \$1,000; Newark, N. J., \$1,000; Hartford, Conn., \$1,000; Texas Association, \$1,000; Philadelphia, \$2,000, and other cities were pledged in sums ranging between \$300 to \$500.

The convention overwhelmingly went on record in favor of calling a democratic congress to discuss means for the relief of distressed brethren abroad.

The Federation decided to take over the management of *Dos Yiddish Volk* and to pay the accumulated debt of \$3,600.

The convention elected these officers: Dr. Harry Friedenwald, of Baltimore, president; chairman of Executive Committee, Louis Lipsky, of New York; honorary secretary, Bernard A. Rosenblatt, of New York, and treasurer, Louis Robison, of New York.

Executive Committee: Charles A. Cowan, S. Abel, Benjamin Perlstien, Abram Goldberg, Sylvan Robison, Leon Kohn, A. H. Fromenson, B. G. Richards, Jacob Landsberg, Alice L. Seligsberg, Myer Goodfriend, Rev. David de Sola Pool, Max Perlman, R. D. Kesselman and Dr. M. Levine.

New on the Heights.

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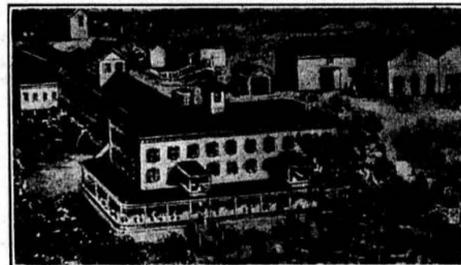
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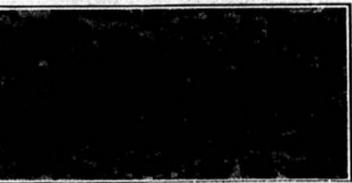
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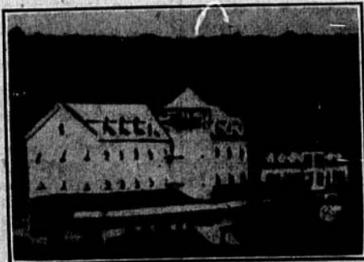
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THE PLACE OF THE YESHIBOTH IN AMERICAN JUDAISM.

By Dr. SOLOMON T. H. HORWITZ, lecturer in Semitic languages, Columbia University, 1913-1915.

The rabbis tell us somewhere that God never afflicts Israel before having duly prepared a proper antidote to relieve the threatening misery. Historians correctly point out that the discovery of America, the future home of refuge for the persecuted Jew, was coincident with the final expulsion of the despised race from Spain and Portugal. How wonderfully a controlling Providence is shaping the destinies of our people can be seen in the present internecine struggle, where the Jew, a prey to a warring humanity, and again the chief martyr to the discord, hatred and prejudices of a fratricidal world, still holds a firmly entrenched position in several of the leading neutral territories of the globe, and especially here in America, with every possibility of quick recuperation from the felling blow. Once more America looms up on the horizon of Jewish history as the bright hope of Jewish salvation, where a saving remnant is to work out the future destinies of Israel. To American Jewry has fallen the enviable task of carrying the great work forward. Is American Jewry fully prepared to advance the cause of Judaism, to further its ideals and to champion its future? The member of the reformed wing of Judaism will answer this question in the affirmative, and will point with great pride to his intricate net of charitable institutions, specializing in the relief of every form of human misery, and to the noble work of socializing religion, which, in the hands of his ministers, has become a most exact science.

Judaism will not and cannot be saved through the stomach or the settlement house. The charitable institution, at its best, is only designed to meet a temporary need, which a more advanced order of society will be prepared to cope with on other lines less degrading to the self-respect of the individual. The settlement house is but an item in the disintegrating process of Jewish consciousness (which is going on in the life of the individual) and in his ultimate assimilation to his non-Jewish environment. Measured by these two results, the relief of temporary physical ills and the ultimate assimilation of the individual to his environment, reformed Judaism has "nobly" attained its end and is effectively prepared to advance the cause of Judaism for all time.

The crucial problem which confronts the Jew today is "to be or not to be." If we have a mission to perform, as reformed Judaism would have us believe, let us forthwith send out missionaries, and then not among Jews, but among the Gentiles. It is a pathological symptom when the individual stops to ask himself the question, "What am I here for?" and seeks for a *raison d'être* to justify his existence. Let us rather assume the healthier attitude expressed in that juvenile folk-song "We're here because we're here," and let us shelve for all time our special mission to the Gentile world as the unhealthy expression of an unstrung people.

The Jewish people has no special mission in this world. Like every other social group, their first and foremost mission is to live their own life freely, unhampered by outside interference. When this will be made possible our people will be able to work out its own salvation in the humble manner in which Providence has designed for them. The Orthodox Jew sees in the present moment a turning point in Jewish history. Is he, in turn, prepared to meet the new conditions? Unlike the reformed wing of Judaism, he is interested mainly in the preservation of the Jewish soul and in the integrity of Jewish consciousness. A cursory reading of the pages of Jewish history has shown him clearly along what lines he is best fitted to function and to benefit humanity. His greatest contribution to the world has been along spiritual lines. His life has been consecrated to the development of a higher order of morality and of a deeper religious consciousness. Our Bible is not an historical document, but is rather, as has been pointed out time and again, an ethical commentary on human life, and especially a record of the religious experiences of our people. The Talmud, a later expression of the Jewish soul, with its dual ramifications into Halacha, legalism, and Haggadah, spiritualism, lays all its emphasis on right living, and in its scope is naught else but a guidebook, designed to meet the spiritual requirements of the individual during every moment of his life-journey. The true Jew feels intuitively that his religion puts right living before right thinking, indeed before creed. The true Jew feels that to function normally as a Jew he must keep intact his great spiritual legacy and must live the life of his religion (and there is only one kind of Judaism, the Judaism of the unadulterated Jewish environment). The true Jew feels that the preservation of his ideals is directly dependent upon his ability to transmit them in their purest form to his issue. The true Jew feels that the only salvation for Judaism lies in the efficiency of Jewish education. Viewed from this point of view alone, the true Jew asks himself the question at this crucial moment: Is American Jewry prepared to meet the demands of Jewish education?

But what is Jewish education? How does it differ essentially from American or secular education? The true Jew has perhaps hitherto not formulated any logical definition sufficiently accurate to meet the strict requirements of the terminologist for the subject nearest his heart,

but he feels, all the same, what Jewish education is, and in what manner it differs from all other forms of education, faithful servant of his people, the present writer desires to formulate the essential differences between Jewish and secular education and, incidentally to indicate the only path for a correct solution of this grave problem. Etymologists tell us that that "to educate" means "to bring out" the latent power in the individual. If this rather broad definition be correct, "to educate Jewishly," accordingly, should mean "to bring out all the latent, specifically Jewish powers in the individual Jew." Herein lies the crux of the problem. What has the Jew contributed for civilization, and in what spheres has he shown himself especially fit to function? Again, we repeat, that the greatest contribution of the Jew to civilization has been the Bible and the Talmud; that the spheres of his greatest activity have been contributions to the religio-moral experiences of the race. Even when estranged from his own people to such an extent as to embrace foreign creeds, he has functioned best along those very same lines of achievement. Witness a Spinoza with his "religion of pantheism"; a Karl Marx with his "religion of Socialism"; a Felix Adler with his "religion of ethics." The oft-boasted achievements of the Jew in art, science, politics and finance shrivel into insignificance before these greater achievements of hundreds of thousands of individual Jews in the realms of religio-moral experiences. From the very first to the very last Jewish education has striven to give free play to the religio-moral forces, latent in the individual, so as to uplift the race not through the body, but through the soul. How successful Jewish education has been in transmitting to posterity a racial idealism is attested by the thousands of inspired Jews and Jewesses who have thrown themselves into the foremost ranks of every idealistic movement, and who, although themselves unable or unwilling to attribute this exuberance of idealism to their Jewish birthright, are, nevertheless, the direct products of religious idealism.

Since the renaissance, secular education, in reaction to mediaevalism and church supremacy, has sought to emancipate itself from the shackles of religion. Instead of emphasizing the development of the soul, it has emphasized the development of the brain and the body, and has left the most important item in the development of the individual to the various churches and creeds. Secular education is essentially intellectual and aesthetic. As such it has made wonderful strides in the fields of human progress, has provided man with the greatest facilities for living in a social group, has promoted a universal intercourse, has brought the physical world under man's control, and has evolved in him a keen appreciation of the beautiful. But, as far as the development of his soul, it has left him in almost the same crude mediaevalism in which we find him at the outset of the era of humanism. The present spectacle of humanity in arms proves quite conclusively that not by the development of might or of powder doth man progress, but by the development of spirit, and the Jew must realize this more so than anyone else.

With this fundamental difference between Jewish and secular education in view we are now better prepared to understand the abnormal situation in which the individual Jew is placed who imbibes Occidental culture from non-Jewish fountains. We are now better prepared to understand the seemingly abnormal psychology of the Jewish student, just fresh from his Ghetto environment, who knocks for the first time at the doors of western seats of learning. Dazzled by the rays of physical grandeur that secularism offers to the underfed, physically dwarfed individuals, he (very reluctantly at first) eventually barter his Jewish birthright of spiritual grandeur for a mess of pottage, which, at its best, satisfies merely his immediate physical needs, but is incapable of furnishing spiritual food for his eagerly craving soul. The result is lamentable. Generally he becomes a devotee at other shrines and is lost to his people forever. Only those who have passed through the conflict can realize with its true significance the spiritual pangs of the dying Jewish soul when it encounters the brunt of the unmerciful blows of materialistic doctrine, annihilating one's most sacred beliefs and substituting a mere transient bubble in return.

"If I am not for myself," says the sage, "who shall be for me?" The orthodox Jew is fully awake at the present moment to the serious sacrifices demanded by his religion, but is he doing his very best to solve the problem? Decidedly not. For the past five years the question of Jewish education in America has been constantly before the Jewish people. Many experiments, a few on a large working basis, but others, for the most part, of an isolated character, have been made. Hebrew schools and "chedarim" have sprung up at every crossing, and yet the statistical results of all that has been accomplished appear woefully deplorable; and these results could have been foreshadowed by the thinking individual. Two or three hours of Jewish education several times a week is a poor antidote for a spiritually starved organism. The overworldliness of secular education is a strong re-agent to the mild effects produced in the mind of the Jewish child by a curriculum of some eight or ten hours a week of studies in a Hebrew school, which, at the very best (and with the greatest respect to the noble and high-minded individuals who are thus laboring under a handicap to solve the problem of Jewish education) can give but a superficial and ineffective knowledge of matters Jewish. The only way to educate Jewishly is to educate our children as we did in the Ghetto without having formulated his feeling into so many words. As a layman and a (where our best Jews were produced)—to send them exclusively to Jewish

schools and to teach them Judaism at one and the same time, with whatever secularism is necessary to insure their future material progress and to give them a keener insight into modern life and ideas. In short, the present writer believes that the only road to Jewish salvation in this country and everywhere else is the so-called "parochial school," similar to the institutions founded by our Catholic brethren. The only institutions of the kind in the city are the so-called "Yeshiboths." What is remarkable is that these institutions are supported by the poorer classes of our brethren, and those who stand at the head of the Jewish community hold themselves indifferently aloof to what appears to be the only safe vantage point for future orthodox Judaism. These institutions are, to the knowledge of the present writer, far from being what they should be; but that is not due to the lack of knowledge on the part of their founders, but rather to the lack of support from the community in general. And this lack of funds is due to the gross ignorance of the Jewish masses, who allow themselves constantly to be deceived and are ever amenable to the influences of demagogues in matters Jewish. Every clear-headed Jew will feel, with the present writer, that from the "Yeshiboths" the law is to come forth and the word of the Lord from the underfed, underclad children of the East Side who frequent them.

These children, who have received their Jewishness first hand, and who have been prescribed the necessary secular knowledge, diluted in Jewish resorts, will be the future standard-bearers of Judaism in this country, and their Yeshiboths will produce the only true rabbis—true in the sense that they will be better equipped with a knowledge of Judaism and with its spirit—who are to advance the cause of Judaism in the future. It has been always a source of the greatest concern to the present writer that our rabbinical seminaries have consistently laid decided emphasis in their curriculum on the secular attainments of the candidates for their degree, and have subordinated their knowledge of Judaism to such attainments. It has seemed that the end in view has consistently been to defend Judaism, a hostile religion, from the attacks of the world. Noble, indeed, is this purpose, but when put into the balance it is found wanting. If our greatest strength lies in polemics, then we have outlived our usefulness. If we cannot create something nobler and better than what we have already created, if we cannot influence by right living (as well as by right preaching) the trend of human progress, then Judaism has become a closed book and is destined to sink into obscurity. Another matter of great concern has been the tendency in all our seminaries, both in this country and abroad, to coordinate their curriculum of studies on Occidental patterns (and despite the fact that our pedagogical traditions are many centuries older than theirs), to piece out their Talmud by so many excerpts per semester, to dissect their Bible with the surgical knife of the higher critic, and to assign to each single word its "original" place, according to the opinions of the latest professors of Bible exegesis, to acquaint their students with the titles, dates of publication and other bibliographical data of the greatest works in Jewish literature (but not necessarily with their content)—in short, to give the student "a bird's-eye view" of Judaism in all its aspects and ramifications. The Yeshiboths, on the contrary, starting their work with the boy in knickerbockers, and at an early age initiating him into the mysteries of the content of Jewish lore, will be better equipped to turn out rabbis representative of the best in Judaism.

It was a pleasant surprise to the present writer when he heard recently that at last, after a long, protracted reverie of inactivity, our orthodox rabbis have awakened to the situation and have realized that the Torah must come forth from the Yeshiboth, only provided they are adapted to the needs of America. It was a still pleasanter surprise to learn that the Rabbi Isaac Elchannah Yeshibah, which is now, with its newly erected buildings, entering upon a new period in its history, has elected as its chief the great Jewish scholar, Dr. B. Revel, of Philadelphia, a man whose past is a golden augury of the future progress of the institution. Himself a "Yeshibah Bochor" of the Old World, saturated through and through with Jewish learning (perhaps, without exaggeration, one of the foremost authorities on the Halacha in the whole world), thoroughly imbued with Jewish idealism, well informed of the news of American Judaism—in short, one who is both a rabbi and a Ph. D. at one and the same time—with his work a new period in the history of Jewish education in America is sure to be inaugurated. Of course we must understand clearly that the work is not the work of one man. Powerful and energetic though one may be, he cannot create an institution single handed.

To insure the success of the movement a co-operation of all the forces working for the salvation of orthodox Judaism must be effected. Only then can a measure of success be possible. But the present unprecedented action of the rabbis has inspired in the present writer the hope that a new era in Jewish education is about to begin, and that all hitherto latent orthodox forces are to join hands to push the noble cause forward. At this very moment, when the Yeshiboths of the Old World have been forcefully closed by a terrible calamity, and when hundreds of their feeble students are soon to seek admission to our country, at a time when the very best material will be available for a working force for Judaism, the importance of the Yeshiboths in this country looms up fourfold. The crucial moment has come; the muse of Jewish history beckons and ushers in a period of renaissance for Judaism and Jewishness.

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The attempt of a Russian count, Muravieff Amursky, in an article contributed by him to the *L'Eclair* of Nice, to paint the Russian Jews as internal foes and to invite the French people to combat the Jews, ended sadly for the author. The local rabbi, M. Bauer, replied in the same paper, demonstrating the patriotism of the Jews in France and in Russia. In many Christian circles deep sympathy was expressed with the Jews. The Mayor, in the name of the municipality, addressed a letter to the rabbi, protesting against the attack on the Jews, and expressed admiration for the heroic French Jews fighting at the front.

The new home of the Beth Tephilah Congregation, at Cleveland, Ohio, is nearing completion. It will be ready for occupancy in three weeks and will afford accommodations for 600 worshippers.

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A Wise Son Causes His Father to Rejoice

(Continued from page 6)

in this country the Lord blessed them, and they prospered until they became rich. And Reuben, as he was the son of Jacob, did not turn away from the ways of the Lord; also here he keeps the Sabbath, puts on the Tephillin, wears the Tzitzis, eats only what is Kosher—everything as he had observed it in his native city Wilna, with this difference, that while over there he had kept his religion, observed the Sabbath with joy, here he observed it with a heavy heart. Over there it was not difficult for him to pray with the congregation; here it was burdensome to him to pray with the congregation. "I wonder why it is that it seems to me so much harder to observe the commandments here than over there in Wilna?" thought Reuben. "Why, there I also had a large business, yet when the time came to inaugurate the Sabbath I let my customers go and for no money would I sell them any more, because it was Sabbath unto the Lord. It was not the least burden upon me, and why does it seem so difficult now?" Reuben could not solve the problem, and he turned to his son, Enoch, and said: "Dear son, Enoch, why do we feel it so difficult here to fulfill the commandments, which was not the case in Wilna?" "I will tell you, father, dear," said Enoch. "It reminds me of the words of the rabbi. When we stood before him at the trial he told me the reason the tables were too heavy for Moses was because the letters flew out of them. It is the same way with us. In Wilna the tables had the letters in them because the Bote Medroschim were open all day and each one had a certain time to step in and learn—some a page of Talmud, some a chapter of Mishna, some the Chaye Adam, some the Menorath Hamaor. The Yeshiboth were filled with young men studying the Torah day and night; therefore it was easy to observe all the religious practices; it was easy to hold the tables of the law. Not so in this country. The Bote Medroschim are closed the entire week; there is not one who devotes a certain time to study the Torah, neither in congregation nor Yeshiboth. Children that should have been in Hebrew schools are sent to sell newspapers; therefore, as the letters flew away from the tables they are heavy in the hands of Moses. Would that they should not fall and break!"

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Alfred Nickel, Prop.
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New York
Catering to the Best Element of All Classes
Watch for the Opening of Our Summer Garden

A Jewish King in Poland
Continued from page 2
ments of incontestable authority in support of Saul Wahl.
If the descendants can point out with a feeling of pride to their royal ancestor Saul Wahl can point with equal pride to his exalted and illustrious descendants, many of whom settled in England and quite a number of them migrated to the United States of America. Included among the former there were two chief rabbis, Rev. Hart Lyon and R. Solomon Hirschfeld; an ecclesiastical assessor, Dyan A. L. Barnett; a Lord Chancellor, Lord Herschfeld; a peer and a member of a conservative administration, Lord Pirbright; two Lord Mayors, Sir Benjamin S. Phillips and his son, Sir George Faudel Phillips; several members of Parliament, Sir Julia Goltsmid, Sir Samuel Montague, Mr. Stuart M. Manuel, Mr. Herbert Samuel, Mr. H. S. Samuel, two countesses, the Countess of Rosebery and the Countess of Orkney.
Poland may regain its independence; Germany may consent, Austria may concede and Russia may reluctantly agree to rehabilitate old Poland. But what about the Jews of that country? What is there in store for them? They who have lived there for centuries? They who helped to build it up, who shared in its glory, who fought for and went down with it; they who stood loyally by the throne when the cyclone of tyranny struck it and lingered on its ruins after the iron hand of the conqueror demolished it; they who have shared the misfortunes of Poland since its downfall; they who are now shedding their blood on the battlefield which may resuscitate Poland again—what promises does the future hold out for them?
However, the situation today is not entirely a hopeless one and the improbable may again happen. Improbable, yes, but not impossible. Not only may the Jews gain equal rights by the re-arrangement, but because of the readjustment they will be placed on an equal basis, and there may again be seated a Jewish King on the throne of Poland.—N. Y. Sun.

It is a good sign of the times, something to be devoutly thankful for, that in all the recently held meetings of the various National Jewish organizations, no one appeared to have a grievance, real or fancied, against our government or the American people. As we Jews are, if anything, a little too sensitive, this entire absence of complaint should prove conclusively that as Jews we are quite or very nearly satisfied with existing conditions in the United States.—American Israelite.

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Of the 173 universities which report the presence of Jewish students, only 76 report 10 or more students each. Of the remaining 97 unimportant colleges, by far the largest number contain only a few each. Of the 76 colleges containing 10 or more Jewish pupils, each, 48 are situated in towns where there are rabbis and 28 in towns without rabbis. The universities containing less than 10 Jewish students each may be similarly divided. These number 97; 33 of them are in cities with rabbis and 64 in cities without rabbis. Over 5,000 students attend universities located in towns where some form of synagogal organization exists, and 2,000 attend universities in towns where there are no Jewish congregations.

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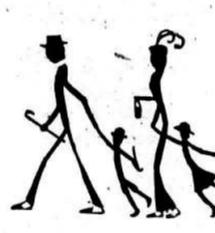
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Hebrew Educational Society.

Dr. Charles S. Bernheimer, superintendent of the Hebrew Educational Society, and Hon. Isidore M. Rosenblum, alderman of the district, formed a committee which had in charge the Americanization Day celebration at the Liberty Theatre on Monday morning, July 5.

The farm garden of the Hebrew Educational Society began on Tuesday afternoon and will be in session regularly during July and August every afternoon, except Saturday and Sunday.

The recreation centre for boys and girls also began on Tuesday, July 6.

Dances on the roof will take place on Wednesday and Sunday evenings. The roof garden will also be used on other evenings, except Fridays, for social purposes. During the day it will be utilized for recreation work for the children.

A Young Men's Hebrew Association is in process of formation at East New York. A temporary organization has been effected and already there are over one hundred and fifty members.

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Orpah.—Naomi's daughter-in-law, who when the supreme test came failed to grasp it. Alas! there are many such as she.

Sarah.—Abraham's wife, who laughed when 'twas told to her she would have a son in her old age.

Eve.—Our first mother. "It is not good for man to be alone," the Eternal said. "I will make him a 'helpmeet.'" Beauteous word "helpmeet"—"help him" in—"all things meet."

Esther.—A Jewish maiden. She became Persia's queen. She risked her life to save her people from annihilation.

Leah.—The unloved one. Wife of Jacob.

Kindness is on her tongue.—Proverbs, xxxvi, 26.

Evil pursueth the sinners, but the righteous will God repay with happiness.—Proverbs.

Looketh well doth she to the ways of her household.—Proverbs.

Expectation long deferred maketh the heart sick; but a tree of life is a desire which is fulfilled.—Proverbs.

She openeth her mouth with wisdom, and the bread of idleness she doth not eat.

"Her children rise up and call her blessed; her husband also, and he praiseth her."

Many daughters have done virtuously; but thou excellest them all. False is grace and vain is beauty; a woman only that feareth the Lord shall indeed be praised.

"Give her of the fruits of her hands, and let her own works praise her in the gates."—Proverbs.

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He Made Dead Language Live.
By BERNARD G. RICHARDS.

Travelers returning from Palestine tell wonderful stories concerning the phenomenal development of the new Jewish settlement in the ancient land of Israel.

It is largely due to Eliezer Ben-Jehudah that men and women now at work in the cities or colonies of Palestine, and their children at play, converse in the Hebrew tongue as freely as they formerly did in the different European languages, or in their own Yiddish.

For thirty years he has been laboring to promote the knowledge and to facilitate the modern use of the Hebrew speech. His "Miloon," or complete encyclopaedic dictionary of the Hebrew language in ten volumes, of which five volumes have been issued, will, when completed, not only constitute a monumental work, but serve as the most eloquent tribute to the power of the human will to encompass all obstacles.

It was in the early eighties, at the time of the rise of the first modern movement for Jewish colonization in Palestine, which was known as the Chovevi Zion, and which had the support of the foremost Jewish leaders of thought in Russia, that Ben Jehudah, then a student and a young Hebrew writer, became enthused with the idea of Jewish national revival.

The glorious dreams of the triumph of human enlightenment and of the speedy realization of the brotherhood of man—the dreams which were born of the French revolution and the era of emancipation which followed it—were rudely shattered by the terrible Russian pogroms of that period.

The Jews suddenly realized that they had been living under illusions, and, for the first time in modern times, they began to think of taking their national destiny into their own hands. Ben Jehudah was among the many Jewish intellectuals who hearkened to the call of Perez Smoleskin,

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Leo Pinsker, Moshe Loeb Lillienblum, and the other leaders of the time who, pointing to the east, took as their watchword "the redemption of the land of Israel."

It was in those days that Ben Jehudah conceived the idea that the rebirth of the Jewish people on its ancient land could not take place without bringing to new life the ancient Hebrew language and making it the medium of intercourse in all the immediate and matter-of-fact interests of the day.

Having become convinced of the importance of reviving the Hebrew language, Ben Jehudah betook himself to Palestine. That was thirty years ago, and ever since he has been laboring with the zeal of an enthusiast and the ardor of one who knows no obstacles to strengthen and popularize the Hebrew language, to mould and shape it into new forms, and to enlarge and amplify it so as to make it respond to modern needs.

To be sure, the Hebrew language never was entirely divorced from life; through the centuries of the diaspora there grew up a rich and manifold secular Hebrew literature which flourished side by side with the sacred writings. And always there were groups of the people in different countries who could converse freely in the Hebrew tongue.

But the great lexicographer was not alone in his work. Life, too, did its part. Then men in the shops and on the fields and the children in the kindergartens also found new ways of expressing themselves in the Hebrew language. And so, hand in hand with the developments of the monumental dictionary, there took place the natural growth of the language among the people, who gradually became bound up with the Hebrew traditions of the land.

His work having been interrupted by the war, Ben Jehudah came here to continue his work on the great dictionary. With him are his wife Hamadah and his son Ben Avi, both excellent scholars, who have been assisting in the work of compiling the dictionary. In an apartment in the Bronx a frail gray little man, who is no other than the great Hebrew scholar, was telling a group of Yiddish writers of the trials and tribulations which the war had brought upon the erstwhile happy Jewish settlements of Palestine. But the man who worked all his life for the future of the Jewish people cannot be expected to do otherwise than believe in that future. Ben Jehudah expressed much hope for promising developments in Palestine at the end of the present conflict.—New York Globe.

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there came many technical phrases and scientific and mechanical terms which had no medium of expression in the ancient tongue. It was Ben Jehudah's task to join and unite the ancient language of the Jews with the new life of his people.

There were no railways and telegraphs and telephones and phonographs and moving pictures and aeroplanes; no wireless telegraphy, no electrical devices, no gas and no steam heat, etc., in Biblical times; and it was Ben Jehudah's business to create expressions and furnish terms for all the discoveries and inventions as well as for the ideas and conceptions which were unknown of old. With the resourcefulness of a great scholar and the skill of a born philologist this wizard of words accomplished wonders in so moulding and shaping the Hebrew language as to make it capable of expressing every phrase of modern thought and designating any object pertaining to the activities of the day.

And Ben Jehudah succeeded marvelously in fusing the new terms pertaining to science and the inventions with the ancient Hebrew conceptions of time and space and speed and sight and sound, etc., so that every new word has its natural roots in the early foundations of the language.

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CHILDREN'S PAGE

THE MOST FAITHFUL FRIEND

Dear Children:

Rabbi Jose, the son of Kisma, said, I was once walking by the way, when a man met me and saluted me, and I returned the salutation. He said to me, Rabbi, from what place art thou? I said to him, I come from a great city of sages and scribes. He said to me, If thou art willing to dwell with us in our place I will give thee a million golden dinars and precious stones and pearls. I said to him, Wert thou to give me all the silver and gold and precious stones and pearls in the world, I would not dwell anywhere but in a home of the Torah; and thus it is written in the book of Psalms by the hands of David, King of Israel, The Law of thy mouth is better unto me than thousands of gold and silver (Psalms 199-72); and not only so, but in the hour of man's departure neither silver nor gold, nor precious stones nor pearls accompany him, but only Torah and good works; as it is said, when thou walkest it shall lead thee, when thou liest down it shall watch over thee, and when thou awakest it shall talk with thee. (Prov. 6-22). When thou walkest it shall lead thee—in this world; when thou liest down it shall watch over thee—in the grave; and when thou awakest it shall talk with thee—in the world to come. And it says the silver is mine and the gold is mine, saith the Lord of Hosts (Haggai 2-8). To what may this be compared, says the Talmud, to a man who is walking in the midst of the night in pitch darkness, and fears the thorns, the pits, the briars, the wild beasts and the robbers, and added to his terrors is his ignorance of the way in which he should go—happily, he comes across a flaming torch with which he lights up the road—now he is saved from the thorns, the pits and the briars, but he still fears the wild beasts and the robbers and he still does not know which way he should go; as soon as the morning star heralds the approach of day he is saved from the wild beasts and the robbers, but still he does not know which way he shall go—as soon as he reaches the parting of the ways, he is saved from all of his fears. Thus it is with us, dear children, when we start out on our life's journey, we plunge into an unknown road on a pitch-dark night, dangers lurking on every side of us, enemies in ambush who would destroy our body, mind and soul; thank heavens we come across the flaming torch of the Lord's holy commandments, we are saved from the thorns, briars and pits of sin, but still must we fear the wild beasts—our sudden passions that may destroy us, and the robbers—the evil people that may seduce us to sin, but when the morning star appears and we are guided by the light of the Torah we do not need to fear them any longer, but still we do not know the road on which we will travel—for no man

can say, "I will never swerve from the path of rectitude" until the day of his death, but when he comes to the parting of the ways and looks back upon his past life devoted to the Torah and good deeds, then he knows that he has reached the road upon which he desired to travel—for as it is said in the Pirke Rabbi Eliezer: Three friends does every man possess in his life, these are his children and grandchildren, his money and his good deeds, and when his time comes to depart from this world he gathers together his children and grandchildren and says to them "I beg of you, come and save me from the terrible sentence of death that is passed upon me," but they answer him and say "Have you not heard that there is no control over the day of death?" and is it not written "No one can in any wise redeem his brother, and even the money that he loves cannot serve as redemption to the Lord, for the ransom of his soul is too costly, therefore it is omitted forever, but go in peace and thou shalt rest upon thy couch, and arise again for thy lot at the end of the days and may thy portion be with the pious of the world." And when he hears this he gathers together his money and addresses it thus: "Much have I labored for thee night and day, I beg of thee redeem me from this death and save me." But its answer is simply "Have you not heard it said that "Wealth cannot profit on the day of wrath?" He then gathers together his good deeds and says to them "Come and save me from death and strengthen yourselves together with me and do not allow me to be taken from this world, for still you have hope if I am saved." And they say to him, "Go in peace; before you even go there we will precede you, for it says, 'And before thee shall go thy righteousness, the glory of the Lord shall be thy reward.'"

The Holy Zoahr tells us that when Rabbi Abba went up from Babel to Eretz Israel (Palestine) his first efforts were directed toward the establishment of a Yeshiva, where Jewish children could learn the Torah together with secular knowledge, and he caused it to be proclaimed throughout the Jewish camp, "Whoever desires life, wealth and honor and the eternal life of the world to come should come in this Beth Hamedrash to learn Torah, and be-

sides the Torah the scholars will also receive a good worldly education and will be taught all the arts and sciences useful for their prosperity in life, and through the emulation that will be aroused among the scholars for the reason that some of them became rich after their learning, knowledge will be increased." Following upon this proclamation all the young men of Israel came to Rabbi Abba in the Beth Hamedrash to obtain their education in the Torah as well as in worldly knowledge. Once, a youth, the son of his neighbor, came to Rabbi Abba and said: "Rabbi I am ambitious to become rich, therefore I came to you to study Torah and worldly knowledge." The Rabbi asked him his name. "My name is Jose," said the youth.

(To be continued.)

בן אהרן

The *costumier* came forward to attend the nervous old beau who was mopping his bald and shining poll with a big silk handkerchief.

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GOLDMANN, ISIDORE.—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 Isidore Goldmann, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers at their place of transacting business, at the office of their attorneys, Messrs. Wolf & Kohn, No. 293 Broadway, Borough of Manhattan, in the City of New York, on or before the 3d day of September, next.

Dated, New York, February 26, 1915. HERBERT M. GOLDMANN, Administrator. JELLENIK & STERN, Attorneys for Administrator, 111 Broadway, the City of New York.

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GOLDMAN, MATTHEW.—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 Matthew Goldman, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers at their place of transacting business, at the office of Samuel Greenberg, their attorney, No. 910 Brook avenue, in the City of New York, on or before the 31st day of May, 1915.

Dated, New York, the 16th day of November, 1915. ROSIE GOLDMAN, RAE GOLDMAN, Executrices. SAMUEL GREENBERG, Attorney for Executrices, 910 Brook Avenue, Borough of the Bronx, City of New York.

GANS, BLUMA.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Bluma Gans, 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 Thomas J. Falls, No. 30 East 42d Street, in the City of New York, on or before the first day of November next.

Dated, New York, the 19th day of April, 1915. ELIZABETH M. KATZENBERGER, AUGUSTUS M. GANS, Executors. THOMAS J. FALLS, Attorney for Executrix, Elizabeth M. Katzenberger, 30 East 42d Street, Borough of Manhattan, New York City.

STEIN, ABRAHAM.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Abraham Stein, 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, Jacob Gordon, No. 120 Broadway, Borough of Manhattan, in the City of New York, on or before the 15th day of November next.

Dated, New York, the 6th day of May, 1915. EVA STEIN, MAX COHN, SAMUEL STEIN, Administrators. JACOB GORDON, Attorney for Administrators, 120 Broadway, Manhattan, N. Y.

NECARSULMER, ELLA.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Ella Necarsulmer, 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. 120 Broadway, Borough of Manhattan, in the City of New York, on or before the 2d day of November, next.

Dated, New York, the 30th day of April, 1915. HENRY NECARSULMER, EDWARD NECARSULMER, Executors. MEIGHAN & NECARSULMER, Attorneys for Executors, 120 Broadway, New York City.

GANS, WILLIAM 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 William A. Gans, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber at her place of transacting business, at the office of her attorney, Samuel B. Hamburger, No. 2 Rector street, Borough of Manhattan, New York City, on or before the 10th day of January next.

Dated, New York, the 24th day of June, 1915. REBECCA GANS, Executrix. SAMUEL B. HAMBURGER, Attorney for Executrix, 2 Rector street, New York City.

STARLIGHT, MARKS.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Marks Starlight, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers, at their place of transacting business, at the office of their attorneys, Kendall & Herzog, No. 233 Broadway, Borough of Manhattan, in the City of New York, on or before the 5th day of January next.

Dated, New York, the 23th day of June, 1915. WILLIAM STARLIGHT, ABRAHAM STARLIGHT and HILDA WECHSLER, Executors. KENDALL & HERZOG, Attorneys for Executors, 233 Broadway, Borough of Manhattan, New York City.

HAAS, LOUIS.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Louis Haas, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at place of transacting business at the office of L. & A. U. Zinke, their attorneys, No. 290 Broadway, in the City of New York, on or before the 15th day of January, next.

Dated, New York, the 30th day of June, 1915. CLARA HAAS, HAROLD L. HAAS, CHARLES JACOB, Executors. L. & A. U. ZINKE, Attorneys for Executors, No. 290 Broadway, New York City.

FRANKENTHAL, CLARA.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Clara Frankenthal, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of their attorneys, Messrs. Wolf & Kohn, No. 293 Broadway, Borough of Manhattan, in the City of New York, on or before the 15th day of October next.

Dated New York, the 8th day of April, 1915. ADOLPH FRANKENTHAL, CHARLES DITTMAN, ISIDOR N. LANDAUER, BELLA LANDAUER, Executors. WOLF & KOHN, Attorneys for Executors 293 Broadway, Borough of Manhattan, New York City.

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KAHN, ALECK.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Aleck Kahn, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, at the office of Myers & Goldsmith, No. 100 Broadway, in the City of New York, on or before the 20th day of December next.
Dated New York the 11th day of June, 1915.
THERESA S. KAHN, LEOPOLD KAHN, EDGAR ELLINGER, Executors.
MYERS & GOLDSMITH, Attorneys for the Executors, 100 Broadway, Borough of Manhattan, New York City.

MYERS, HERMAN A.—In pursuance of an order of Hon. John P. Cohalan, Surrogate of the County of New York, notice is hereby given to all persons having claims against Herman A. Myers, late of the County of New York, now deceased, to present the same with vouchers thereof to the subscriber at the place of transacting business, to wit: the office of her attorneys, Messrs. Felner & Maass, No. 100 Broadway, in the Borough of Manhattan, City of New York, on or before the fourteenth day of December next.
Dated, New York, the seventh day of June, 1915.
CHERRIE A. MYERS, Administratrix.

AUERBACH, BESSIE HARTMAN.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Bessie Hartman Auerbach, 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 Stern, Barr & Tyler, No. 299 Broadway, in the City of New York, on or before the first day of November next.
Dated New York, the 20th day of April, 1915.
MAX HARTMAN, SIDNEY J. BAUMANN, SIMON MEYER, Executors.
STERN, BARR & TYLER, Attorneys for Executors, 299 Broadway, New York City.

KAPLAN, B. DAVID.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against B. David Kaplan, 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. 55 William Street, in the City of New York, on or before the 8th day of November next.
Dated, New York, the 23d day of April, 1915.
ANNA KAPLAN, SAMUEL M. KAPLAN, IRA I. KAPLAN, and EMANUEL KAPLAN, Executors.
NATHAN KALVIN, Attorney for Executors, 55 William Street, New York City.

SCHWARZ, MAX M.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Max M. Schwarz, 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 Sidney Rossmann, No. 149 Broadway, in the City of New York, on or before the 24th day of December next.
Dated New York the 16th day of June, 1915.
ARTHUR D. WOLF, SALMON P. HALLE, Executors.
SIDNEY ROSSMAN, Attorney for Executors, 149 Broadway, New York City.

GUTERMAN, JACOB.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Jacob Guterman, 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, Moses R. Ryttenberg, No. 135 Broadway, in the City of New York, on or before the 22d day of July next.
Dated, New York, the 11th day of January, 1915.
THEODORE GUTERMAN, DORA GUTERMAN, HARRY GUTERMAN, Executors.
MOSES R. RYTTEBERG, Attorney for Executors, 135 Broadway, Manhattan, New York City.

SCHACK, 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 Schack, 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. 299 Broadway, in the City of New York, on or before the 1st day of October next.
Dated, New York, March 22, 1915.
HARRY SCHACK, Executor.
JOSEPH LICHTENBERG, Attorney for Executor, 299 Broadway, New York City.

DREYFUSS, LOUIS.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Louis Dreyfuss, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business at the office of Henry Goldstein, No. 37 Liberty Street, in the Borough of Manhattan, City of New York, on or before the 15th day of October next.
Dated, the 5th day of April, 1915.
MAURICE W. GORGE and ELSIE G. DREYFUSS, Executors.
HENRY GOLDSTEIN, Attorney for Executors, 37 Liberty Street, New York City.

BERNSTEIN, ABRAHAM.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Abraham Bernstein, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, No. 149 Broadway, in the City of New York, on or before the first day of August next.
Dated, New York, the 26th day of January, 1915.
RACHEL BERNSTEIN, Administratrix.
PHILIP BAUM, Attorney for Administratrix, 149 Broadway, New York City.

BRASH, HENRY.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Henry Brash, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers, at their place of transacting business, at the office of their attorneys, Messrs. Wolf and Kohn, No. 203 Broadway, Borough of Manhattan, in the City of New York, on or before the 30th day of December next.
Dated New York the 21st day of June, 1915.
ALMA ROSENBERG, JESSIE ASH, MERRILL G. WEINBERG and MICHAEL M. ABRAHAM, Executors.
WOLF & KOHN, Attorneys for Executors, 203 Broadway, Manhattan, New York City.

KALISHER, REBECCA.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Rebecca Kalisher, 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, Reuben M. Cohen, No. 37 Liberty St., in the City of New York, on or before the 9th day of October, 1915, next.
Dated, New York, the 6th day of April, 1915.
HYMAN B. KALISHER, JOHN J. KALISHER, Executors.
REUBEN M. COHEN, Attorney for Executors, No. 37 Liberty Street, Borough of Manhattan, New York City.

MILLER, JULIUS G.—In pursuance of an order of the Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Julius G. Miller, 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 Goldsmith, Cohen, Cole & Weiss, No. 61 Broadway, Borough of Manhattan, in the City of New York on or before the 23d day of July, 1915.
Dated New York January 9, 1915.
ARTHUR G. MILLER, SELIGMAN BERG, LEONARD L. STEIN, Executors.
GOLDSMITH, COHEN, COLE & WEISS, Attorneys for Executors, 61 Broadway, New York City.

STIEFEL, ISAAC.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Isaac Stiefel, 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 Lachman & Goldsmith, No. 35 Nassau Street, in the City of New York, on or before the 15th day of September next.
Dated, New York, the 24th day of February, 1915.
BELLA STIEFEL, Executrix.
LACHMAN & GOLDSMITH, Attorneys for Executrix, No. 35 Nassau Street, New York City.

FRANK, ISAAC.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Isaac 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 Messrs. Kuzman & Frankenthaler, No. 25 Broad Street, in the City of New York, on or before the 1st day of October next.
Dated, New York, the 12th day of March, 1915.
LUCIA B. FRANK, DAVID FRANK, LOUIS FRANK, Executors.
KUZMAN & FRANKENTHALER, Attorneys for Executors, 25 Broad Street, Borough of Manhattan, New York City.

BEHRENS, SIGMUND.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Sigmund Behrens, 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 Messrs. Hartman and Levy, his attorneys, at No. 37 Liberty Street, Manhattan Borough, New York City, on or before the 6th day of December next.
Dated, New York, the 1st day of June, 1915.
DAVID LEVY, Executor.
HARTMAN & LEVY, Attorneys for Executor, 37 Liberty Street, New York City.

WEIL, JACOB.—In pursuance of an order of the Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Jacob Weil, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, in the office of her attorney, Samuel Newmark, No. 251 Broadway, in the City of New York, on or before the 7th day of August, next.
Dated, New York, the 30th day of January, 1915.
ROSE WEIL, Administratrix.
SAMUEL NEWMARK, Attorney for Administratrix, 251 Broadway, Borough of Manhattan, New York City.

FISHER, MORITZ.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Moritz Fisher, 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 L. B. Ripin, Nos. 256-257 Broadway, in the Borough of Manhattan, the City of New York, on or before the 15th day of December next.
Dated, New York, the 1st day of June, 1915.
CHARLES FISHER, MINNIE STEINFELD, Executors.
L. B. RIPIN, Attorney for Executors, 256-257 Broadway, New York.

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SIDENBERG, GUSTAVUS.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Gustavus Sidenberg, 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 Samson Lachman, No. 3b Nassau Street, in the City of New York, on or before the 31st day of August next.
Dated, New York, the 9th day of February, 1915.
HENRY SIDENBERG, RICHARD SIDENBERG, THERESA SIDENBERG, ABRAHAM GOLDSMITH, Executors.
SAMSON LACHMAN, Attorney for Executors, 3b Nassau Street, New York City.

JOSEPH, ANNIE.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Annie Joseph, 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. 135 Broadway, in the City of New York, on or before the 20th day of September next.
Dated, New York, the 10th day of March, 1915.
LOUIS JOSEPH, IRVING J. JOSEPH, Executors.

MICHELMAN, PHILIP I.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Philip I. Michelman, 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 Prince & Nathan, No. 19 Cedar Street, in the City of New York, on or before the 5th day of August next.
Dated New York, the 29th day of January, 1915.
PHILIP I. MICHELMAN, Executor.
PRINCE & NATHAN, Attorneys for Executor, 19 Cedar Street, New York City.

GOLDBERG, HELENA.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Helena Goldberg, 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. 309 Broadway, Borough of Manhattan, in the City of New York, on or before the 1st day of October next.
Dated, New York, the 15th day of March, 1915.
SOL COHEN, Executor.
MAX SILVERSTEIN, Attorney for Executor, 309 Broadway, Manhattan, N. Y. City.

LORSCH, GIDEON D.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Gideon D. Lorsch, 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. 266 Lenox Avenue, in the City of New York, on or before the 1st day of September next.
Dated New York the 25th day of February, 1914.
MOSES S. LORSCH, FANNIE LORSCH, MAX STERN, Executors.
C. ELLIOTT MINOR, Attorney for Executors, 64 Wall Street, New York City.

GOLDBERG, JOSEPH.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Joseph Goldberg, 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. 74 Broadway, in the City of New York, on or before the 10th day of August next.
Dated, New York, the 27th day of January, 1915.
JULIUS BONNER, Executor.
EUGENE COHN, Attorney for Executor, Office and P. O. Address, 74 Broadway, New York.

KAUFMANN, LOUIS.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Louis Kaufmann, 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 Henry Meyer, her attorney, No. 302 Broadway, Borough of Manhattan, in the City of New York, on or before the 22d day of November next.
Dated, New York, the 13th day of May, 1915.
REBECCA KAUFMANN, Executrix.
HENRY MEYER, Attorney for Executrix, 302 Broadway, Manhattan, New York City.

MEIER, EMMA.—In pursuance of an order of the Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Emma Meier, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, at the office of Samuel B. Hamburger, his attorney, No. 2 Rector Street, in the Borough of Manhattan, in the City of New York, on or before the 20th day of July next.
Dated New York, January 8, 1915.
DAVID MEIER, Executor.
SAMUEL B. HAMBURGER, Attorney for Executor, 2 Rector Street, New York City.

EINSTEIN, BENJAMIN F.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Benjamin F. Einstein, 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. 32 Liberty Street, in the City of New York, on or before the 10th day of November next.
Dated, New York, the 6th day of April, 1915.
MILTON S. GUTERMAN, GERARD E. TOWNSEND, Executors.

RICE, HENRIETTA.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Henrietta Rice, also known as Hattie Miller, also known as Henrietta E. Miller, 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. 19 Cedar Street, Room 321, in the City and County of New York, on or before the 31st day of August next.
Dated, New York, the 25th day of February, 1915.
HORACE NUTTRELL, Administrator de bono non.
EPSTEIN & ROSENBERG, Attorneys for Administrator, 19 Cedar Street, New York City.

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STRAUSS, ELISE MORANGE.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Elise Morange Strauss, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of their attorneys, Weinberg Bros., No. 302 Broadway, Borough of Manhattan, in the City of New York, on or before the 20th day of December next.
Dated, New York, the 15th day of June, 1915.
MORRIS LOWENSTEIN, FRANK HELLER, Executors.
WEINBERG BROS., Attorneys for Executors, 302 Broadway, Borough of Manhattan, New York City.

KALISHER, JOSEPH.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Joseph Kalisher, 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, Reuben M. Cohen, No. 37 Liberty Street, in the City of New York, on or before the 25th day of September next.
Dated, New York, the 16th day of March, 1915.
JULIA KALISHER, JOHN J. KALISHER, HYMAN KALISHER, Executors.
REUBEN M. COHEN, Attorney for Executors, No. 37 Liberty Street, Borough of Manhattan, New York City.

MYERS, EMILY H.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Emily H. Myers, 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 Engelhard & Pollak, No. 111 Broadway, Borough of Manhattan, in the City of New York, on or before the 8th day of June next.
Dated New York, the 24th day of November, 1914.
EDWARD H. MYERS, LAWRENCE MYERS, Executors.
ENGELHARD & POLLAK, Attorneys for Executors, 111 Broadway, Manhattan, New York City.

COHEN, ANNIE.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Annie Cohen, 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 Leon M. Prince, No. 19 Cedar Street, in the City of New York, on or before the 29th day of November next.
Dated New York the 18th day of May, 1915.
ALFRED B. NATHAN, Executor.
LEON M. PRINCE, Attorney for Executor, 19 Cedar Street, New York.

NUSSBAUM, BERNHARDT.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Bernard Nussbaum, also known as Bernhard Nussbaum, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at place of transacting business, No. 111 Broadway, Borough of Manhattan, in the City of New York, on or before the 9th day of August next.
Dated, New York, the 27th day of January, 1915.
NATHANIEL COHEN, Executor.
ABRAHAM COHEN, Attorney for Executor, 111 Broadway, Borough of Manhattan, New York City.

FRANK, ISAAC.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Isaac Frank, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at place of transacting business, at the office of James Frank, attorney, No. 30 East 42d Street, in the City of New York, on or before the first day of December next.
Dated, New York, the 15th day of May, 1915.
Henry Frank, E. Bennett Frank, Executors.
James Frank, Attorney for Executors, 30 East 42nd Street, New York City.

NEWMAN, JACOB.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Jacob Newman, 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 Leopold Moscovitz, No. 299 Broadway, Borough of Manhattan, in the City of New York, on or before the 2d day of August next.
Dated, New York, the 15th day of January, 1915.
KATIE NEWMAN, Administratrix.

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LIEBMANN, HENRY.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Henry Liebmann, 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 Borough of Manhattan, City of New York, on or before the 12th day of November next.
Dated, New York, the 13th day of April, 1915.
SAMUEL LIEBMANN, WALTER H. LIEBMANN, CHARLES J. LIEBMANN, MORRIS HILBERDINGER, Executors.
LAURENCE ARNOLD TANZER, Attorney for Executors, No. 233 Broadway, Borough of Manhattan, New York City.

HARRIS, FANNIE.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Fannie Harris, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, at the office of Henry Meyer, their attorney, No. 302 Broadway, Borough of Manhattan, in the City of New York, on or before the 14th day of August next.
Dated, New York, the 1st day of February, 1915.
JOSEPH M. HARRIS, MARTHA HOFFMANN, EMMA SAMPSON, MORTIMER I. HARRIS, Executors.
FANNY MEYER, Attorney for Executors, 102 Broadway, Manhattan, New York City.

ETTINGER, 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 Ettinger, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of their attorneys, Messrs. Felner & Maass, 100 Broadway, in the Borough of Manhattan, City, County and State of New York, on or before the 20th day of August next.
Dated, New York, February 13, 1915.
LEONIDAS ETTINGER, SIDNEY P. ETTINGER, LEWIS JACOBS, Executors.
FELNER & MAASS, Attorneys for Executors, 100 Broadway, New York City.

STRAUSS, MORRIS.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Morris Strauss, 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 Strauss & Singer, No. 27 Cedar Street, in the City of New York, on or before the 31st day of December next.
Dated, New York, the 15th day of June, 1915.
AUGUST STRAUSS, ISIDOR KAHN, HERBERT ABRAHAM, Executors.
STRAUSS & SINGER, Attorneys for Executors, 27 Cedar Street, New York City.

COHEN, ZILLAH PHILLIPS.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Zillah Phillips Cohen, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of S. Howard Cohen, No. 55 Liberty Street, in the City of New York, on or before the 20th day of December next.
Dated New York, the 14th day of June, 1914.
S. HOWARD COHEN, I. PHILLIPS COHEN, Executors.
S. HOWARD COHEN, Attorney for Executors, 55 Liberty Street, New York.

CARO, LILLIAN.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Lillian Caro, also known as Lena Caro, formerly known as Lena Helm, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of their attorneys, Messrs. Lind & Pfeiffer, No. 46 Cedar Street, in the City of New York, on or before the 15th day of July next.
Dated New York, the 9th day of January, 1915.
JOSEPHINE ZEMAN, EDITH JAYNE, Executrices.
LIND & PFEIFFER, Attorneys for Executrices, 46 Cedar Street, New York City.

STRASBURGER, ALVIN LOUIS.—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 Alvin Louis Strasburger, 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 Dittenhoefer, Gerber & James, No. 96 Broadway, Borough of Manhattan, New York City, on or before the first day of August next.
Dated New York City January 16, 1915.
LEONOR STRASBURGER, Executrix.
LEONOR STRASBURGER, BYRON L. STRASBURGER, Executors.
DITTENHOEFER, GERBER & JAMES, Attorneys for Executors, 96 Broadway, Borough of Manhattan, New York City, N. Y.

WALDMAN, ABE, also known as Abraham Waldman.—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 Abe Waldman, also known as Abraham Waldman, 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 Selig J. Isaacson, No. 489 Fifth Avenue, in the City of New York, on or before the 30th day of April next.
Dated, New York, the 23rd day of October, 1914.
CELIA WALDMAN, Administratrix.
SELIG J. ISAACSON, Attorney for Administratrix, 489 Fifth Avenue, Manhattan, N. Y.

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DREYFUS, EMMA.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Emma Dreyfus, 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 Seligberg & Lewis, 55 Liberty Street, Borough of Manhattan, New York City, on or before the 15th day of September, 1915.
Dated, New York, the 15th day of February, 1915.
WALTER DREYFUS, SIGMUND PAEPENHEIMER, Executors.
SELIGSBURG & LEWIS, Attorneys for Executors, 55 Liberty Street, Borough of Manhattan, New York City.

GOLDBERG, AMELIA.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Amelia Goldberg, 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 Jerome Wilzin, No. 35 Nassau Street, Borough of Manhattan, in the City of New York, on or before the first day of December next.
Dated, New York, the 11th day of May, 1915.
ISRAEL GOLDBERG, Executor.
JEROME WILZIN, Attorney for Executor, 35 Nassau Street, Borough of Manhattan, New York City.

WESTHEIMER, JACOB H.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Jacob H. Westheimer, 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. 119 Nassau street, Room 632, in the City of New York, on or before the 10th day of January next.
Dated, New York, the 28th day of June, 1915.
ELLA WESTHEIMER, HARRY CAHN, ALFRED A. HERRMAN, Executors.
GEO. HAAS, Attorney for Executors, 119 Nassau street, Manhattan, N. Y. City, Room 632.

SOLOMON, MEYER.—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 Meyer Solomon, 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 Isidore Hershfield, No. 99 Nassau Street, in the City of New York, on or before the 30th day of August next.
Dated, New York, February 5th, 1915.
ROSE SOLOMON, Executrix, MAX W. SOLOMON, Executor.
ISIDORE HERSHFIELD, Attorney for Executors, 99 Nassau Street, Borough of Manhattan, New York City.

SILBERMAN, HARRIS.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Harris Silberman, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at their place of transacting business, Room 1014, No. 63 Park Row, Borough of Manhattan, in the City of New York, on or before the 12th day of October next.
Dated, New York, the 5th day of April, 1915.
JACOB SILBERMAN, MORRIS SILBERMAN, Executors.
MARSH & MARKS, Attorneys for Executors, 63 Park Row, Borough of Manhattan, N. Y. City.

GOLDMARK, ADOLPH.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Adolph Goldmark, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, at the office of her attorney, Herbert Goldmark, No. 60 Wall street, Borough of Manhattan, in the City of New York, on or before the 29th day of November next.
Dated, New York, the 24th day of May, 1915.
IDA GOLDMARK, Executrix.
HERBERT GOLDMARK, Attorney for Executrix, 60 Wall street, Borough of Manhattan, New York City.

COHEN, JACOB.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Jacob Cohen, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at place of transacting business, care Bandler & Haas, their attorneys, No. 42 Broadway, Borough of Manhattan, in the City of New York, on or before the 9th day of January next.
Dated, New York, the 30th day of June, 1915.
HARRY ARNOLD, ISAAC JOSEPHIE, Executors.
BANDLER & HAAS, Attorneys for Executors, 42 Broadway, Manhattan Borough, New York City.

LEVY, LOUIS.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Louis Levy, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, No. 44 Wall street, in the City of New York, on or before the 1st day of February next.
Dated, New York, the 3d day of July, 1915.
MAY LEVY, Administratrix.
HOLLANDER & BERNHEIMER, Attorneys for Administratrix, 44 Wall street, New York City.

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NUSSBAUM, BERNHARDT.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Bernhard Nussbaum, also known as Bernhard Nussbaum, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at place of transacting business, No. 111 Broadway, Borough of Manhattan, in the City of New York, on or before the 9th day of August next.
Dated, New York, the 27th day of January, 1915.
NATHANIEL COHEN, Executor
ABRAHAM COHEN, Attorney for Executor, 111 Broadway, Borough of Manhattan, New York City.

STERN, CAROLINE.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Caroline Stern, 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 Herbert Cracauer, No. 271 Broadway, in the City of New York, on or before the 22d day of November next.
Dated, New York, the 7th day of May, 1915.
SOLOMON LIBMAN, Executor.
HERBERT CRACAUER, Attorney for Executor, 271 Broadway, Borough of Manhattan, New York City.

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LEVY, SAMUEL.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Samuel Levy, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber at his place of transacting business, No. 257 Broadway in the City of New York, on or before the 27th day of September next.
Dated, New York, the 17th day of March, 1915.
JACOB RIEGER, Executor.
ELI S. SCHREIER, Attorney for Executor, 257 Broadway, Manhattan.

ROBERTSON, JULIUS.—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 Julius Robertson, 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. 44 Wall Street, in the City of New York, on or before the 23d day of August next.
Dated, New York, the 11th day of February, 1915.
LOUIS J. ROBERTSON, EDWARD F. ROBERTSON and ALBERT ROBERTSON, Executors.
LAWRENCE B. COHEN, Attorney for Executors, 44 Wall Street, New York City.

ULLMANN, LOUIS.—In pursuance of an order of the Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Louis Ullmann, 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 Crawford & Tuska, his attorneys, No. 20 Nassau street, in the City of New York, on or before the 3d day of October next.
Dated New York, the 11th day of March, 1915.
SIGMUND ULLMANN, Executor.
CRAWFORD & TUSKA, Attorneys for Executor, No. 20 Nassau Street, New York City.

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