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(For the Hebrew Standard.) QUEEN SABBATH.

Father, we thank thee in humanity's
name,
For the mercy to our race thou hast
shown,
Hast heard the warm prayer of our
beautiful Queen,
And Man did not instantly reap what
he'd sown.

O justice, stern justice can never relax
If thou wast to judge us by justice
alone
Who could stand before thy august
tribunal
If he were to instantly reap what he's
sown.

If we were to instantly reap what we've
sown,
Not watered by the rains of our tears,
Not freshened by the winds of our
sighs,
Not mellowed by the suns of our
years—

Oh, what a terrible harvest there would
be,
If we were to instantly reap what
we've sown
We'd garner the chaff of our good with
a tear,
And the thorns of our evil with a
groan.

Then be thankful for the respite after
sin,
And grateful to Queen Sabbath for
the power
That through her intercession you've
been granted
To repent even at the eleventh hour.

O hark to the Shofar, it is calling now,
And remember your God-given power,
And repent of your sins ere it is too
late
For it has just struck the eleventh
hour.

Then shatter the idols of silver and
gold
And bemoan with the bitterest tears
The insults they've caused to be offered
our Queen
For so many weary and sinful years.

"Charity covers a multitude of sins,"
But for Sabbath desecration it cannot
atone.
Then think they are giving their bread
to the poor
When in fact they're giving them
naught but a stone.

Their Sabbath gain is the blood of the
poor,
The widow's flesh and the marrow of
her bones,
The fatherless they rob of their dearest
hopes
And in exchange they give them
nothing but stones.

Bear brother, do not envy the profaner
His Sabbath gains will not prosper
him for long,
Like grass is the flourishing of the
wicked
As Queen Sabbath will prove in her
Divine song.

VIVIAN.

Epistles to the Jews of England.

BY PROF. S. SCHECHTER, LIT. D., M. A.
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III.
SPIRITUAL RELIGION VS. SPIRITUAL MEN.
SIR,—I had occasion in my last letter
to use the word "spirituality."
The term is obscure, and caused a
good deal of confusion. A few explanatory
remarks, therefore, may perhaps prove
instructive to your readers.

Some, indeed, identify the term with
"morality." There is some truth in
this, inasmuch as nothing immoral can
possibly be spiritual. But, unfortunately,
people are too eager to be guided

by the principle of Becky Sharp, according to which your chances of heaven (increase with the number of ciphers in your banking account, and are thus inclined to think spirituality the exclusive privilege of wealth. Some witty Bishop is recorded to have said to his worldly brethren of the dissenting camp, "that their second horse stops at the church door of its own accord." Our smart carriages do not stop at the synagogue or at any place of worship, but they are too often the symptoms of a spirituality betokened by a strong antipathy to the religion of the humbler classes, and an insatiable appetite for new prayers—chiefly written for the benefit of the poor.

Others again believe spirituality to be opposed to the law, and especially the ceremonial part of it. Their religious superiority can, therefore, only be shown by the rejection of both. For instance, if you refrain from food and drink on the Kippur, walk to the synagogue and spend the day there reading your ancient liturgy, and listen to the exposition by your preacher of the lesson from the Scriptures, then you are a worshipper of the common type, a slave laboring under the yoke of the letter. But if you ride up to the Temple after an ordinary breakfast, pass an hour or two listening to an oratorio and in following a sermon on the merits of the last novel of Hall Caine, or on the more subtle subject of the intellectual relations between Master David Grieve and the Rev. Robert Eisemere, and employ the rest of the day in looking after your affairs and taking your other two meals; as a rational being should, then you have acted as a spiritual Jew, and have worshipped your God in spirit and in truth. This may seem a caricature, but signs are not wanting that matters are already drifting that way.

Now I do not intend to give a new definition of "spirituality." It is as indefinable as the spirit itself, and its meaning can be as little conveyed in words as a soul can be painted. But I may be permitted to reproduce here the substance of a conversation between a foreign gentleman and myself bearing upon our subject, which conversation, though rambling in part and largely colored by prejudice and partiality is not without the merit of freshness. I must only premise that my benighted foreigner hailed from a certain town in Russia where he lived as a mere layman, occupied with his trade; which circumstance, however, did not prevent him from being an excellent Talmudist and well versed in other branches of Jewish literature.

Our acquaintance was of comparative recent date and was made in a German watering place. Our conversations were long and many, on all possible subjects; English Jews and English Judaism among them. And then there happened a strange thing. Whilst he spoke with the utmost deference of our great philanthropists and the enduring merit of their labors on behalf of Israel, he fairly staggered at our claims to the religious leadership of Judaism. On my representing to him that there was probably no Jewish community in the world in which the subject of religion occupies the mind of the people so much as ours, and this, too, as I added with

some emphasis, *spiritual* religion—he answered, "That is exactly where we differ. You incessantly prate about a spiritual religion, whilst we insist upon spiritual men."

Asking for further explanation, he replied vehemently: "It is your Western arrogance with your pretensions to perfection—your theologians, indeed, have never forgiven Judaism for insisting upon man's shortcomings—which prevents from tracing the evil to its real source. It flatters your vanity to think yourselves demigods, or even gods only hyphenated with man. When you find your idols wallowing in the mire of their appetite, like any other animal, you proceed to blame religion for its lack of spirituality, as not being sublime enough for your darling gods. But did the Psalmist, whom even you consent to patronize in your moments of condescension, plead for new commandments, or did he pray for a new heart and a new spirit to perceive the wonders of the old ones? We, of the East, have a less elevated opinion of ourselves. You reproach us for being servile and cringing, which means, in fact, that we are not blind to our inferiority. Instead of blaming religion we reproach ourselves. It is not that which comes from the Torah which defiles. It is the things which proceed out of the man, his mental attitude during the performance of the Divine commandment, his purpose of fulfilling it, which may leave a defiling effect, even, on things heavenly and pure. Two men may be eating the Paschal lamb," say the ancient Rabbis, "the one devours it like a mere glutton, with the intention of satisfying his appetite, and is a stumbling sinner; the other eats with the purpose of showing obedience to his Maker, and is a walker in righteousness." Ever more incisive are the Jewish mystics, who declare that Torah (religion) performed without love and awe never takes its flight into regions above. Man has thus to furnish the Law with wings of love and awe to make it return to God who gave it, and it is his fault if, instead of this, he becomes a dead weight to the Law, dragging it down to the earth and to things earthly against its real nature. But your much glorified man is, unfortunately, an unreliable beast. Wherever a man is, there shall be a lie, was a favorite saying of a great writer. This may be an exaggeration, but he is certainly a creature of mixed motives, full of cross references, which mostly point to his own dear self."

My friend continued: "Now, having recognized how greatly the proper performance of a Mitzvah is dependent on the nature of the performer, and that it is a man who becomes a burden to the Law, not the Law a burden to man, we left religion undisturbed, and set to work upon man. Our remedy for all evil is the principle, *l'smah* or *l'shmo*, which insists that the commandments of the Torah should be carried out with the sole purpose of pleasing God, thus raising the standard of the performer to that of the performance, in the same proportion as he is able to divest himself from worldly interests and selfish motives. Hence the radical difference between your ideal of a great man and ours. When you speak of your

leaders and praise them as 'Men of Affairs,' 'Great Organizers,' 'Finished Orators,' 'Suave Diplomats,' 'Statesmen,' and similar expressions, all of which have a certain ring of worldliness and worldly success about them, suggesting the acting of a part, and acting it well. When we get enthusiastic about our Rabbis or Zaddikim, we describe them as 'Sacred unto God,' 'Holy and Pure,' 'Contrite of spirit' (*zerochener jued*), or as 'Men hiding themselves in the stuff' (I Sam. x, 22), and by similar phrases conveying the idea of an ascetic life, a shrinking from publicity—religious delicacy."

I interposed that Asceticism was a monastic ideal and that there is no room for it in Judaism.

"Oh!" he exclaimed angrily, "this is again one of your platitudes. Who is Judaism? You and I, or as 'Men of Affairs,' 'Great Organizers,' 'Finished Orators,' 'Suave Diplomats,' 'Statesmen,' and similar expressions, all of which have a certain ring of worldliness and worldly success about them, suggesting the acting of a part, and acting it well. When we get enthusiastic about our Rabbis or Zaddikim, we describe them as 'Sacred unto God,' 'Holy and Pure,' 'Contrite of spirit' (*zerochener jued*), or as 'Men hiding themselves in the stuff' (I Sam. x, 22), and by similar phrases conveying the idea of an ascetic life, a shrinking from publicity—religious delicacy."

"To be sure," he added, "you are the people of muscular Judaism. Of course you are only parroting the silly phrase prevalent some half century ago when it was suddenly discovered that out-door sports and good feeding and brutality of the martial kind were an integral part of primitive Christianity. You at once took up the phrase and are now thoroughly convinced that nothing is so conducive to holiness as underdone beef and stout, bare knees, and champion contests at football. It is only your ignorance of Jewish life and Jewish thought that makes you so susceptible to every fashionable craze of the moment, and ready to claim it as the Jewish ideal."

In this way he went on pouring out torrents of abuse and speech, which I dare not repeat, but I will record here his concluding remark, which was to the following effect: "One of your philosophers," he said, "maintained that the world cannot be too often reminded that there once lived such a person as Socrates, and you cannot too often remember that Baal Shem, R. Elijah Wilna, Krechmal, the last real great Reformers of Judaism, not mere mystics, were Russian or Polish Jews. As for spirituality in particular, I will only direct your attention to a book, *Nephesh Hachayim*, written by one of the pupils of R. Elijah Wilna with the express purpose of checking the mystical tendencies represented by the Chassidim, and I challenge you to show me, in your Anglo-Judean publications, a single page equaling it in spirituality and in depth of religious feeling." I am now reading the book, and I am compelled to confess that our "alien" was right.

Yours obediently,
S. SCHECHTER.

The Young Men's Hebrew Association of St. Louis, Mo., has made arrangements by which it will soon occupy the residence of F. B. York at No. 3187 Pine street as a clubhouse. Possession will be taken as soon as Mr. York's family return from the East and remove their effects. The clubhouse will be formally opened about the first of October. It is expected that a ball room and gymnasium will be built in the rear of the house. The club's present home is at No. 2737 Locust street.

In the Jewish World.

Rev. Dr. Wm. Rosenau has just completed his tenth year as minister of the Eutaw Place Synagogue of Baltimore, Md.

At the last meeting of the Temple B'nai Jeshurun of Milwaukee, the following were elected: Jacob Rose, president; Solomon Eckstein, vice-president; Harry Marks, A. Carlsruh, J. Housman; Samuel Glass, Elias Rindkopf and A. W. Neisser, trustees.

The Jewish Orphan Asylum of Cleveland will soon have a new hospital building. The hospital will be located at Sawtell Avenue near Woodland Avenue, in close proximity to the asylum. The building will cost \$10,000 at least. The hospital will be two stories high and 32x42 in size.

Two hundred pupils have been under the charge of the Jewish Educational Alliance of San Francisco during the year just ended. There is to be an effort made to establish a school in which the Hebrew language can be taught to at least fifty pupils daily.

Professor George C. Seibert, of the chair of Hebrew Exegesis at the German Theological Seminary in Bloomfield, N. J., died on the steamship Kroonland Tuesday last, when the vessel was three days out from Antwerp, from congestion of the lungs. He was born in Wetter, Germany, February 25, 1828.

Charitable institutions are remembered as follows in the will of Isaac Blumenthal, who died at West End, N. J., on Aug. 18th, which was filed for probate last week: Mount Sinai Hospital, not to exceed \$2,500, to be used to establish a perpetual bed; Hebrew Benevolent and Orphan Asylum, \$1,500; Montefiore Home, \$1,000, and the Home for Aged and Infirm Hebrews, \$500.

A charity organization has been formed by the South Side Hebrew Ladies' Society of Indianapolis, Ind. The object of the organization is to establish a home for the temporary lodging of indigent Jews and to establish and maintain a school for Jewish children. The directors are: Pearl Schwartz, Clara Hoffman, Sarah Nasser, Sarah Senger, Fanny Bernhardt, Alto Villnetz and Sara Rosenzweig.

Charity received a bequest of \$25,000 last week when the will of Oscar Rosenthal, of Chicago, was filed for record in the Probate Court. The document disposes of an estate valued at \$200,000. The United Hebrew Charities of Chicago received \$7,500, to be used as an endowment. The total value of his estate is estimated at \$1,000,000. The following institutions were given \$1,500 each: Michael Reese Hospital, Chicago Home for Jewish Orphans, Jewish Orphan Asylum, Cleveland; German Old People's Home, the Home for the Aged Jews, Alexian Brothers' Hospital, Jewish Training School, Chicago Home for the Friendless, Chicago Home for

(Continued on page 10.)

Children's Column.

WELCOME TO THE SABBATH.

By Re Henry.

Welcome, welcome, Sabbath eve,
Now our work and tasks we leave,
Try to throw aside all cares,
Fill our hearts for praise and prayer.
Welcome, welcome, Sabbath eve!

Let us make our homes as free
From speck or stain as hearts should be;
Hearts and homes alike must shine
In honor of this hour divine.
Welcome, welcome, Sabbath eve!

Welcome, happy time of rest!
Sabbath pleasures are the best;
Leisure now for sweet caressing,
Mother's kiss and father's blessing.
Welcome, welcome, Sabbath eve!

Let our whole demeanor show
That we think on all we owe
Him whose mercy did conceive
The holy joys of Sabbath eve.
Welcome, welcome, Sabbath eve!

GOING TO "SCHOOL."

The "School" season—if one may be allowed to use such a worldly expression—will soon commence. Soon the empty benches in each and every synagogue, round which a Jewish population congregates, will once more be occupied in a manner that—if it were but animate and had a heart—would make it swell with pride as the delightful spectacle of seeing so many of her sons and daughters gathered under one roof for so holy and edifying a purpose as Praise and Prayer. The "Schools" will begin to fill on New Year Eve, be fuller still next morning and the fullness will reach its height on Kippur-day; when with the blast of the Shofar that sounds the fast out, the anti-climax will set in. The attendance will gradually grow smaller and smaller, with the progress of the Feast of Tabernacles that follows; and when that festival will have spent itself, it will have dwindled down again to the level—the low level of the ordinary Sabbath attendance. The emptiness of the sacred fane will enable the few worshippers once more to hear their own voices ring with a sort of melancholy echo.

Now, a generation or two ago, such a thing as a "season" in "School" attendance was totally unknown. The "season," if such a term could then be applied, was all the year round; "without beginning, without end." Our sires spent a considerable portion of their time in the House of God every day, morning and evening; while on Sabbath and festival, why, our "Schools" were simply full, thronged with worshippers. Every Jewish resident, if not prevented by sickness or any other mishap, was present at the service, and was not a mere listener either, but took part in it. There was no such a thing as members belonging to a School for no purpose in life whatsoever, but wholly and solely for securing thereby a grave in a Jewish Cemetery and making sure of being buried as a Jew! The Yehudi of old lived as a Jew before he was buried as a Jew! And in desiring to be interred in the Jewish burial ground, he simply wished to be united in death with those from whom he did not separate in life! He was literally "gathered unto his people," or, as that Scriptural phrase might be freely rendered, "put to rest among his friends"; to be enrolled in the Cemetery by the same people he was surrounded by in his "School," whose sorrows and joys, national and communal, he shared to the full.

We have changed all that now. Our "Schools," except during the "season," look deserted, forsaken. We begrudge God our personal service, but elect to be represented in His House by our monetary contributions, our seat rentals and an occasional offering—as if He Himself required any pecuniary assistance! To get the required number of ten to form a congregation to a week-day service, we must needs have recourse to so degrading a system as paid worshippers—and in the provinces the same course might be expedient—could but the means be found—even for Sabbath and festival. As it is, the chances are just ten to one against having ten, i. e., "Minyan," even on the days of "holy convocation."

And when we ask some of our friends who are not at all irreligious why they don't come to School, the answer invariably received is "We can say our prayers at home quite as well!"

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Of course they can, and we will give them the benefit of the doubt, and say they do! But, even then their answer shows that they have not quite grasped the meaning, the import of public worship, when they think that they can discharge the same duty by their private devotions at home. Nay, more, they are positively under a delusion if they think, as evidently they do, that going to School, or public worship, means nothing more than saying their prayers.

My last remark may, perhaps, come as a surprise to my young readers; and I fancy I can hear some of them exclaim in wonderment, "What else are we going to 'School' for, if not for saying our prayers?"—Oh, yes; we certainly go to do all that, or we are out of place there altogether. But by joining in public worship, we at the same time do something more, albeit indirectly. Yet this indirect outcome is nevertheless the main object, the real motive, the sole underlying idea of all our services in the Synagogue. Let me explain.

We are under a double obligation to God, or, in other words, we owe Him a two-fold debt of gratitude; one, as men, or individuals; and the other, as Jews, or a community. As men and individuals, we owe it to Him, as Creator and sustainer, to acknowledge His goodness, His loving kindness, which sustains us every second, minute and hour of the day. We are under a never-ending obligation to Him for our life, our health, our intellectual faculties and the moral sense within us. We owe Him thanks for the provision of food, drink, raiment and life pleasures; for the wealth and variety of innumerable things, animate and inanimate, in Creation for man to be lord of. Yet the thanks due to Him for all this can be rendered and felt, individually, and in the privacy of one's own house. The man can stand before God in the quiet recesses of his own dwelling and there pour forth his heartfelt thankfulness before an all-hearing Being—commune with Him in the way, he thinks best, in language that appeals to his heart, most, in the tongue that expresses His meaning the clearest, in the hour most suitable and in the place most convenient.

Public worship, however, to us means something more. As a religious community, as Jews, we owe it to God to bear testimony to His unity, and the truth of the Law which which Moses commanded us. We, as Israel, have been made God's witnesses on earth, and the "people of the Book"—the Bible—are under an obligation to publicly testify to the truth contained in that Book. "Ye are my witnesses," says the Lord, and as such we have not only to give our evidence when called upon, but to give it in the proper place and in due form. Who has ever heard of a witness giving his evidence in the privacy of his own house?—unless he be seriously ill and little hope entertained of his recovery, in which case his depositions are taken down by a court official coming to the house. Otherwise, the witness must attend Court in person, and there give his evidence in public.

The Court, in this case, is the Syna-

gogue; and every Jew or Jewess in the locality is the witness. He, or she, by virtue of the law which ordained certain days as **ימים טובים** to assemble for a holy purpose, is, as it were, summoned to attend the Synagogue, and there to give his or her evidence—to declare publicly for the unity of God, for the truth of the Torah and against polytheism (the belief in the existence of many gods), atheism (denying the existence of God altogether), scepticism (doubt as to God's existence), or disbelief in any form.

If the Jew does not appear in the Synagogue on "holy convocation" days he is guilty of a double offense. He is guilty of suppressing his evidence, and of contempt of Court, both of which are punishable by Biblical as well as by civil law. It is only by attending "School" and participating in its public service that we discharge our duty as a religious community, as Israel, and as witnesses of our God.

But unlike witnesses, in ordinary cases, who, after having given their evidence in Court once are not called upon to give the same in the same case again, our duty as witnesses never ends. You know why? Because the trial is continually going on, our opponents still prosecuting their cause. The Kingdom of Heaven is not established on earth yet. And as long as the belief in one only God is not conceded by the whole world—and it won't be conceded yet awhile—as long as there are millions of people who still cling to the belief in a Trinity (of three persons in the God-head) and others who still deny the existence of even one God—while there are people on the one hand who regard as sacred as the Word of God such writings as the New Testament, the Koran and the Zend-Avesta and others, on the other hand, who discredit the truth of even the Old Testament—so long, we, as Jews, have to make our voices heard from the Synagogue in bearing testimony in public to what we as witnesses, declare to be true and holy.

—Rev. S. Figue in Young Israel.

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HOTEL KOOPMAN,
ATLANTIC CITY, N. J.

The State Department and the Jews in Roumania.

On July 17, 1902, the State Department sent a dispatch to our Minister accredited to Roumania in regard to the condition of the Jews of that country, to which an answer has been received, but not satisfactory. Subsequently to this answer a circular letter was sent to the signatory powers to the Berlin Treaty, a copy of which is herewith appended. The dispatch in answer cannot be, for reasons of state, published at present, but will later on. This circular is important and far-reaching and should be carefully perused by our readers, as it gives what are practically the views of our government on a very important question.

Department of State,
Washington, Aug. 11, 1902.

Excellency:

In the course of an instruction recently sent to the Minister accredited to the Government of Roumania in regard to the bases of a negotiation begun with that government looking to a convention of naturalization between the United States and Roumania, certain considerations were set forth for the Minister's guidance, concerning the character of the emigration from that country, the causes which constrain it, and the consequences so far as they adversely affect the United States.

It has seemed to the President appropriate that these considerations, relating as they do to the obligations entered into by the signatories of the Treaty of Berlin of July 13, 1878, should be brought to the attention of the governments concerned and commended to their consideration in the hope that, if they are so fortunate as to meet the approval of the several powers, such measures as to them may seem wise may be taken to persuade the Government of Roumania to reconsider the subject of the grievances in question.

The United States welcomes now, as it has welcomed from the foundation of its government, the voluntary immigration of all aliens coming hither under conditions fitting them to become merged in the body politic of this land. Our laws provide the means for them to become incorporated indistinguishably in the mass of citizens, and prescribe their absolute equality with the native born, guaranteeing to them equal civil rights at home and equal protection abroad. The conditions are few, looking to their coming as free agents, so circumstanced physical and morally as to supply the healthful and intelligent material of free citizenship. The pauper, the criminal, the contagiously or incurably diseased are excluded from the benefits of immigration only when they are likely to become a source of danger or a burden upon the community. The voluntary character of their coming is essential; hence we shut out all immigration assisted or constrained by foreign agencies. The purpose of our generous treatment of the alien immigrant is to benefit us and him alike—not to afford to another state a field upon which to cast its own objectionable elements. The

alien, coming hither voluntarily and prepared to take upon himself the preparatory and in due course the definitive obligations of citizenship, retains thereafter, in domestic and international relations, the initial character of free agency, in the full enjoyment of which it is incumbent upon his adoptive state to protect him.

The foregoing considerations, whilst pertinent to the examination of the purpose and scope of a naturalization treaty, have a larger aim. It behooves the state to scrutinize most jealously the character of the immigration from a foreign land, and, if it be obnoxious to objection, to examine the causes which render it so. Should those causes originate in the act of another sovereign state, to the detriment of its neighbors, it is the prerogative of an injured state to point out the evil and to make remonstrance; for with nations, as with individuals, the social law holds good that the right of each is bounded by the right of the neighbor.

The condition of a large class of the inhabitants of Roumania has for many years been a source of grave concern to the United States. I refer to the Roumanian Jews, numbering some 400,000. Long ago, while the Danubian principalities labored under oppressive conditions of the European powers sufficed to end the persecution of the indigenous Jews under Turkish rule called forth in 1872 the strong remonstrance of the United States. The Treaty of Berlin was hailed as a cure for the wrong, in view of the express provisions of its forty-fourth article, prescribing that "in Roumania, the difference of religious creeds and confessions shall not be alleged against any person as a ground for exclusion or incapacity in matters relating to the enjoyment of civil and political rights, admission to public employments, functions and honors, or the exercise of the various professions and industries in any locality whatsoever," and stipulating freedom in the exercise of all forms of worship to Roumanian dependents and foreigners alike, as well as guaranteeing that all foreigners in Roumania shall be treated, without distinction of creed, on a footing of perfect equality.

With the lapse of time these just prescriptions have been rendered nugatory in great part, as regards the native Jews, by the legislation and municipal regulations of Roumania. Starting from the arbitrary and controvertible premise that the native Jews of Roumania domiciled there for centuries are "aliens not subject to foreign protection," the ability of the Jew to earn even the scanty means of existence that suffice for a frugal life has been restricted by degrees, until nearly every opportunity to win a livelihood is denied; and until the helpless poverty of the Jew has constrained an exodus of such proportions as to cause general concern.

The political disabilities of the Jews in Roumania, their exclusion from the public service and the learned professions, the limitations of their civil rights and the imposition upon them of exceptional taxes, involving as they do wrongs repugnant to the moral sense of liberal modern peoples, are not so directly in point for my present purpose as the public acts which attack the inherent right of man as a breadwinner in the ways of agriculture and trade. The Jews are prohibited from owning land, or even from cultivating it as common laborers. They are debarred from residing in the rural districts. Many branches of petty trade and manual production are closed to them in the overcrowded cities where they are forced to dwell and engage, against fearful odds, in the desperate struggle for existence. Even as ordinary artisans or hired laborers they may only find employment in the proportion of one "unprotected alien" to two "Roumanians" under any one employer. In short, by the cumulative effect of successive restrictions, the Jews of Roumania have become reduced to a state of wretched misery. Shut out from nearly every avenue of self-support which is open to the poor of other lands, and ground down by poverty as the natural result of their discriminatory treatment, they are rendered incapable of lifting themselves from the enforced degradation they endure. Even where the fields of education, of civil employment, and of commerce open to them as to "Roumanian citizens," their penury would prevent their rising by individual effort. Human beings so circumstanced have virtually no alternatives but submissive suffering or flight to some land less unfavorable to them. Removal under such

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conditions is not and can not be the healthy, intelligent emigration of a free and self-reliant being. It must be, in most cases, the mere transplantation of an artificially produced diseased growth to a new place.

Granting that, in better and more healthful surroundings, the morbid conditions will eventually change for good, such emigration is necessarily for a time a burden to the community upon which the fugitives may be cast. Self-reliance and the knowledge and ability that evolve the power of self-support must be opened in quarters where competition is already keen and opportunities scarce. The teachings of history and the experience of our own nation show that the Jews possess in a high degree the mental and moral qualifications of conscientious citizenship. No class of immigrants is more welcome to our shores, when coming equipped in mind and body for entrance upon the struggle for bread, and inspired with the high purpose to give the best service of heart and brain to the land they adopt of their own free will. But when they come as outcasts, made doubly paupers by physical and moral oppression in their native land, and thrown upon the long-suffering generosity of a more favored community, their migration lacks the essential conditions which make an alien immigration either acceptable or beneficial. So well is this appreciated on the continent that, even in the countries where anti-Semitism has no foothold, it is difficult for these fleeing Jews to obtain any lodgment. America is their only goal.

The United States offers asylum to the oppressed of all lands. But its sympathy with them in no wise impairs its just liberty and right to weigh the acts of the oppressor in the light of their effects upon this country and to judge accordingly.

Putting together the facts now painfully brought home to this Government during the past few years, that many of the inhabitants of Roumania are being forced, by artificially adverse discriminations, to quit their native country; that the hospitable asylum, offered by this country is almost the only refuge left to them; that they come hither unfitted, by the conditions of their exile, to take part in the new life of this land under circumstances either profitable to themselves or beneficial to the community; and that they are objects of charity from the outset and for a long time—the right of remonstrance against the acts of the Roumanian Government is clearly established in favor of this Government. Whether consciously and for purpose or not, these helpless people, burdened and spurned by their native land, are forced by the sovereign power of Roumania upon the charity of the United States. This Government cannot be a tacit party to such an international wrong. It is constrained to protest against the treatment to which the Jews of Roumania are subjected, not alone because it has unimpeachable ground to remonstrate against the resultant injury to itself, but in the name of humanity. The United States may not authoritatively appeal to the stipulations of the Treaty of Berlin, to which it was not and can not become signatory, but it does earnestly appeal to the principles consigned therein, because they are principles of international law and eternal justice, advocating the broad toleration which that solemn compact enjoins and standing ready to lend its moral support to the fulfillment thereof by its co-signatories, for the act of Roumania itself has effectively, joined the United States to them as an interested party in this regard.

You will take an early occasion to read this instruction to the Minister for Foreign Affairs and, should he request it, leave with him a copy.

I have the honor to be,

Your obedient servant,

JOHN HAY.

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CITY NEWS.

Temple Emanuel.

Regular services will be resumed in the Temple proper on Friday, Sept. 19th, at 5.30 p. m. The new organ, which has been installed during the summer, will then be used for the first time.

Saturday, Sept. 20th, Rev. Dr. Joseph Silverman will preach on the topic, "Religion as a Spiritual Force." The religious school will be opened on Sunday, Sept. 21st, at 9.30 a. m.

Temple Agudath Jeshorim.

Rabbi D. Davidson will deliver his inaugural sermon on Saturday, Sept. 20. His subject will be "Israel's Mission in the Modern World." Rev. Drs. Gotthell and Kohler will give brief addresses. Divine services begin Saturday morning at 9 o'clock.

Cong. Shneur Zedek.

Rev. Dr. Adolph Spiegel will address his congregation this Sabbath on "A Liturgical Significance."

Mr. Zion Congregation, 11th Street, Nepe Madison Avenue.

When completed the building will be one of the prettiest of the smaller temple buildings of the city. The builders will have everything ready for services to be held in the synagogue Sabbath morning, Sept. 20.

Cong. Beth Miriam of Long Branch.

At the services last Saturday Rev. Joseph Friedlander, of Beaumont, Tex., delivered the sermon. This week Rev. Falk Vidaver, of New York, will officiate. It is very likely that next season the regular Sabbath services will begin with the commencement of June and last, as this year, until the middle of October.

Agudath Achim Chessed Shel Emeth.

This society, again appeals to the generous public for aid to enable it to continue its good work. Since January, 1901, it has had the exclusive charge of burying the Jewish poor, the United Hebrew Charities having ceased to furnish free burial after twenty years' performance of that duty. This society was organized in 1888 and buried over 9,000 poor bodies since that year; but as it now is called upon to perform all of the poor Jewish burials, its increased work cripples its resources and makes this appeal necessary.

Its income is totally inadequate to meet the expenses of free burial, and your prompt aid is urgently asked. Contributions should be sent to No. 54 Canal street.

The Young Men's Hebrew Association.

The Y. M. H. A. Literary Society will hold a prize debate at the building, 92d street and Lexington avenue, on Sunday evening, Sept. 21st. Subject to be debated is: "Resolved, That we favor the establishment of a system of tariff reciprocity with Cuba." Affirmative: Benj. E. Hyman and Joseph Loew; negative, Max Ittelson and Meyer I. Strunsky. The judges will be: Hon. Montague Lessler, Dr. Henry M. Leipziger and Hon. J. H. McCarthy.

The Free Evening School opened on Monday evening, Sept. 15th, with an enrollment of nearly 300 young men, and the following classes were started: Stenography and typewriting, bookkeeping, arithmetic, Spanish, French, Hebrew, mechanical drawing, English grammar and composition, penmanship, spelling and correspondence.

The class in Jewish History will meet for the first time on Monday evening, Sept. 22d, under the direction of Mr. Rudolph I. Coffee, and enrollment for this class is still going on. Any young man or young woman who desires to join this class may do so by applying to the superintendent.

The Friday evening religious exercises will begin this Friday evening. Rabbi S. Schfulman, of Temple Bethel, will deliver the lecture. The public are cordially invited to attend. Services begin promptly at 8:15 o'clock.

At the monthly social which was held on Sunday evening, Congressman Lessler delivered a very eloquent address on Wm. McKinley.

Removal.

The Rev. Mayer Kopfstein has removed to No. 162 East One Hundred and Eighth street. Dr. Kopfstein has accepted a position as Rabbi of the Temple Beth Mordecai Perth Amboy, N. J.

where he officiates on Sabbaths and holy days.

Straus Milk Saves Many Lives.

Nearly one million bottles of Pasteurized milk and milk foods and more than one million glasses of raw and Pasteurized milk were dispensed from the summer milk depots of Nathan Straus, which closed for the season on Saturday. Since Mr. Straus established this charity, twelve years ago, the summer death rate among the infants of New York has been decreased by half, and this result is directly attributed by physicians to the distribution by Mr. Straus of Pasteurized and modified milk among the poor.

Dr. J. Corwin Mabey, of the Bacteriological Laboratory of the Health Department, who has completed an investigation of the results of the use of the Straus Pasteurized milk and milk foods, said to-day:

"I believe the low death rate among children under five years of age in the Borough of Manhattan is directly attributable to the distribution of Pasteurized and modified milk from the milk stations maintained by Mr. Straus. A great many mothers have been steady patrons of the Straus depots, and have raised two and three healthy children who have been nourished in their infant days on Pasteurized and modified milk from the Straus laboratory. The statistics of the Department of Health, so carefully and accurately kept, indicate that the death rate among children under five years of age has steadily decreased with the increase in the distribution of Pasteurized milk."

The statistics of deaths and death rate of children under five years of age during the hottest months of the year, June, July and August, when the danger to infant life is greatest, show that the death rate has been reduced from 126.0 in 1891 to 63.6 in the season just passed. The showing by years is as follows:

Year.	Population.	Deaths.	Death Rate.
1891	188,703	5,945	126.0
1892	194,214	6,612	136.1
1893	199,886	5,892	117.9
1894	205,723	5,788	112.6
1895	212,983	6,183	116.1
1896	216,728	5,671	104.7
1897	220,641	5,401	91.3
1898	224,736	5,047	89.8
1899	229,029	4,689	81.8
1900	233,537	4,562	78.1
1901	238,908	4,642	77.9
1902	243,272	3,855	63.6

"A careful investigation of the vital statistics will also show," Dr. Mabey added, "that a very low death rate for children is characteristic of the sections of the city where the distributing depots of the Nathan Straus laboratory are located. During the summer I have had under my special observation sixty-five babies from three months to one year in age, all born in tenements and who have fed on milk modified and Pasteurized at the Nathan Straus laboratory. All of these children but one are living. The one who died was taken away from my care for three weeks by its parents and fed on plain milk. The infant struggled long, losing strength daily, until its parents again called me in, but the child's vitality had been expended and death came. A full report will be made in writing to the Medical Association of New York County and to the Rockefeller Institute of my experience with the infants nourished by the Straus milk."

"I do not say that Pasteurized (modified) milk is a cure-all, but it is a food that is sterile, and to place it within the reach of the poverty stricken denizens of the squalid tenement districts of this city is, I believe, one of the greatest philanthropic endeavors of the day."

Mr. Ad. S. Witmark, the well-known young baritone, has returned from his vacation at Arverne. While there he sang for the Arverne Athletic Club to an audience of more than 1,000 people and was the hit of the programme. He also sang at the concert given for the benefit of the Brooklyn Hospital, at Far Rockaway. The coming season will be a very busy one for Mr. Witmark, as he is already engaged for many entertainments to be given by clubs, lodges and kindred organizations.

Mrs. Frank of the Blythewood at Lakewood.

Mrs. Lena Frank, who has for many years conducted the Blythewood Hotel in the Catskills, has taken another house at Lakewood, N. J. Those who are familiar with the "Blythewood" will readily recognize the necessity of a hostelry of this kind in Lakewood.

ENGAGEMENTS.

ABRAHAMS-ABRAHAMS.—Mr. and Mrs. H. Abrahams announce the engagement of their daughter, Sadie, to Mr. Abe Abrahams, of New York. At home Sunday, Sept. 21, 242 East 124th street. No cards.

ARON-LEVY.—Mr. and Mrs. Aaron Levy, of 279 Adelphi street, Brooklyn, announce the engagement of their daughter, Lillian, to Mr. Robert Aron. At home Sunday, Sept. 28, after 4 o'clock.

BLUHM-LEDERER.—Mr. and Mrs. Jacob Lederer announce the engagement of their daughter, Lillie, to Mr. Leo Bluhm. At home Sept. 28, from 3 to 6 p. m., 171 East 79th street. No cards.

COHN-GREEN.—Mr. and Mrs. Adolf Green, of 103 West 114th street, announce the betrothal of their daughter, Birdie, to Mr. Ben Cohn. At home, Sunday, Sept. 21, from 3 to 6. No cards.

COHN-SCHRIESHEIM.—Mr. and Mrs. A. Schriesheim, of 359 West 117th street, announce the engagement of their daughter, Flossie, to Mr. Albert Cohn.

DORMAN-NEUDORFER.—Mrs. Jennie Neudorfer announces the engagement of her daughter, Hannah, to Mr. Benjamin Dorman. At home, Sunday, Sept. 21, from 3 to 6, 2104 Madison avenue.

FIREMAN-ROSENTHAL.—Mr. and Mrs. Harris Rosenthal announce the engagement of their daughter, Ray, to Mr. Joseph Fireman. Reception Sunday, Sept. 21, from 3 to 6, 156 East 79th street.

GUGGENHEIMER-BRADY.—Mrs. F. Brady, announces the engagement of her daughter, Hattie, to Mr. M. Guggenheimer. At home, Sunday, Sept. 28. No cards.

HERMANN-FLOESHEIMER.—Miss Anna Floesheimer to Mr. Adolph Hermann. At home Sept. 21, from 3 to 6, 11 West 111th street.

LANG-MANDELBAUM.—Mr. and Mrs. Herman Mandelbaum, of 1215 Madison avenue, announce the engagement of their daughter, Blanche, to Gabe Lang, of New York. At home Sept. 28, 3 to 6. No cards.

LEDERER-STEINER.—Miss Ida Steiner, of 683 East 136th street, to Mr. Victor Lederer. At home Sunday, Sept. 21, 3 to 5 o'clock.

MARX-HERTZ.—Mr. and Mrs. L. Marx beg to announce the engagement of their daughter, Ella, to Mr. H. Hertz. At home Sunday, Sept. 21, 3 to 6.

RATKOWSKY-FRIEND.—Miss Anna, daughter of Mr. and Mrs. B. Friend, to Mr. Abram Ratkowsky. Reception will be announced later.

RICE-NEWMAN.—Mrs. L. Rice, of Brooklyn, announces the engagement of her daughter, Salina, to Mr. David E. Newman. At home Sunday, Sept. 21, at 345 11th street, Brooklyn.

ROSENTHAL-KLING.—Mrs. E. Kling, of 354 West 56th street, announces the engagement of her daughter, Bella, to Mr. Samuel Rosenthal. At home Sunday, Sept. 28. No cards.

SCHLEIBNER-KASBERG.—Mr. and Mrs. Max Kasberg, of 1209 First avenue, announce the engagement of their daughter, Hannah, to Mr. Herman Schleibner. At home Sunday, Sept. 21. No cards.

SCHWARTZ-GREENBERG.—Mr. M. Greenberg announces the engagement of his daughter, Eva, to Mr. Joseph M. Schwartz. Announcement of reception later.

SPEYER-SECKEL.—Mr. and Mrs. A. H. Seckel, of 306 West 121st street, beg to announce the engagement of their daughter, Ray, to Mr. Julius Speyer. At home Sunday, Sept. 21, 7 to 10 p. m. No cards.

STRAUSS-LEVINSON.—Mr. S. Levinson announces the engagement of his daughter, Alma, to Mr. Joseph Strauss. At home Sunday, Sept. 21, 3 to 6 p. m., at 88 East 111th street. No cards.

ZENN-STRAUSS.—Mr. and Mrs. M. Strauss announce the engagement of their daughter, Ray, to Mr. Sol Zenn. At home Sunday, Sept. 21, 3 to 6, at 111 West 19th street. No cards.

Under the management of F. L. Morhard, the Albany Dental Association has rapidly advanced to the fore, and to-day is recognized as one of the leading dental establishments of the metropolis. New and up-to-date methods are in vogue here, and all work is absolutely painless, and the many years that they have been established in the one locality is a sufficient guarantee as to their reliability.

The location, No. 291 Third avenue, near Twenty-third street, is central and easy of access by all lines. Their prices are very reasonable, as the following will show:

Extraction, 25 cents, and with painless method (no gas), 50 cents. Sets of gum teeth, \$6.50. Full upper and lower sets, \$12. Partial plates, from \$1.50 to \$6.50. Crown and bridge work a specialty. Gold crowns, \$6.50. Porcelain crown on pivot teeth, \$1. Open evenings until 9; Sundays, from 10 a. m. to 1 p. m.

Hebrew Sheltering Guardian Society.

A remarkable improvement has been noticed in the general condition of the children in the Hebrew Sheltering Guardian Society Orphan Asylum. They have been put through a vigorous summer course of recuperation that has been found by them not only interesting but substantially beneficial. From June to September, at intervals averaging ten days, outings were had to various places in Westchester County. The children were taken to these picnics in specially chartered cars and were always accompanied by their band. Games, dancing and music were very much indulged in, and then came the inevitable lunch, which was always sent up ahead of the party in what the boys call "the commissary wagon." There was plenty of coffee, cakes, ice cream, fruit and soda water to make the children wish it were summer all the year round, and when the trumpeter sounded "General Call" and "Assembly," many unwilling feet had to obey the signal.

Two of the outings were for the pupils of the Hebrew classes, two arranged for and provided by Mr. Leonard Shafer, one of the directors, and four by the society.

The other means for recreation were supplied within the premises of the Society and comprised a plentiful number of swings, "skipping" ropes, baseball, hand ball, football and round games. The result of all such recreation can now be seen in the diligent manner in which all the children have applied themselves to their books and in the healthy, full-cheeked appearance of every youngster in the institution.

Now that the school days are at hand and indoor exercise will be needed, gymnasia have been installed in the boys' and girls' departments, with horizontal bars, parallel bars, inclined ladders, swinging rings, rowing machines, mats, for wrestling and other exercise; dumb bells and other apparatuses for building up brawn and muscle. Boxing and wrestling will be given a large share of attention, as the boys, especially the smaller ones, have evinced quite a desire to know how to "defend" themselves.

The three literary societies and the Brownies' Club are holding regular meetings and are deep in parliamentary wrangling and literary work. The Brownies' Club is a very clamorous assembly and is at present engaged in reading "all about Brownies and other things."

All in all, the days are rare that are not passed in some enthusiasm-breeding, interesting occupation, and the institution expects in the future to graduate a class of boys and girls, mentally and physically fit to face the world with all its hardships and obstacles.

G. A. R. Veterans in Washington.

The annual Encampments of the Veterans are convalescing every other kind of a convention, both in interest and in vastness, and always a city is chosen which shall have ample provision for the entertainment and care of the delegates. Washington, the nation's capital, was chosen for this year's meeting and no finer place could have been selected. The broad avenues are fine for the parades—the public buildings and capitol are the mecca for the sight-seers, and the close proximity of Washington to the famous battlefields make it the ideal meeting place for the G. A. R. The New Jersey Central or Royal Blue Route to Washington from New York and New England points or from Scranton and Wilkesbarre regions is superb. Fast and frequent trains are run and the country traversed is not only picturesque, but interesting as well. Low rates have been arranged for this event, which takes place Oct. 6 to 11, 1902, and if you are interested in the encampment and intend visiting Washington, drop a postal to C. M. Burt, G. O. P. A., New Jersey Central, Dept. G801, New York, for a guide replete with information and pictures.

MARRIED.

Kohnfelder-Brunswick.

On Sept. 14, 1902, by the Rev. Raphael Benjamin, M. A., of the Keap Street Temple, Helene Brunswick to Salomon Kohnfelder.

Wolf-Meisner.

Married on Sunday, Sept. 7, 1902, at Majestic Hall by Rev. F. Light, Mr. Morris Wolf to Miss Lena Meisner.

Weill-Columbus.

On Sunday, September 14, 1902, Mr. Samuel Columbus to Miss Sophie Weill, at Mannerchor Hall. Rev. Bernhard Hast, assisted by Rev. M. Shoen, officiated.

Oswitz-Morgenroth.

On Sunday, September 14th, 1902, Mr. Ben. Morgenroth to Miss Francis Oswitz. Rev. Bernhard Hast was the officiating minister.

Schiff-Meyersberg.

Mr. Abraham Schiff and Miss Rosa Meyersberg, both of New York, were married, Sept. 10, at the Avon, Fifth avenue, between One Hundred and Twenty-fifth and One Hundred and Twenty-sixth streets. Rabbi Samuel Greenfield of Mt. Zion congregation officiated.

Died.

Mayer Falk, at the age of sixty-four. Funeral last Friday, Sept. 12, from the late residence of the deceased, The Rev. D. Loewenthal and Rabbi Samuel Greenfield officiated. Interment at Washington cemetery.

Monuments Unveiled.

At Cypress Hills cemetery last Sunday, the 14th inst., there was dedicated a monument in memory of Mrs. Clara Strauss. A large concourse of friends and relatives witnessed the unveiling. Rabbi Samuel Greenfield of One Hundred and Thirtieth Street Synagogue officiated.

On Sunday last, Sept. 14, 1902, a monument was unveiled for Mr. Mayer Levy at Bayside Cemetery. Rev. Joseph Segal officiated.

Alliance Israelite Universelle.

The Paris office of the Alliance forwarded the Israelite Alliance of America a mutilated hat, which comes from one of the Persian Jews of Shiraz, who were recently attacked in the streets by a mob that showed their heads and beards; and to make the Jews appear more ridiculous they cut the sides and front of their hat, brims, compelling them to wear those hats as a mark of shame. On the 4th inst., during the Shah's stay in Paris, the Alliance Israelite Universelle sent a delegation to the Shah, which included M. N. Behar. This delegation addressed the Persian king, calling his attention to the cruel treatment our co-religionists suffer at the hands of the fanatic Persians.

Mr. Behar reports that the Shah responded very kindly, promising that he would always protect his Jewish subjects.

Mr. L. B. Michaelson last Sunday made two addresses at New Bedford, Mass., in the synagogues of Chessed Shel Emeth and Ahovath Achim, resulting in the immediate organization of another branch of the Alliance, similar to the society founded a few weeks ago at Worcester, Mass. Prominent Jews of that city were chosen as officers.

A preliminary meeting for the purpose of organization was held this Monday at Boston, Mass.

The Jews of Providence, R. I., are now being interested in the A. I. U., and it is expected another branch will soon be established there.

Mr. Nissim Behar is on his way to this country to resume his activities here.

Terrace Garden's Fall Opening.

The annual opening of the regular Fall and Winter season of Terrace Garden will be celebrated by a grand ball and all-star vaudeville on Wednesday evening, Oct. 15, at 8 p. m. The entertainment will be given by leaders in their respective lines and no expense has been spared to secure the best available talent. The grand march will take place at 10 p. m., after which dancing will continue. Messrs. Süsskind and Rehflot, the proprietors of Terrace Garden, are up to date amusement purveyors and have done everything possible for the convenience of their guests and intend to make this the event of the season, and an enjoyable time is certainly in store for all who attend. Reserved seats and boxes are on sale at the office.

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At the recent meeting of the Executive Committee of the National Conference of Jewish Charities held in the city of New York, the following members were in attendance: President Max Hezberg, of Philadelphia; Vice-Presidents Nathan Bijur, of New York, and Mrs. S. Pisko, of Denver; Treasurer Oscar H. Rosenbaum, of Pittsburgh, and Messrs. Max Senior, of Cincinnati, and Cyrus L. Sulzberger, of New York. In addition to these the meeting was attended by Messrs. Jacob H. Schiff, Eugene S. Benjamin, Leo N. Levi, Professor Morris Loeb and Dr. Lee K. Frankel, of New York; Bernard Greenfelder, of St. Louis, and S. Lowenstein, Cincinnati.

The problems involved in the conditions existing in the east side of New York and the increasing immigration of Russian and Rumanian Jews engaged the attention of those present.

One of the questions of interest to those engaged in the care of dependent children discussed was the possibility of finding homes throughout the country where orphans could either be placed to board or taken for adoption. The advantages derived from a plan of this kind need not be argued, the only question being its feasibility. Mr. Leo N. Levi, as president of the Independent Order B'nai B'rith, presented an outline of a method by which the machinery of that organization could be utilized along the following lines:

First. The Executive Committee of the I. O. B. B. to act as a clearing house between asylums and societies in charge of orphans and families who will adopt orphans and care for them for a consideration.

Second. All such asylums and societies to furnish to the clearing house full descriptions and particulars of all children who are eligible, physically, intellectually and morally, including photographs (a) of full orphans for adoption, (b) of full orphans and others for boarding.

Third. The clearing house to print such reports and reproduce photographs and through the medium of the subordinate lodges bring them before the various Jewish communities of the United States.

Fourth. Application for children to come to the clearing house with the endorsement of local lodges and committees, and when approved to be submitted to the asylum or society having charge of the child. Such society or asylum is then to make its own investigation, and if satisfactory the child is to be sent on probation for three months. After such probationary period the child is either to be returned or retained under adoption or contract for board.

Fifth. If the child is to be boarded out, the asylum or society is to pay the board.

Sixth. The clearing house is to be under no expense, except the paying of a secretary and postal outlays; transportation and all other expenses to be paid by the asylum or society in each case.

This tentative plan was approved by the meeting and the offer of the B'nai B'rith to act in the capacity as outlined above was accepted. The Committee on Dependent Children, as formerly constituted, was continued and authorized to act in behalf of the National Conference to arrange with the I. O. B. B. a plan of action.

The general committee of District No. 1 met on Wednesday evening last in special session. President J. B. Klein presiding.

A meeting of the Board of Directors of the Maimonides Free Library will be held on Wednesday evening next.

A committee of Manhattan Lodge, No. 156, of this city met on Sunday morning last at the office of the order, to make arrangements for an active fall and winter campaign.

Justice Lodge, which was recently instituted on the lower east side of the city, has now about 125 members.

There are to be three more lodges in course of installation on the lower east side of this city.

The new downtown headquarters of the order is about finished and ready for occupancy and business. The house is very neat in its arrangements and it is expected will prove to be a most useful adjunct in the order's work.

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 Office of the District Grand Lodge No. 2, 90 Le Moyne Street, Chicago, Ill.

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The Executive Committee of the Grand Lodge of the United States held its regular monthly meeting at the office of this order at 1161 Madison Avenue in this city on Sunday morning last. Grand Master M. S. Stern presiding. There were present ex-Grand Master Isaac Hamburger, ex-Grand Master Julius Harburger, Deputy Grand Master A. Finkenber, L. Frankenthaler, William A. Gans, Ab. Holer, I. J. Schwartzkopf, Henry Jacobs, Herman Stiefel, N. Alexander, C. M. Obst and I. H. Goldsmith, secretary. Routine business was transacted.

The General Committee of District No. 1 held its regular meeting on Wednesday evening last.

New Bedford, Mass.

On Saturday, Sept. 13, Master Julius Horvitz, the son of Mr. and Mrs. Sam Horvitz, celebrated his Barmitzva at the Ahoiyath Achim Synagogue. The young confirmand, a pupil of Joseph B. Schiresohn, read a portion from the Thora and Maftir and delivered an eloquent address to the congregation both in English and Hebrew. Rev. C. H. Popkin addressed the Barmitzva in a very touching manner. A dinner was given at Mr. Horvitz's house in honor of the occasion and over 100 guests were present. Speeches were made by Rabbi Popkin, Lewis B. Michaelson, who spoke in favor of the Alliance Israelite Universelle, and by his teacher, Joseph Schiresohn.

On Sunday, Sept. 14, a lecture was given by Lewis B. Michaelson, at the Congregation Chesed Shel Amos, North End, and also Congregation Ahoiyath Achim, South End. Mr. Michaelson spoke very interestingly in explaining the work that has been done by the Alliance. At the close of his lecture an organization was formed, with a membership of about fifty. Mr. R. Mehaber was chosen as Treasurer and Mr. Joseph B. Schiresohn was chosen as secretary.

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New Star Theatre.

"The Bandit King," one of the most successful of melodramas, and which has been given an elaborate revival by Mr. James H. Wallick opened a week's engagement at the New Star Theatre yesterday to two crowded houses. A very capable company is seen in the presentation of this strong play, led by Mr. John J. Farrell, a young actor, who is specially fitted for characters of the type of the Western border hero. Many new and startling effects are introduced, notably the trotting race, which is most exciting, this being the first time a race of this description has ever been introduced in a play, many having running races, but the trotting is a novelty. The "Bandit King" is sure to enjoy a week of large business at the popular New Star.

Bronx Children's Orchestra.

Eleven children, members of the Bronx Harmonie Club Orchestra, under direction of Frieda Freund, furnished the music for the McKinley memorial services of De Vinne Council, 1556, Royal Arcanum, on September 18. The exercises were very interesting. The orchestra included violin, piano and violoncello.

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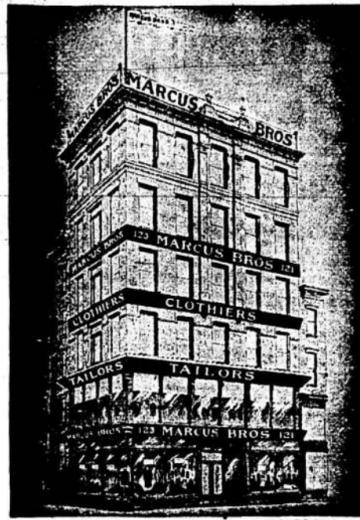
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Declare Ye among the Nations,
Publish and set up a Standard.

As we go to press Wednesday evenings,
local notices, to secure insertion,
must reach us before noon that day.

NEW YORK, SEPTEMBER 19, 1902.

Sabbath Portion of the Law:

כי תבא

President Baer of the Reading system seems to be the incarnation of the corporate conscience for a trust or syndicate.

The rich man often disapproves of a benevolent project, however necessary, out of consideration of his well-lined pockets.

Brooklyn will be the Mecca for New Yorkers to make pilgrimages to during the coming weeks, when the metropolitan desires to show his respect to the departed.

"Coming events cast their shadows before." Every available hall and assembly room is a scene of barter and traffic in tickets for the Holy Days.

There are now to be unveilings and dedications of monuments galore at the cemetery. This month is usually "cemetery month" for those who have dear ones interred at the various fields.

The contemplated Jewish hospital in Brooklyn is a needed addition to the cause of philanthropy in our neighboring borough, and we wish the organizers every success in their bold but praiseworthy undertaking.

The Roumanian King and Carmen Sylva's entertainment of Chacham Gaster of London, does not nullify the past persecution of Roumanian Jews by the government, though it may be an indication of a future change of policy.

The editor of the *Jewish Sentiment* flatters himself unduly when he thinks that his arguments in favor of Reform and against Orthodoxy are unanswerable. We refer him first of all to our editorial note in a late issue on "Reform and Charity." If the editor reports himself with dignity and punctilious care we may take up a few more points for his benefit and edification.

He is a nobleman in God's peerage who goes out every morning, it may be from the humblest of homes, to his work and to his labor until evening, with a determination, as working for a heavenly master, to do his best; and no titles this world can bestow, no money which was ever coined, can bring a man who does not work within the sunshine of God's love.—Dean Holla.

A Lesson in Logic for Our Opponents.

What we would like to know is, whether Reform has succeeded in raising the spiritual tone of its people.

One must expect an improvement to result from an important change. However full of mistakes the old regime might have been, the new order of things must be free of them.

In making the charge that ceremonialism has obscured the real essence of Judaism, that the letter has killed the spirit, our opponents must in turn show that under Reform people have become more religious, more observant of the fine features of Jewish ethics, and more conscious of their duties and obligations as Jews, the minority among the religions of the world.

The Sabbath and the Holy Days have, on the contrary, had their significance obliterated. If they are kept at all, it is only with a vestige of their former sacredness, or despite the iconoclastic tendencies of Reform.

The daily life among Reformers and Radicals is not filled with the higher thoughts of God and man's purpose and destiny.

Every law looking to the proper restraints and restrictions of the passions, appetites and desires of men and women, other than the law of the land, is a negligible matter, under the rule of Reform.

There is no higher authority than the opinion of each individual man in all religious affairs, the Rabbi being but a machine in the hands of the trustees of the congregation.

There is no union or unanimity in worship, in belief, in doctrine, in the methods of imparting instruction. There is complete discord and disharmony and "everybody doeth that which seemeth good in his own eyes," as the Bible describes those morally chaotic periods which were followed by disaster and calamity.

A perfect faith or trust in a Higher Power is impossible, because the foundations of faith have been shaken in a manner that the spiritually-minded and gifted Reform leaders could never have expected or anticipated.

Almost all reverence has departed from the thought-life and mode of conduct of the Reformers whose very Rabbis glory in showing their freedom from susceptibility in all things pertaining to tradition, custom, olden ways, usage and habits.

There is no Jewish home-life whatever.

In other words, just where Reform shows itself most admirably, it is but the reflex of the orthodox style, as in the most recent attempt to bring about a uniform service through that fruit of miscegenation, yclept the Union Prayer Book, or in the introduction of congregational participation in the services.

Where Reform shows itself a vicious influence, a harmful innovation, a most treacherous system (lacking all system, however,) it is characteristic ally itself, tearing down, uprooting and destroying indiscriminately without any effort at repairing the breach which it made but too rashly and inconsiderately.

If under the strict disciplinary training of Orthodoxy, many were they who became corrupt, hypocritical and unworthy, how much worse has it fared with our generation of Reformers who were reared without any re-

gard for authority, with no respect for the sacred and inviolably holy, and without a particle of reverence for anything religious or pertaining to Judaism.

With these few words we simply point out to our opponents that, in order to comply with the logic of the case, they must conclusively show not so much the corruption of orthodoxy, as the superiority of Reform, in vitally essential matters—as, for instance, in advancing the cause of Judaism among Jews as well as non-Jews, in making our people lead holier, more consistent lives, so that the whole life and being of the Jew should be filled with a pious sense of duty and a reverential care that the Great Author of all things should be remembered.

We have a right to look for great things from the new broom; not simply to take the place of the old one without actively achieving something.

Reasons for the Divine Commandments.

There are men who find it difficult to assign a reason for any of the commandments of God, and who therefore consider that no intelligible reason can be given for any precept or prohibition. This is owing to a certain weakness of their own minds; they suppose that if these laws can be shown to be of benefit to man, and that it was on that account they were commanded, it would argue that they owed their origin to mere human sagacity; if, however, no reason can be shown to result from them, then they must have sprung from God, since human intelligence would never have suggested them.

To these weak-minded persons man is more perfect than his Maker, for, in their judgement, man may speak and act with a definite object and design, while God does not, but orders us to do what will not benefit us.

Far be such a thing from Him! The contrary is the fact; the whole Law is designed for our good, as we have already explained the Scripture, "for our good always that He might preserve us alive, as it is this day" (Deut. vi. 24). It is further said, "This is your wisdom and understanding in the sight of the nations, which shall hear all these statutes; and say: Surely this great nation is a wise and understanding people" (Deut. vi. 6).

From this it appears that the very "Statutes" (i. e., commandments, the reasons for which are not on the surface) which Israelites obey, will convince the nations of their wisdom and intelligence.

If now the causes for these precepts cannot be known, and they neither do any good or prevent any evil, why should those who believe and obey them be considered wise, intelligent and excellent, and the wonder of all nations? The truth is assuredly that every one of the 613 precepts has as its object, either to implant some true or to dislodge some false belief; to induce men to adopt an upright or to reject a perverse rule of life; to train them to virtue or to caution them against vice; all which may be classed under the three heads of Faith, Morals and Civil Polity.—*Moréh Nebuchim*, III., ch. xxxi.

Since Levy's departure from Philadelphia to Pittsburgh, his old congregation has taken to another kind and form of adornment—oil paintings for the walls.

The Assessment Question.

The matter of changing the present method of assessment of real property in the City of New York, has called forth much discussion. The proposition of assessing the realty at its full market value, is looked upon with awe by the public press and by the owners of property.

That there is great disparity in assessments of the real property in this city is a fact well known to real estate people. This is the fault of the Department having this matter in charge. There is neither rhyme nor reason, and surely small business tact in assessing one parcel at 40 per cent. of its value and another fully 85 per cent.; instances of which the writer is cognizant of, and the prevalence of such a condition is not confined to any one section of the city, but to all of them.

The raising of the assessment to what is termed the market value, however, will not be a good substitute for the present condition of the assessment rolls. Nor is this done to correct the present evil, it is rather a scheme to increase the limit of values for improvement purposes.

An administration which urges a scheme of this nature will find but small favor with the people. It would be far wiser if Mayor Low would apply himself to the task of getting at a fairly correct roll of the personal property which is taxable.

With all the boasted and actual prosperity attending recent years, we find that the assessed valuation of personal property has been steadily decreasing. This can hardly be right. Of course, it is more difficult to locate the personality of residents. And the excessive rate of taxation leads the possessors of this species of property to evade the tax. A certain number of our residents, in order to avoid the local tax, become non-residents, but there are enough left to pay a fair rate if one were fixed.

We believe that if the rate for personal tax were reduced to a just figure, one which would not be of a confiscating nature, that the valuation of the personality in this city would be increased five-fold. Any student of this sort of economy, if asked to fix the valuation of personality in this city, would set the figure at over two billion dollars, of which sum less than one-fifth is being taxed.

"Thou wilt find rest from vain fancies if thou doest every act in life as though it were thy last," said Marcus Aurelius, which advice finds its counterpart in the saying of Rabbi Elieser, "Repent one day before you die."

When iron was created the trees of the forest trembled. "What are you afraid about?" asked the iron. "You will never suffer injury from me, if you abstain from associating with me. Without the handle to the axe you can never be felled."—*Bereshith Rabba*.

If Dr. Lederle cannot in the exercise of his official duties and with the machinery of the municipality behind him cause the soft coal nuisance to abate, it is time to bring every form and sort of pressure to bear upon the hard coal barons that they might in their kindness and native goodness of heart relent for the sake of suffering humanity, offended nostrils and catarrhal throats.

In-Door Recreation.

Summer sports are almost at an end now. Those who for months were invited by the fresh air to spend their time in the open, now find themselves lacking, and in want of, the exercise to which they gave themselves over during the hours of recreation enjoyed during the heated spell.

A sound mind in a sound body is a sound doctrine. Healthful enjoyments, moderate exercise and temperate indulgence in physical recreation, have never been known to do any harm.

It is almost a duty not to neglect the body. Our life and habits are so bound up with nervous excitement, that our corporeal part may be likened to the machinery of an engine always at high pressure. The wear and tear upon the mechanism of the body caused by a constant mental strain is so great that we would do well to continue during the winter months some of the methods employed during the summer for mental relaxation.

We hear it often said that as things now-a-days go, a man lives twice as long in half of the time that his fathers did. If this is true, it only means that our vital resources are drained so excessively that we shorten our years, though we experience much within the abbreviated time.

Nevertheless, more attention is being paid to the cultivation of the physical power of men and women to day than was the case only a few years ago. The mere fact that society interests itself in parlor pastimes of a physical kind that a little game like ping-pong, or tennis, become the vogue or fashion and other similar amusements likewise, proves the healthful change in society's tastes, or radical change for the better.

In-door life should not mean the degrading occupation with cards. Nor should it by any means imply resorting to useless lolling upon sofas and couches. It should rather be given over to developing a keen eye and an alert body by properly and conveniently devoting a certain amount of time to profitable bodily exercises.

Particularly they whose mode of life is so confining and sedentary should, for the sake of their health and in order to avoid doctors' bills, study the methods of how to cultivate a sound mind in a sound body by the application of common sense to their *modus vivendi*.

The thanks of the Jewish community are certainly due to the indefatigable directors of the Sanitarium for poor Jewish children for the eminent services rendered by them during the past summer.

They were engaged in a noble, humanitarian work, their arduous duties were well performed and their names deserve to be written in golden characters among those who love their Lord and their fellow men.

We would again ask Dr. Moses whether he has finished his appendix to the Union Prayer Book for the coming days of *Slichos*. Reform congregations will soon need it; so he had better hurry.

We wonder whether Rabbi Hirsch will adjourn Yom Kippur, the "Sabbath of Sabbaths," to his Sunday-Sabbath? He should do so to be logical, for two Sabbaths in succession will be more than his church can stand.

The Mirror.

In going about through Harlem recently one little thing has persistently worried me. Wherever I may have turned this cause of my grief and trouble has bobbed up serenely to disturb the natural tranquility of my thoughts. My eyes could not roam over the streets and sidewalks without encountering this haunting vision of the annoying something which is staring at me through the window of the small shop, saloon and every other prominent place for display.

The mischievous article, is a picture of the Rev. E. Tompkin over a placard whereon is also a miserably bad English advertisement of Holy-day services to be held under the auspices of the famous, or perhaps notorious, Tompkin Brothers at some church in that neighborhood. That feeling of being haunted is so strong on me that I cannot refrain from giving the enterprising managers of the Holy Show this additional "ad" without their giving payment for it.

Last year the same people, the same reverend gentlemen with the peculiar name, proving that they must hail from Limerick or thereabouts, did things even on a larger scale at the Grand Central Palace. They put up big posters with their physiognomies and busts and clad with all the orthodox paraphernalia for prayer and worship, they showed passers-by on the public conveyances what a public nuisance to their co-religionists and others some Jews may become.

These reverends for revenue only ought to be squelched. They are a disgrace to us. They, whether it be the Tompkin Brothers or some temporary make-believe congregation, who are in the business for what they can get out of it, without regard to propriety, decency or reverence for a sacred object, should be proceeded against summarily, so as to make it impossible for these unprincipled characters to reduce religious matters to the level of a mercantile establishment merely, and nothing more.

These mushroom congregations with headquarters in halls, churches and beer saloons remind me strongly of the small push-cart vendors that crowd the sidewalk with their wares during busy seasons, selecting Sixth Avenue or other streets for their energetic plying of trade, say before Christmas and New Year. The only difference is that no license or municipal permit is needed by these wandering and itinerant Chazanim, who take advantage of the small and petty people constituting our non-affiliated Jews. I criticize the methods more than anything else. These are venal and disgusting to the extreme. It is high time for the leaders of the community to take this matter in hand, in order to promote decency and self-respect.

The story I cited recently of the congregation which was looking for a strictly ignorant Chazan reminds one of my readers, the Rev. Bernhard Hast, of a similar tale which I herewith share with the general public.

A number of tailors in Poland wishing to form themselves into a body that should be free from the reproaches ever cast upon their guild on the score of ignorance, decided upon

an association or חברה from which a לטון should be rigidly excluded. At one time on the occasion of *Shabbos Parshas Zochor* a meeting was called and the question was naturally broached, what extra passage of the Torah should be read on that special Sabbath. Not one of the tailors was certain of the answer to the question until the oldest among them rose and exclaimed: "You are all am-haaratzim, on this Sabbath you must read the *Parshah* from

אשה כי חורע וילדה וכו'
His tone and manner carried conviction with them, and they unanimously decided that as this man had shown himself to be a *Lamdan*, he did not fulfill the conditions and requirements of the constitution. He was forthwith expelled from the *chevrah*.

Krauskopf of Philadelphia, has gone one step beyond all of them, and from East to West the Rabbis of renown will have to look to their laurels. Building a magnificent new temple is no longer an achievement. Even Marx of Atlanta, to say nothing of greater lights, has succeeded in doing that. Sunday lectures are now accepted as commonplaces. Preaching Christology, Crucifixion, Paul and Jesus, is something that even the most insignificant "half-baked" has successfully attempted, in order to have himself spoken of and advertised.

But it was left to that Philadelphia genius to outshine them all and lead in the race for glory and renown. Krauskopf's temple in the City of Brotherly Love will be resplendent with mural decorations, with oil paintings, with Biblical scenes pictured on every side of the ark and auditorium. What with the statuary which some time ago was placed in the building, the present addition will make Temple Keneseth Israel a bright spot among the public structures of the good old town, a real art gallery, a Louvre on the New Continent.

A member of one of our congregations was dilating upon the life of a rabbi, that it was a sinecure, free from all worries and financial troubles, when the minister calmly turned upon his envious member and replied that he had but that day sorely tried and even strained his back in working over his next sermon. "True," said the unconvinced layman, "that sermon must have been way down at the bottom of the barrel, and you found it hard to dig it up."

The erratic but talented Adolph Danziger, doctor, dentist, dramatist, semi-rabbi and general everything, is at present filling the post of the deceased "Nickerdown" in the *American Israelite*. His English is not as idiomatic, yet it is strong enough for purposes of attack on any and all things under the sun. I am sore afraid that Danziger will peter out; he is so full to overflowing in his first installment.

Rabbi-Editor Jacobson, of Shreveport, does not occupy an exalted position in the estimation of Rabbi-Editor Spitz, of St. Louis, as an educational writer. What Rabbi-Editor Spitz of St. Louis thinks of Rabbi-Editor Jacobson of Shreveport as a Rabbi, he is afraid to say. Rabbi-Editors, as a rule, are afraid of their own shadows, their Parnassim and their Board of Trustees.

WANTED—Young Rabbi good English and German preacher, an efficient Hebrew Sabbath school instructor, and able to lead a choir, desires to connect himself with a congregation offering a larger field. For further particulars, address "Y. M.," c. o. this office.

Rev. H. Newmark announces his removal to 240 W. 121st street.

WANTED—An experienced Sexton and Collector, having been with two moderate Reform Temples for the last 10 years, wishes a situation as Sexton or Assistant. Am middle-aged, German by birth, speak English and German fluently and well versed in Hebrew. Best of references. Address "Sexton", Hebrew Standard.

Minister, capable of delivering sermons in English and German, desires a position for the coming holidays. Best of references. Address, Rev. M., c. o. this office.

WANTED—A Chazan for the Holy Days, one capable of delivering an English lecture preferred. Address, H. Heiman, Sec'y., Dover, N. J. State terms.

Wanted a Teacher for the religious and Sabbath School of Congregation Sons of Israel, Bath Beach. Must be capable of instructing in Hebrew, German and English. Apply to A. Slomka, 35 Frankfort St., New York, daily between 1 and 3 P. M.

Congregation Beth Tephilath Mordecai of Harlem

Will hold services during the coming holy days at Eilerslie Hall, 80 & 82 West 126th Street, near Lenox Ave. Services will be conducted by the

Rev. M. Rosenstein, (formerly of 82d Street Synagogue and the principal congregation of Montreal, Canada), assisted by Organ, Choir and an eloquent Rabbi.

The Hall will be open for the rental of seats every evening from 5 to 9:30 o'clock. Tickets can also be obtained from Rev. M. Rosenstein at his residence, 35 W. 133d St., at all hours during the day.

Congregation B'nai Jeshurun,

Madison Avenue & 65th St., N. Y.

The Synagogue will be open for the Rental of Seats, Sundays, September 7th, 14th, 21st and 28th, from 9.30 A. M. to 12.30 P. M., and on the Evenings of September 8th, 9th, 10th, 11th, 15th, 16th, 17th, 18th, 22d, 23d, 24th, 25th, 29th and 30th, from 7.30 to 9.30 P. M.

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Notice is hereby given that the Temple Ahawath Chesed Shaar Hashomayim will be open Sunday mornings August 31st, September 7th, 11th, 21st and 28th, and Monday, Wednesday and Saturday evenings in September for the annual rental of pews.

To secure choice seats an early call will be necessary.

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Japanese Wives.

The Japanese woman does not blacken her teeth under any mistaken idea that it makes her attractive; she does it to make herself unattractive. Her husband is supposed to know her value. If he doesn't, he divorces her. He makes no provision for her, and she has no dowry from her family. But a divorced woman in Japan nearly always marries again. She brings nothing but a gentle and obedient slave and takes nothing away with her but the same valuable commodity. The reason why lower class women receive more consideration from their husbands than their upper class sisters is that they are capable of earning their own livings, which Japanese ladies are not. So thoroughly is this recognized that a lower class woman divorces her husband if she is not satisfied, a thing which never happens in the more select circles unless the woman is an heiress, when the husband is of as little consideration as a lady. It is only when she has no brothers that a Japanese woman may expect money from her parents. If they have only a daughter to leave their money to, the son-in-law has to take her name—and the consequences.

The Salt in the Ocean.

The ocean was once merely brackish and not salt, as it is now. This was when the earth was in its first youth and before there was any land showing at all or any animal life in the water. At this time the water was gradually cooling from its original state of steam, and the salts were slowly undergoing the change from gases into solids. Then came the appearance of land and, later on, rivers, which gradually washed down more and more salts, while at the bottom of the ocean itself chemical action was constantly adding more brine to the waters. At present it is estimated there are in the world's oceans 7,000,000 cubic miles of salt, and the most astonishing thing about it is that if all the salt could be taken out in a moment the level of the water would not drop one single inch.

Limited the Edition.

The late king of Prussia once sent to an aid-de-camp, Colonel Malachowsky, who was brave, but poor, a small portfolio, bound like a book, in which were deposited 500 crowns. Some time afterward he met the officer and said to him:

"Ah! Well, how did you like the new work which I sent to you?"

"Excessively, sire," replied the colonel. "I read it with such interest that I expect the second volume with impatience."

The king smiled, and when the officer's birthday arrived he presented him with another portfolio, similar in every respect to the first, but with these words engraved upon it:

"This book is complete in two volumes."

Hancock's Presence of Mind.

A reminiscence of the battle of Gettysburg illustrates the strict attention to business of the professional soldier under the most distracting circumstances.

When General Hancock was wounded, he was carried to the rear, where the surgeons cut away his clothing and found and extracted the missile. The general became much interested on seeing it and insisted upon sending for an aid-de-camp, in spite of the medical admonitions against exciting himself. When the aid appeared, the general called out to him:

"Go straight to General Meade and tell him the enemy is running short of ammunition. I have been wounded with a tenpenny nail!"

A Costly Precedent.

One of Philadelphia's rich young bachelors returned from a trip to the Pacific coast with a Chinaman as val having been induced to engage him by San Francisco friends, who saw that orientals make admirable servants. One morning the Chinaman found a half dollar on the floor and was told by his employer to keep it for his honesty. Some days later the bachelor missed a scarfpin and inquired of the valet as to its whereabouts. "Me found it on le floor, an' me kept it for my honesty," was the explanation.—Philadelphia Times.

The Careful Grocer.

"John," said a butter dealer, "always put in a couple of sheets of paper when you weigh. Customers will think you neat and cleanly in your business. They

don't like to have their butter slopped on to a scale that, for all they know, has never been washed. And, besides, there's a good profit in buying paper at a halfpenny per pound and selling it for 18 pence."—London Standard.

Not So Disinterested as Appeared.

Biggs—I had no idea old Graspit was a philanthropist until I saw him circulating a petition yesterday for the purpose of raising money to enable a poor widow to pay her rent.

Diggs—Oh, Graspit's all right. He owns the house the poor widow lives in.—Chicago News.

Unappreciated Lavishness.

"Whenever a man gives me a whole lot o' advice," said Uncle Eben, "I can't help s'picionin' dat if his opinions was so valuable he'd be busy somewha' else countin' money."—Washington Star.

Extinguishing Him On.

Actor—I have a war as well as a histrionic record. I was nearly killed once by the bursting of a shell.

Manager—Who threw the egg?—Baltimore World.

One Way of Judging.

"You can't judge a man by the clothes he wears."

"No, but you can by those his wife wears."—St. Louis Republic.

According to Formula.

Judge Pennypacker was once asked by his brother Harry during a session of court for the loan of \$5. Harry walked to the desk and whispered the request in the judge's ear. The latter, looking down over the top of his glasses without the suggestion of a smile, said loud enough to be heard throughout the room:

"Put your application in writing and present it to the court in a proper manner."

Mr. Pennypacker, thinking the judge's insistence upon regularity to be merely regard for the dignity of the court, wrote out the request and handed it to the clerk of the court, who in turn passed it to the bench. The judge read it quietly and seriously and then interrupted the pending trial long enough to say:

"Application for a loan of \$5 made to this court is received and refused."—Philadelphia Times.

Stopped For Once.

A citizen from the frontier, who never had been in Washington before, was visiting a friend in the nation's capital and was taken one day to the gallery of the senate while an important measure was under discussion.

A senator was delivering a long, prosy and apparently aimless speech, and the visitor soon grew tired of it.

"Why doesn't he say something worth listening to?" he whispered to his friend.

"Oh, he's merely talking against time."

"What's the good of that?" asked the other, aghast. "Time goes on just the same, doesn't it?"

"I suppose it does," replied his friend, looking at his watch and yawning; "but it doesn't seem to."

His Folded Arms.

"Madge, Harry asked me to be his wife last night."

"Oh, I am so delighted!" replied her friend. "How did it happen?"

"Well, you see, he just asked me, and I said 'Yes,' and then he stood up and folded his arms."

"Well, I never! Was he not more interested than that? Whatever did you do at such treatment?"

"What could I do? You see, I was in his arms when he folded them!"

Saxon State Dinners.

At Saxon dinners slices of bread were the substitutes for plates, and these generally went into the alms basket afterward. Grantees were treated to a silver platter placed beneath the bread, which last in course of time became discarded as people came to recognize the superior advantages of metal and pewter.

A Wealthy Citizen.

"That man Moneybags has so much money he doesn't know what to do with it."

"Indeed, how much has he?"

"Well, I don't know exactly, but he's got so much he doesn't have to endow colleges to get his name in the paper."—Baltimore News.

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Congregations.

Adas Jeshurun, 16 Eldridge street.
 Adath Israel of West Harlem, 135 West 125th street.
 Adath Jeshurun, 112 East 110th street.
 Adereth El, 135 East 29th street.
 Agudath Jeshorim, 115 East 86th street.
 Agudath Achim, 54-56 Pitt street.
 Ahawath Chesed Shaar Hashomayim, 55th street and Lexington avenue.
 Anshe Chesed, 160 East 112th street.
 Atereth Zwi, 347 East 121st street.
 Atereth Israel, 323 East 82d street.
 Beth-El, 76th street and Fifth avenue.
 Beth Hamedrash Hagodal, 54 Norfolk street.
 Beth Hamedrash Shaar Torah, 24 Chrystie street.
 Beth Israel, 305 West 37th street.
 Beth Israel Bikur Cholim, 72d street and Lexington avenue.
 Beth Israel Emanuel, 216 West 116th street.
 Beth Tefilla, 176 East 106th street.
 B'nai David, 175th street and Third avenue.
 B'nai Emmes Mariampoler, 44 East Broadway.
 B'nai Israel, 225 East 79th street.
 B'nai Jeshurun, 65th street and Madison avenue.
 B'nai Payer, 316 East Fourth street.
 B'nee Sholom, 630 East Fifth street.
 Derech Amuno, 278 Bleecker street.
 Emanu-El, Fifth avenue and 43d street.
 Emuna Israel, 301 West 29th street.
 Etz Chaim, Fifth street and avenue B.
 Etz Chaim of Yorkville, 107 East 92d street.
 Hand-in-Hand, 145th street, near Willis avenue.
 Israel's Hope, 213-215 East 124th street.
 Kehillah Jeshurun, 115 East 85th street.
 Kol Israel Anshe Poland, 22 Forsyth street.
 Lebanon Hospital Synagogue, 156th street and Westchester avenue.
 Matte Levi, 49 East Broadway.
 Melah Sholom, 119th street and Second avenue.
 Nachlath Zevi, 170 East 114th street.
 Mount Zion, 67 East 113th street.
 Ohav Zedek, 173 Norfolk street.
 Ohavey Sholom, 31 East Broadway.
 Orach Chaim, 221 East 51st street.
 Poel Zedek, 54 Pitt street.
 People's Synagogue, 197 East Broadway.
 Rodef Sholom, 63d street and Lexington avenue.
 Shaarai Bercho, 138-140 East 50th street.
 Shaaray Tefila, 156-166 West 82d street.
 Shaar Zedek, 38 Henry street.
 Shaar Zedek of Harlem, 25 West 118th street.
 Shearith B'nai Israel, 638 Sixth street.
 Shearith Israel, 70th street and Central Park West.
 Sons of Israel, 15 Pike street.
 Talmud Torah, 38 Hester street.
 Temple Israel of Harlem, 125th street and Fifth avenue.
 Tifereth Israel, 128 Allen street.
 Zichron Ephraim, 67th street, between Third and Lexington avenues.

There are a very large number of minor congregations, worshipping in halls in the lower part of the city, that are not given here.

Libraries.

Aguilar, 113 East 59th street, 197 East Broadway, 616 Fifth street, 174 East 110th street.
 Maimonides, 723 Lexington avenue.

Clubs.

B'nai B'rith (Fraternity), 141 East 60th street.
 Columbia, 2056 Fifth avenue.
 Criterion, 516 Fifth avenue.
 Fidello, 110 East 59th avenue.

Freundschaft, 72d street and Park avenue.
 Harmonie, 42d street, between Fifth and Sixth avenue.
 Judeans, Phil Cowan, secretary, 489 Fifth avenue.
 Progress, 63d street and Fifth avenue.
 West End, 446 Amsterdam avenue.

Ladies' Aid Societies and Sisterhoods of Personal Service.

*Ahawath Chesed Shaar Hashomayim Sisterhood, 82 East Second street, District No. 6.
 Atereth Israel Sisterhood, 323 East 82d street.
 *Amelia Relief Society, 2009 Third avenue, District No. 13.
 Baron de Hirsch Ladies' Benevolent Society, 115 East 86th street.
 *Beth-El Sisterhood, 240 East 60th street, District No. 9.
 *Beth Israel Sisterhood, 72d street and Lexington avenue, District No. 5.
 *B'nai Jeshurun Sisterhood, 320 East 65th street.
 B'nee Sholom Sisterhood, 630 East Fifth street.
 *Caroline Aid Society, 239 East 57th street, District No. 7.
 *Ceres Sewing Circle, 170 East 80th street, District No. 4.
 *Chaar Zedek Sisterhood, 8 Henry street, District No. 1.
 Daughters of Jacob, 740 Gouverneur street.
 *Deborah Benevolent Society, 170 East 60th street, District No. 14.
 Downtown Hebrew Ladies' Benevolent Society, 237 East 57th street.
 Downtown Hebrew Ladies' Relief Association, 206 East Broadway.
 *Emanuel Sisterhood, 223 East 79th street, District No. 11.
 Federation of Sisterhoods, Mrs. S. Schulman, Secretary, 114 Park avenue.
 Gertrude Aid Society, president's address, 213 East 87th street.
 Hannah Blackburn Benevolent Society, 149 East 58th street.
 Independent Order "Treue Schwestern," secretary's address, 668 East 136th street.
 Ladies' Benevolent Society of the Congregation Atereth Israel, 323 East 82d street.
 *Ladies' Benevolent Society Gates of Hope, 115 East 86th street, District No. 12.
 Ladies' Fuel and Aid Society, office, 209 East Broadway.
 Ladies' Hebrew Aid Society of Yorkville, 115 East 86th street.
 Ladies' Lying-in Relief Society, president's address, 244 West 52d street.
 Mirjam Gottlieb Aid Society.—Twelfth Ward Bank Building, 125th street and Lexington avenue.
 *Rodef Sholom Sisterhood, 63d street and Lexington avenue, District No. 2.
 *Shaaray Tefila Sisterhood, 166 West 82d street, District No. 16.
 *Shearith Israel Sisterhood, 70th street and Central Park West, District No. 8.
 *Temple Israel Sisterhood of Harlem, 242 East 112th street, District No. 15.
 Young Ladies' Charitable Aid Society, 55th street and Third avenue.
 Young Ladies' Charitable Society, 149 East 58th street.
 *Yorkville Ladies' Hebrew Aid Society, 170 East 60th street, District No. 3.
 *District of the Federation of Sisterhoods.

Auxiliary Societies.

Beth Israel Leagues Nos. 1, 2 and 5, Advisory Board, secretary's address, 114 East 56th street.
 Ladies' Auxiliary Society of Hebrew Orphan Asylum, Amsterdam avenue and 137th street.
 Ladies' Auxiliary Society of Mount Sinai Hospital, Lexington avenue and 67th street.

Ladies' Auxiliary Society of the B'nai B'rith Home for the Aged and Infirm at Yonkers, 723 Lexington avenue.
 Ladies' Auxiliary Society for the Aid of Jewish Prisoners, Mrs. D. E. Klein, Secretary, 262 West 128th street.
 Ladies' Auxiliary Society of Beth Israel Hospitals, Gouverneur and Cherry streets.
 Ladies' Auxiliary of Hebrew Sheltering Guardian Society, 150th street and 11th avenue.
 Ladies' Auxiliary Society of Montefiore Home, 138th street and Boulevard.
 Ladies' Benevolent Society of Congregation Shaarai Tefila, 82d street and Ninth avenue.
 Lebanon Hospital League, 59th street and Madison avenue.
 Young Folks' League of the Hebrew Infant Asylum, Lexington Assembly Rooms, 58th street.
 Young Ladies' and Gentlemen's League of the Montefiore Home, 138th street and Boulevard.

Benefit and Fraternal Societies.

Chabra Hased Veamat, office, 70th street and Central Park W.
 Hebrew League of the Seventh Ward, 360 Madison street.
 Independent Order of Berith Abraham, secretary's address, 272 East Houston street.
 Independent Order B'nai B'rith, secretary's address, 723 Lexington avenue.
 Independent Order Free Sons of Israel, secretary's address, Madison avenue and 86th street.
 Independent Order Sons of Benjamin, secretary's address, 212 East 58th street.
 Joseph F. N. League, 723 Lexington avenue.
 Kasher Shel Barzel, secretary's address, 19 St. Mark's place.
 Societe Israelite Francaise de Secours Mutuels de New York, 203 East 56th street.
 United Hands Mutual Benefit Society, secretary's office, 81 East 125th street.
 United Austrian Hebrew Charities Association, 71 Second street.

Agudath Achim Chesed Shel Emeth, 54 Canal street.
 Alliance Israelite Universelle, 197 East Broadway.
 Austro-Hungarian Free Burial Society, 174 Norfolk street.
 Baron de Hirsch Fund, 45 Broadway.
 Baron de Hirsch Trade School, 222 East 64th street.
 Beth Israel Hospital, Cherry and Jefferson streets.
 Brightside Day Nursery and Kindergarten, 132 Attorney street.
 Clara De Hirsch Home for Working Girls, 225 East 63d street.
 Derech Ameluno Free Burial Society, 27 Sixth avenue.
 Downtown Sabbath School Association, 206 East Broadway.
 Educational Alliance, 197 East Broadway.
 East Side Day Nursery, 57 Allen street.
 East Side Dispensary, 327 Third street.
 Emma Lazarus Club for Working Girls, 58 St. Mark's place.
 Gemilath Chassodim, 215 East Broadway, New York.

Hebrew Ladies' Maternal Aid Society, secretary, Mrs. N. Jacobs, 1470 Fifth avenue.
 Hebrew Relief Society, 99 Central Park West.
 Hebrew Benevolent Aid Society, 58 St. Mark's place.
 Hebrew Benevolent Fuel Association, 58 St. Mark's place.
 Hebrew Mutual Benefit Society, secretary, 212 West 69th street.
 Hebrew Sheltering Guardian Society, 151st street and Boulevard.
 Hebrew Infant Asylum, 909 Eagle avenue.

Hebrew Sanitary Relief Society, secretary, 103 West 55th street.
 Hachnosath Orchim, 210 Madison street.
 Hebrew Benevolent and Orphan Asylum Society, Amsterdam avenue and 138th street.

Hebrew Institute, 197 East Broadway.
 Hebrew Lying-in Relief Society, Second avenue and 21st street.
 Hebrew Sheltering House for Aged, 210 Madison street.
 Hebrew Technical Institute, 36 Stuyvesant street.
 Hebrew Technical School for Girls, 267 Henry street.
 Home for Aged and Infirm Hebrews, 125 W. 105th street.
 Home for Aged and Infirm of the I. O. B. B., Yonkers, N. Y.
 Industrial School of the Ladies' Bikur Cholim Society, 209 East Broadway.
 Industrial School of the United Hebrew Charities, 58 St. Mark's place (Eighth street).
 Jewish Endeavor Society, 109 Henry street.

Jewish Immigrants' Protective Association, 212 East 58th street.
 Jewish Working Girls' Vacation Society, secretary, Mrs. I. Josephje, 321 Riverside Drive.
 Jewish Sabbath Observance Association, office, 70th street and Central Park W.
 Jewish Theological Seminary, 736 Lexington avenue.
 Lebanon Hospital, 156th street and Westchester avenue.
 Montefiore Home for Chronic Invalids, 138th street and Boulevard.
 Montefiore Hebrew Free School, 208 Madison street.
 Mount Sinai Hospital, 66th street and Lexington avenue.
 Mount Sinai Training School for Nurses, 149 East 67th street.
 Passover Relief Association, 122 East 47th street.

Purim Association, 111 Broadway.
 Roumanian Aid Society, University Settlement Building, 57 Rivington street.
 Russian-American Hebrew Association, East Broadway, corner Jefferson street.
 Sanitarium for Hebrew Children, 55 Broadway.
 Seligman-Soloman Society, 237 East 57th street.
 Society for the Aid of Jewish Prisoners, Second avenue and East 21st street.
 Society for Religious Study Cong. B'nai Jeshurun, 65th street and Madison avenue.
 United Hebrew Charities, 356 Second avenue.
 Young Men's Hebrew Association, 92d street and Lexington avenue.

BOROUGH OF BROOKLYN.

Congregations.

Ahawath Achim, Johnson avenue, near Ewen street.
 Ahawath Scholom, Beth Aron, 98 Scholes street.
 Ahawath Chesed, Lorimer and Stagg streets.
 Beth El, 110 Noble street (Greenpoint).
 Beth El (of Borough Park), Forrester's Hall, Borough Park.
 Beth Elohim, State street, near Hoyt street.
 Beth Elohim (E. D.), Keap street, near Division avenue.
 Both Hamedesh Hagodal, Siegel street.
 Beth Israel, Boerum place and State street.
 Beth Jacob, Keap street, near South Fourth street.
 Bikur Cholim, Wyona street, E. N. Y.
 B'nai Jacob, 167 Prospect avenue.
 B'nai Sholom, 327 Ninth street.
 Emanuel, Fourth avenue and 49th street.
 Gemilath Chesed, Cook street.
 Mt. Sinai, 345 Bridge street.
 Sons of Israel, Bay 22d street and Benson avenue (Bath Beach).
 Talmud Torah, 61-65 Meserole street.

Temple Israel, Bedford and Lafayette avenues.
 Cong. United Brethren, 53d street, near Third avenue.

Clubs.

Unity Club, Franklin avenue and Hancock street.

Ladies' Aid Societies.

Ladies' Hebrew Benevolent Society of Greenpoint; secretary's address, 100 Noble street.
 Ladies' Hebrew Benevolent Society of the 26th Ward, 97 Bradford street.

Communal Institutions.

B'nos Zion Society; secretary's address, 326 Fourth avenue.
 Brooklyn Hebrew Dispensary, 70 Johnson avenue.
 Gemilath Chasodim Association, 82 Graham avenue.
 Hebrew American League, 715 Broadway.
 Hebrew Benevolent Association, 161 Smith street.
 Hebrew Benevolent Society (E. D.), 270 Keap street.
 Hebrew Educational Society, Pitkin avenue and Watkins street.
 Hebrew Free School Association, 160 Beaver street.
 Hebrew League, secretary's address, 175 Watkins street.
 Hebrew Orphan Asylum, 373 Ralph avenue.

Borough of Richmond.

Congregation B'nai Jeshurun, Richmond turnpike.
 Hebrew Benevolent Society of Staten Island, Richmond turnpike. (Congregation B'nai Jeshurun.)
 Young Men's Hebrew Association of Staten Island, Richmond turnpike. (Congregation B'nai Jeshurun.)

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JEWISH WORLD.

Continued from page 1.

Incurables, National Jewish Hospital for Consumptives, Denver, Colo.

The ritual murder accusation continually reappears. At Nagyvarid, Hungary, two workmen who were drinking in an inn belonging to a Jew, sent a Christian girl of eight years of age with a message. The child did not return. A rumor was soon spread that she had been murdered by the Jews of Klausenburg, who required blood for the building of their synagogue. The house of the innkeeper was attacked by a crowd of people, and they were only pacified when they were told that the missing girl had been found in a neighboring village.

M. Leopold Louis Dreyfus, head of the banking firm of that name in Paris, has been appointed Consul-General of Rumania for France.

M. Maurice Levy, member of the Institute, professor at the College de France and Inspector-General of Bridges and Roads, has been appointed Inspector-General of the First Class.

The funeral of M. Pollonais, Republican Councillor-General of the Maritime Alps, and former Mayor of Villefranche, took place at Nice. M. Meiss, Rabbi of Nice, said M. Pollonais tried to show by the services he rendered to the Fatherland that the Jew is not unworthy to bear the title of French citizen. M. Rouvier, Minister of Finance, who was present at the funeral, eulogized the deceased as having been one of the pioneers of the work which gave Nice to France, as a good worker of the Republic, and a good Frenchman belonging to the Jewish race. M. Pollonais had not forgotten that the Jews owe what they are to the Republic and to liberty. M. Polan, deputy, and M. Binon, Mayor of Villafranche, also spoke.

Dr. Israel Friedlander has, on the recommendation of Prof. Noldeke, been appointed by the Senate as Privatdozent of Oriental languages at the Strassburg University. This distinction of the young savant is the more noteworthy, as he is a foreigner and has pursued his Talmudic studies at the Rabbinical Seminary in Berlin.

An appeal has been issued for the foundation of a society for the promotion of the science of Judaism. Recognizing the far-reaching effects of the scientific study of Jewish literature, both on the Jewish and non-Jewish world, it is intended to work for the establishment of such chairs at the universities. Meanwhile, assistance will be rendered to talented young men who have completed their university and theological studies, and intend to devote themselves to scientific research. Jewish literary works will be subventioned. Annual meetings are to be instituted and a literary organ established.

News has been received at Tangier, from Mequinez that the Berber tribes in that region attacked the town and raided the cattle market. They were only stopped from raiding the town by the Governor, who came out and managed to pacify them. The Jewish quarter was closed and barricaded, the inhabitants being in great fear of their lives. The outer walls were held by the tribes. It was rumored in the native quarters that this attack was part of a movement which had been started in favor of Mohammed, the sultan's brother.—Reuter.

The Rumanian press has sympathetically welcomed the nomination of M. Castinescu as Minister of Finance. He has always shown himself strongly anti-Semitic. The appointment does not permit the hope of a favorable change.

The Czar has approved an order regulating the naphtha industry, in which a new paragraph has been inserted by which Jews are forbidden to acquire springs on the Koban and in the district of the Terek.

By order of the Minister of Public Instruction the Mayor of Sevastopol has closed the only elementary Jewish school there. This action is based on the fact that 500 roubles are spent on the forty-five pupils. The cost of maintaining the

establishment is met by the Jews exclusively.

The Jews of Bary, in the province of Podol, earn their livelihood by tobacco-planting, the necessary land being leased from the Town Council. This body has now decided to terminate the arrangement, and although the step was not approved by the higher authorities the determination is persisted in.

The inundation which recently visited Kiev ruined many Jewish families. The flood destroyed their homes, and a number of people were drowned.

The new Governor of Grodno, Court Chamberlain Stolypin, recently visited the Jewish town of Prushany and received a deputation from the local community. In reply to their address of welcome he said: "I know well that in the towns of the Jewish Pale of Settlement there exists a terrible and terrifying poverty. But I also know the highly developed sense of benevolence among the Jews, which I esteem highly, and am prepared to further by every means."

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WEISSBERGER, ARON.—In pursuance of an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Aron Weissberger, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber, at her place of transacting business, No. 128 Broadway, in the City of New York, on or before the 27th day of March next.

Dated New York, the 17th day of Sept., 1902. JOSEPHINE WEISSBERGER, Administratrix. ARNSTEIN & LEVY, Attys for Administratrix, 128 Broadway.

STERN, FANNY.—IN PURSUANCE OF AN order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Fanny Stern, deceased, late of the County of New York, to present the same with vouchers thereof to the subscriber, at his place of transacting business, at the office of Max Manfred, No. 99 Nassau Street, Manhattan Borough, City of New York, on or before the first day of April next.

Dated New York, the 19th day of September, 1902. HARRY KITZINGER, Executor. MAX MONFRIED, Attorney for Executor, No. 99 Nassau Street, Manhattan Borough, N. Y. City.

LOEWY, LEOPOLD.—In pursuance of an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Leopold Loewy, 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. 134 Grant Street, in the City of New York, on or before the 27th day of March next.

Dated New York, the 10th day of September, 1902. SAMUEL LOEWY, R. A. STEWART, JOHN STEWART, Attys for Executors, 386 W. Broadway, New York City.

ASCHHEIM, ROSE.—in pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Rose Aschheim, 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 Isidore Osorio, No. 220 Broadway, Borough of Manhattan, in the City of New York, on or before the first day of November next.

Dated New York, the 4th day of April, 1902. RACHEL WERTHEIM ASCHHEIM, Administratrix. ISIDORE OSORIO, Attorney for Administratrix, 220 Broadway.

LEGAL NOTICES.

NOTICE TO TAXPAYERS.

Department of Finance. Bureau for the Collection of Taxes. New York, September 1, 1902. Taxpayers who desire to obtain their bills promptly should make immediate written requisition (blanks may be procured in the Borough offices) stating their property by Section of Ward, Block and Lot or Map Number, making a copy of same from their bills of last year.

If a taxpayer is assessed for personal tax, the requisition should be accompanied by an envelope bearing the proper address of the applicant and with return postage prepaid.

In case of any doubt in regard to Ward, Section, Block or Lot number, Taxpayers should take their deeds to the Department of Taxation and have their property located on the maps of that Department, and forward to the Deputy Receiver of Taxes with the requisition, a certified memorandum of their property which will be furnished by the Department of Taxes and Assessment.

Taxpayers in this manner will receive their bills returned by mail at the earliest possible moment and avoid any delay caused by waiting on lines, as is required in case of personal application.

The requisition must be addressed and mailed to the Deputy Receiver of Taxes in whichever Borough the property is located, as follows: John J. McDonough, No. 57 Chambers Street, Borough of Manhattan, New York.

John B. Underhill, corner Third and Tremont Avenues, Borough of The Bronx, New York.

Jacob S. Van Wyck, Municipal Building, Borough of Brooklyn, New York.

Frederick W. Bleckwep, corner Jackson Avenue and Fifth Street, Long Island City, Borough of Queens, New York.

John DeMorgan, city of Richmond, Richmond Building, Richmond, New York. DAVID E. AUSTEN, Receiver of Taxes.

SIMONSON, PHILIP.—IN PURSUANCE OF AN order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Philip Simonson, 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 William J. Barr, Room 1003, No. 300 Broadway, Borough of Manhattan, in the City of New York, on or before the 15th day of March next.

Dated New York, 3d day of September, 1902. WILLIAM J. BARR, HENRY B. SINGER, Executors.

SAMUEL E. A. STERN, Attorney for Executors, 209 Broadway, Borough of Manhattan, New York City.

HECHT, ALBERTINE OR ALBERTINA.—IN pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Albertine Hecht, sometimes known as Albertine Hecht, 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 Blumenthal, Moss & Feiner, No. 35 Nassau Street, in the City of New York, on or before the 25th day of February next.

Dated New York, the 18th day of August, 1902. ROBERT L. HECHT, Administrator.

BLUMENTHAL, MOSS & FEINER, Attorneys for Administrator, 35 Nassau Street, Borough of Manhattan, N. Y. City.

ROTHENBERG, LEON.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Leon Rothenberg, 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 William Street, Borough of Manhattan, in the City of New York, on or before the 17th day of October next.

Dated New York, the 4th day of April, 1902. BERNARD ROTHENBERG, Administrator.

JACOB MANNE, Attorney for Administrator, 62 William Street, Borough of Manhattan, New York City.

COHN, SIGMUND.—IN PURSUANCE OF AN order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Sigmund Cohn, 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 Frederick Mabbett, No. 49 Chambers Street, Borough of Manhattan, in the City of New York, on or before the 20th day of December next.

Dated New York, the 12th day of June, 1902. WILLIAM H. OKANYAN, JOSEPH ROTHSCHELD, Executors.

FREDERICK MABBETT, Attorney for Executors, 49 Chambers St., Manhattan, New York City.

JACOBI, ANSELM.—IN PURSUANCE OF AN order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Anselm Jakobi, 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. 158 East Sixtieth Street, Borough of Manhattan, in the City of New York, on or before the 27th day of December next.

Dated New York, the 18th day of June, 1902. MORRIS COOPER, Attorney for Executor, 128 Broadway, Manhattan, New York City.

ESBERG, MAX.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Max Esberg, 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 Kantrowitz & Esberg, attorneys, No. 320 Broadway, in the City of New York, Borough of Manhattan, on or before the 1st day of October next.

Dated, New York, the 20th day of March, 1902. AMELLA ESBERG, Administratrix.

KANTROWITZ & ESBERG, Attorneys for Administratrix, 320 Broadway, Borough of Manhattan, New York City.

STETTNER, LOUIS.— IN PURSUANCE OF AN order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Louis Stettner, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers at their place of transacting business, viz.: the office of Messrs. Kursman & Frankenhelmer, No. 26 Broad Street, Borough of Manhattan, in the City of New York, on or before the 10th day of January, 1903.

Dated New York, June 27, 1902. ABRAHAM KAUFMAN, CARRIE STETTNER, JAMES STETTNER, Executors.

KURZMAN & FRANKENHEIMER, Attorneys for Executors, 26 Broad Street, Borough of Manhattan, New York City.

SOLINGER, MINA.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against MINA SOLINGER, 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 Fernando Solinger, 231 Broadway, in the Borough of Manhattan, City of New York, on or before the first day of October next.

Dated, New York, the 17th day of March, 1902. MURRIS D. SOLINGER, LEOPOLD MEYER, Executors. FERNANDO SOLINGER, Attorney for Executors, 231 Broadway, New York City.

VOGEL, HENRY.—In pursuance of an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Henry Vogel, 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 Sullivan & Cromwell, No. 48 Wall Street, in the City of New York, Borough of Manhattan, on or before the 5th day of January, 1903, next.

Dated New York, the first day of July, 1902. HENRY VOGEL, CHARLES ABROGAST, Executors.

CATHARINE VOGEL, Executrix. DITTENHOEFER, GERBER & JAMES, Attorneys for Executors, 80 Broadway, New York City.

DAVID KUTTNER.—In pursuance of an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against David Kuttner, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, namely, at the office of Sullivan & Cromwell, No. 48 Wall Street, in the Borough of Manhattan, City of New York, on or before the 10th day of January, 1903, next.

Dated New York, the 20th day of June, 1902. SIMON KUTTNER, MORRIS GREEN, Administrators.

SULLIVAN & CROMWELL, Attorneys for Administrators, 48 Wall Street, Borough of Manhattan, New York City.

HORWITZ, LOUIS.—IN PURSUANCE OF AN order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Louis Horwitz, 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 Abraham A. Berman, his attorney, at No. 116 Nassau Street, in the City of New York, on or before the 1st day of April next.

Dated New York, the third day of September, 1902. CHARLES COHEN, Administrator.

ABRAHAM A. BERMAN, Attorney for Administrator, 116 Nassau Street, New York City.

GOSSETT, HARRIS.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Harris Gossett, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, viz.: at the office of Alexander Rosenthal, No. 320 Broadway, Borough of Manhattan, in the City of New York, on or before the 20th day of July, 1902.

Dated New York, the 20th day of July, 1902. LOUIS GOSSETT, SOLOMON GOSSETT, Executors.

ALEXANDER ROSENTHAL, Attorney for Executors, Office and Post Office address, 320 Broadway, Borough of Manhattan, New York City.

BALSER, HENRY.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Henry Balsler, 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 Uilo & Ruessamen, attorneys, No. 11 Broadway, in the City of New York, Borough of Manhattan, on or before the 21st day of November next.

Dated New York, 10th day of May, 1902. WILLIAM BALSER, GUSTAVUS BALSER, Executors.

ULLO & RUESSAMEN, Attorneys for Executors, 11 Broadway, New York City.

REICHENBACH, LINA.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Lina Reichenbach, 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 Sondheim & Sondheim, No. 35 Nassau Street, in the City of New York, on or before the first day of October next.

Dated New York, the twenty-eighth day of March, 1902. EMANUEL EISING, Executor.

SONDHEIM & SONDHEIM, Attorneys for Executor, 35 Nassau St., N. Y. City.

LEVY, MEYER.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Meyer 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, at the office of Leon Lewin, No. 150 Nassau Street, Borough of Manhattan, in the City of New York, on or before the first day of October next.

Dated New York, the twenty-fifth day of March, 1902. JENNIE LEVY, Administratrix.

LEON LEWIN, Attorney for Adm., 150 Nassau Street, New York.

GANS, SARAH.—In pursuance of an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Sarah 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, No. 302 Broadway, Borough of Manhattan, in the City of New York, on or before the 16th day of November next.

Dated New York, the 16th day of May, 1902. JOSEPH BECK, JACOB MEYER, Executors.

LOUIS JOSEPH, Attorney for Executors, 302 Broadway, Manhattan, New York City.

LEVY, THERESA N.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Theresa N. Levy, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber, at their place of transacting business, at the office of Raymond Mark, No. 208 Broadway, Borough of Manhattan, in the City of New York, on or before the 28th day of September next.

Dated New York, the 18th day of March, 1902. DAVID S. LEVY, MORRIS H. LEVY, Executors.

EDWARD ROSENFELD, Attorney for Executors, 208 Broadway, New York City.

He Left Them.

On the afternoon of Winslow's departure for Denver he was paying his bill, when he called Willie, hanging fascinatingly near. "I want you," he said slowly, glaring into the boy's eyes, "to go upstairs and see if I left my toothbrush and comb in my room. Toothbrush and comb, toothbrush, toothbrush, toothbrush! Don't forget what I want, boy, and hurry, too. Got to get my train."

"N-no, sir; y-yes, sir," chattered Willie. Winslow hung about impatiently, watching the clock like a hawk. Only two minutes to spare. Just as he caught up his bag to depart Willie came on a dead run across the floor, his face aglow with the sense of a lofty mission well performed. "Yes, sir," he cried eagerly, "you left 'em!" Winslow gazed at his empty handed emissary. His lips moved, but no words came forth. Then, with an inarticulate snarl, he stepped into the waiting carriage.—Kansas City Journal.

Fish Blowing Bait Up the Line.

How on earth or in the water fish contrive to blow large baits three or four yards up the line has yet to be explained. It is a common thing to find large slabs of pilchard bait used for pollack blown right up the line by large fish. This happens only when the pollack is itself hooked. I have recently found that large bass serve one the same trick, writes a correspondent, but in this case the bass, which is a more cunning fish than the pollack, sometimes gets away. To realize the immense difficulty of such a feat let any one put even a piece of paper on a hook and endeavor to blow it up the line with a bellows. Much more difficult it must be with the resistance of the water, and by what muscular action the fish contrives it I know not. I have searched the textbooks in vain for some hint on the subject.—London Opinion.

The Word "Picnic."

Few people know the original meaning of the word "picnic." It is to be found set out in the London Times of a hundred years ago. "A picnic supper consists of a variety of dishes. The subscribers to this entertainment have a bill of fare presented to them, with a number against each dish. The lot which he draws obliges him to furnish the dish marked against it, which he either takes with him in his carriage or sends by a servant. The proper variety is preserved by the talents of the maitre d'hotel, who forms the bill of fare. As the cookery is furnished by so many people of fashion each strives to excel, and thus a picnic supper not only gives rise to much pleasant mirth, but generally can boast of the refinement of the art."

Where He Rode.

A schoolboy who was going to a party was cautioned by his father not to walk home if it rained and was given money for cab hire. It rained heavily, and great was the father's surprise when his son, in spite of the instructions he had received, arrived home drenched to the skin. "Did you not take a cab as I ordered you, Alfred?" the parent asked sternly. "Oh, yes; but when I ride with you you always make me ride inside. This time I rode on top with the driver. Say, dad, it was grand!"—Utica Observer.

A Wonderful Echo.

At a watering place in the Pyrenees the conversation at table turned upon a wonderful echo to be heard some distance off on the Franco-Spanish frontier. "It is astonishing," said an inhabitant of the Garonne. "As soon as you have spoken you hear distinctly the voice leap from rock to rock, from precipice to precipice, and as soon as it has passed the frontier the echo assumes the Spanish accent."—Pearson's Weekly.

Knights of Old.

The knights of the days of chivalry were so well protected by their armor that they were practically invulnerable to all ordinary weapons. Even when dismounted they could not be injured save by the misericordia, a thin dagger, which penetrated the chains of the armor. In more than one battle knights fallen from their horses could not be killed until their armor had been broken up with axes and hammers.

Sons of Benjamin.

- Grand Lodge Officers. Hon. Ferdinand Levy, Grand Master, New York. Louis Lindeman, First Deputy Grand Master, New York. David J. Zinner, Second Deputy Grand Master, Cleveland. Philip Gates, Third Deputy Grand Master, Syracuse. Adolph Silberstein, Grand Secretary, New York. Louis B. Franklin, Assistant Grand Secretary, New York. Samuel Ascher, Grand Messenger, New York. Mitchell Levy, Counsel to the Order, New York. Philip Freund, Grand Treasurer, New York. N. Toch Baron, Endowment Treasurer, New York. Julius Rees, Grand Conductor, New York. S. J. Bettman, Grand Conductor, New York. Simon Schem, Inside Guardian, New York. Benjamin Kaplan, Inside Guardian, New York.

- Executive Committee. Louis Straus, chairman on Appeals. David Reggel, chairman on Endowments. Rudolph Herring, chairman on Finance. Ed. E. Falke, chairman on Laws. Ed. A. Solky, chairman on Credentials. Max Driessen, chairman on Rituals. Alex Grant, chairman on State of Order. Anson Stern, chairman of Written and Unwritten Works. Hyman B. Cohen, chairman on Unclaimed End. Jacob I. Le Bowsky, chairman on Mutual Guarantee Fund. Samuel Rechnittz, treasurer Mutual Guarantee Fund. Ferdinand Ziegel, chairman on Statistics. Herman Meyer, chairman on Intellectual Advancement. Morris Cohn, chairman on Repairs and Supplies. Isaac Michel, chairman on Burial Ground. JUDGES COURT OF APPEALS. Herman Isaacs, president, of Baltimore. ASSOCIATE JUDGES. Samuel Einstein, of Washington, D. C. Isaac A. Levin, of Baltimore, Md. A. Lesser, of San Francisco, Cal. Alex Tannenholz, of Detroit, Mich.

The Calendar.

Table with 2 columns: Date and Day. 1902. Rosh Hashanah, Thursday, October 2. Yom Kippur, Saturday, October 11. 1st day Succoth, Thursday, October 16. Shemini Atzereth, Thursday, October 23. Simchath Torah, Friday, October 24. Rosh Chodesh Cheshvan, Saturday, November 1. Rosh Chodesh Kislev, Monday, December 1. 1st day Chanukah, Thursday, Dec. 25. Rosh Chodesh, Tebeth, Wednesday, Dec. 31. 1903. Fast of Tebeth, Friday, January 9. Rosh Chodesh Shebat, Thursday, January 29. Rosh Chodesh Adar, Saturday, February 28. Purim, Friday, March 13. Rosh Chodesh Nissan, Sunday, March 29. 1st day Pessach, Sunday, April 12. 7th day Pessach, Saturday, April 18. Rosh Chodesh Iyar, Tuesday, April 28. Rosh Chodesh Sivan, Wednesday, May 27. 1st day Shabuoth, Monday, June 1. Rosh Chodesh Tammuz, Friday, June 26. Fast of Tammuz, Sunday, July 12. Rosh Chodesh Ab, Saturday, July 25. Fast of Ab, Sunday, August 2. Rosh Chodesh Ellul, Monday, August 24. *Also observed the day previous as Rosh Chodesh.

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Concurrent Resolutions

STATE OF NEW YORK, OFFICE OF THE Secretary of State, Albany, July 25, 1902.—Pursuant to the provisions of section one of article fourteen of the Constitution of the State of New York, and section seven of Chapter nine hundred and nine of the Laws of eighteen hundred and ninety-six, notice is hereby given that the following proposed amendment to section ten of article eight of the Constitution of the State of New York is referred to the Legislature to be chosen at the next General Election of Senators in this State to be held on the fourth day of November, nineteen hundred and two.

AMENDMENT NUMBER ONE. Concurrent Resolution of the Senate and Assembly, Proposing an amendment to section ten of article eight of the Constitution, relating to the limitation of indebtedness of counties, cities, towns and villages, by excepting the city of New York from the provisions of said section after the first day of January, nineteen hundred and four.

Section 1. Resolved (if the Assembly concur) that section ten of article eight of the Constitution be amended to read as follows: Article VIII. § 10. No county, city, town or village shall hereafter give any money or property, or loan its money or credit to or in aid of any individual, association or corporation, or become directly or indirectly the owner of stock in, or bonds of, any association or corporation; nor shall any such county, city, town or village be allowed to incur any indebtedness except for county, city, town or village purposes. This section shall not prevent such county, city, town or village from making such provision for the aid or support of its poor as may be authorized by law. No county or city shall be allowed to become indebted for any purpose or in any manner to an amount which, in-

cluding existing indebtedness, shall exceed ten per centum of the assessed valuation of the real estate of such county or city subject to taxation, as it appeared by the assessment-rolls of said county or city on the last assessment for state or county taxes prior to the incurring of such indebtedness; and all indebtedness in excess of such limitation, except such as now may exist, shall be absolutely void, except as herein otherwise provided. No county or city whose present indebtedness exceeds ten per centum of the assessed valuation of its real estate subject to taxation, shall be allowed to become indebted in any further amount until such indebtedness shall be reduced within such limit. This section shall not be construed to prevent the issuing of certificates of indebtedness or revenue bonds issued in anticipation of the collection of taxes for amounts actually contained, or to be contained, in the taxes for the year when such certificates or revenue bonds are issued and payable out of such taxes. Nor shall this section be construed to prevent the issue of bonds to provide for the supply of water; but the term of the bonds issued to provide the supply of water shall not exceed twenty years, and a sinking fund shall be created on the issuing of the said bonds for their redemption, by raising annually a sum which will produce an amount equal to the sum of the principal and interest of said bonds at their maturity. All certificates of indebtedness or revenue bonds issued in anticipation of the collection of taxes, which are not retired within five years after their date of issue, and bonds issued to provide for the supply of water, and any debt hereafter incurred by any portion or part of a city, if there shall be any such debt, shall be included in ascertaining the power of the city to become otherwise indebted; except that debts incurred by the city of New York after the first day of January, nineteen hundred and four, to provide for the supply of water shall not be so included. Whenever the boundaries of any city are the same as those of a county, or when any city shall include within its boundaries more than one county, the power of any county wholly included within such city to become indebted shall cease, but the debt of the county, heretofore existing, shall not, for the purposes of this section, be reckoned as a part of the city debt. The amount hereafter to be raised by tax for county or city purposes, in any county containing a city of over one hundred thousand inhabitants, or any such city of this state, in addition to providing for the principal and interest of existing debt, shall not in the aggregate exceed in any one year two per centum of the assessed valuation of the real and personal estate of such county or city, to be ascertained as prescribed in this section in respect to county or city debt. § 2. Resolved (if the Assembly concur) that the foregoing amendment be referred to the Legislature to be chosen at the next general election of senators, and in conformity with section one, article fourteen of the Constitution, be published for three months previous to the time of such election.

State of New York: In Senate, February 28, 1901.—The foregoing resolution was duly passed, a majority of all the senators elected voting in favor thereof. By order of the senate, T. E. ELLSWORTH, Temporary President.

State of New York: In Assembly, March 14, 1901.—The foregoing resolution was duly passed, a majority of all the members elected to the assembly voting in favor thereof. By order of the assembly, S. F. NIXON, Speaker.

State of New York, Office of the Secretary of State, Albany, July 25, 1902.—Pursuant to the provisions of section one of article fourteen of the Constitution of the State of New York, and section seven of Chapter nine hundred and nine of the Laws of eighteen hundred and ninety-six, notice is hereby given that the following proposed amendment to section ten of article eight of the Constitution of the State of New York is referred to the Legislature to be chosen at the next General Election of Senators in this State to be held on the fourth day of November, nineteen hundred and two.

AMENDMENT NUMBER TWO. Concurrent Resolution proposing amendment to article six of the constitution, relating to the election of additional justices of the supreme court, in the words following: Resolved (if the assembly concur), that the sixth article of the constitution be amended by adding thereto the following section: Section 24. At the general election next after the adoption of this amendment, there shall be elected, and thereafter as the offices become vacant through expiration of term or otherwise, by the electors of the second judicial district two justices of the supreme court in addition to the justices of that court now in office in said judicial district. The justices so elected shall be inducted with their offices on the first day of January next after their election.

State of New York: In Senate, April 15, 1901.—The foregoing resolution was duly

passed, a majority of all the senators elected voting in favor thereof. By order of the senate, TIMOTHY L. WOODRUFF, President.

State of New York: In Assembly, April 22, 1901.—The foregoing resolution was duly passed, a majority of all the members elected to the assembly voting in favor thereof. By order of the assembly, S. F. NIXON, Speaker.

State of New York, Office of the Secretary of State, Albany, July 25, 1902.—Pursuant to the provisions of section one of article fourteen of the Constitution of the State of New York, and section seven of Chapter nine hundred and ninety-six, notice is hereby given that the following proposed amendment to article seven of the Constitution of the State of New York is referred to the Legislature to be chosen at the next General Election of Senators in this State to be held on the fourth day of November, nineteen hundred and two.

AMENDMENT NUMBER THREE. Concurrent Resolution of the Senate and Assembly, Proposing an amendment to article seven of the constitution in relation to the payment of debts of the State. Section 1. Resolved (if the assembly concur), That article seven of the constitution be amended by adding thereto a new section to be known as section eleven, to read as follows: Article VII. § 11. The legislature may appropriate out of any funds in the treasury, moneys to pay the accruing interest and principal of any debt heretofore or hereafter created, or any part thereof and may set apart in each fiscal year, moneys in the state treasury as a sinking fund to pay the interest as it falls due and to pay and discharge the principal of any debt heretofore or hereafter created under section four of article seven of the constitution until the same shall be wholly paid, and the principal and income of such sinking fund shall be applied to the purpose for which said sinking fund is created and to no other purpose whatever; and, in the event such moneys so set apart in any fiscal year be sufficient to provide such sinking fund, a direct annual tax for such year need not be imposed and collected as required by the provisions of said section four of article seven, or of any law enacted in pursuance thereof. § 2. Resolved (if the assembly concur), That the foregoing amendment be referred to the legislature to be chosen at the next general election of senators, and in conformity with section one, of article fourteen of the constitution, be published for three months previous to the time of such election.

State of New York: In Senate, February 28, 1901.—The foregoing resolution was duly passed, a majority of all the senators elected voting in favor thereof. By order of the senate, T. E. ELLSWORTH, Temporary President.

State of New York: In Assembly, March 14, 1901.—The foregoing resolution was duly passed, a majority of all the members elected to the assembly voting in favor thereof. By order of the assembly, S. F. NIXON, Speaker.

State of New York, Office of the Secretary of State, Albany, July 25, 1902.—Pursuant to the provisions of section one of article fourteen of the Constitution of the State of New York, and section seven of Chapter nine hundred and nine of the Laws of eighteen hundred and ninety-six, notice is hereby given that the following proposed amendment to article twelve, section one of the Constitution of the State of New York is referred to the Legislature to be chosen at the next General Election of Senators in this State to be held on the fourth day of November, nineteen hundred and two.

AMENDMENT NUMBER FIVE. Concurrent Resolution of the Senate and Assembly, Proposing amendment to article twelve, section one of the constitution, relating to organization of cities.

Resolved (if the assembly concur), That the following amendment to the constitution be agreed to and referred to the legislature to be chosen at the next general election of senators: Section one, article twelve of the constitution is hereby amended to read as follows: It shall be the duty of the legislature, to provide for the organization of cities and incorporated villages, and to restrict their power of taxation, assessment, borrowing money, contracting debts, and loaning their credit, so as to prevent abuses in assessments and in contracting debt by such municipal corporations; and the legislature may regulate and fix the wages or salaries, the hours of work or labor, and make provision for the protection, welfare, and safety of persons employed by the state or by any county, city, town, village or other civil division of the state, or by any contractor or sub-contractor performing work, labor or services for the state, or for any county, city, town, village or other civil division thereof.

State of New York: In Senate, March 25, 1902.—This bill was duly passed, a majority of all the senators elected voting in favor thereof. By order of the senate, T. E. ELLSWORTH, Temporary President.

State of New York: In Assembly, March 27, 1902.—This bill was duly passed, a majority of all the members elected to the assembly voting in favor thereof. By order of the assembly, S. F. NIXON, Speaker.

State of New York, Office of the Secretary of State, Albany, July 25, 1902.—Pursuant to the provisions of section one of article fourteen of the Constitution of the State of New York, and section seven of Chapter nine hundred and nine of the Laws of eighteen hundred and ninety-six, notice is hereby given that the following proposed amendment to article six of the Constitution of the State of New York is referred to the Legislature to be chosen at the next General Election of Senators in this State to be held on the fourth day of November, nineteen hundred and two.

AMENDMENT NUMBER FOUR. Concurrent Resolution of the Senate and Assembly, Proposing amendment to article six of the constitution relating to supreme court judicial districts. Section 1. Resolved (if the assembly

concur) that section one of article six of the constitution be amended by adding thereto the following provision: the legislature may from time to time increase the number of justices in any judicial district, except that the number of justices in the first or second district or in any of the districts into which the second district may be divided, shall not be increased to exceed one justice for each eighty thousand, or fraction over forty thousand of the population thereof, as shown by the last state or federal census or enumeration, and except that the number of justices in any other district shall not be increased to exceed one justice for each sixty thousand or fraction over thirty-five thousand of the population thereof as shown by the last state or federal census or enumeration. The legislature may erect out of the second judicial district as now constituted, another judicial district and apportion the justices in office between the districts, and provide for the election of additional justices in the new district not exceeding the limit herein provided. § 2. Resolved (if the assembly concur), that the foregoing amendment be referred to the legislature to be chosen at the next general election of senators, and in conformity with section one, of article fourteen of the constitution, be published for three months previous to the time of such election.

State of New York: In Senate, March 6, 1902.—This bill was duly passed, a majority of all the senators elected voting in favor thereof. By order of the senate, T. E. ELLSWORTH, Temporary President.

State of New York: In Assembly, March 31, 1902.—This bill was duly passed, a majority of all the members elected to the assembly voting in favor thereof. By order of the assembly, S. F. NIXON, Speaker.

State of New York, Office of the Secretary of State, Albany, July 25, 1902.—Pursuant to the provisions of section one of article fourteen of the Constitution of the State of New York, and section seven of Chapter nine hundred and ninety-six, notice is hereby given that the following proposed amendment to article seven of the Constitution of the State of New York is referred to the Legislature to be chosen at the next General Election of Senators in this State to be held on the fourth day of November, nineteen hundred and two.

AMENDMENT NUMBER THREE. Concurrent Resolution of the Senate and Assembly, Proposing an amendment to article seven of the constitution in relation to the payment of debts of the State. Section 1. Resolved (if the assembly concur), That article seven of the constitution be amended by adding thereto a new section to be known as section eleven, to read as follows: Article VII. § 11. The legislature may appropriate out of any funds in the treasury, moneys to pay the accruing interest and principal of any debt heretofore or hereafter created, or any part thereof and may set apart in each fiscal year, moneys in the state treasury as a sinking fund to pay the interest as it falls due and to pay and discharge the principal of any debt heretofore or hereafter created under section four of article seven of the constitution until the same shall be wholly paid, and the principal and income of such sinking fund shall be applied to the purpose for which said sinking fund is created and to no other purpose whatever; and, in the event such moneys so set apart in any fiscal year be sufficient to provide such sinking fund, a direct annual tax for such year need not be imposed and collected as required by the provisions of said section four of article seven, or of any law enacted in pursuance thereof. § 2. Resolved (if the assembly concur), That the foregoing amendment be referred to the legislature to be chosen at the next general election of senators, and in conformity with section one, of article fourteen of the constitution, be published for three months previous to the time of such election.

State of New York: In Senate, February 28, 1901.—The foregoing resolution was duly passed, a majority of all the senators elected voting in favor thereof. By order of the senate, T. E. ELLSWORTH, Temporary President.

State of New York: In Assembly, March 14, 1901.—The foregoing resolution was duly passed, a majority of all the members elected to the assembly voting in favor thereof. By order of the assembly, S. F. NIXON, Speaker.

State of New York, Office of the Secretary of State, Albany, July 25, 1902.—Pursuant to the provisions of section one of article fourteen of the Constitution of the State of New York, and section seven of Chapter nine hundred and nine of the Laws of eighteen hundred and ninety-six, notice is hereby given that the following proposed amendment to article twelve, section one of the Constitution of the State of New York is referred to the Legislature to be chosen at the next General Election of Senators in this State to be held on the fourth day of November, nineteen hundred and two.

AMENDMENT NUMBER FIVE. Concurrent Resolution of the Senate and Assembly, Proposing amendment to article twelve, section one of the constitution, relating to organization of cities. Resolved (if the assembly concur), That the following amendment to the constitution be agreed to and referred to the legislature to be chosen at the next general election of senators: Section one, article twelve of the constitution is hereby amended to read as follows: It shall be the duty of the legislature, to provide for the organization of cities and incorporated villages, and to restrict their power of taxation, assessment, borrowing money, contracting debts, and loaning their credit, so as to prevent abuses in assessments and in contracting debt by such municipal corporations; and the legislature may regulate and fix the wages or salaries, the hours of work or labor, and make provision for the protection, welfare, and safety of persons employed by the state or by any county, city, town, village or other civil division of the state, or by any contractor or sub-contractor performing work, labor or services for the state, or for any county, city, town, village or other civil division thereof.

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State of New York: In Assembly, March 27, 1902.—This bill was duly passed, a majority of all the members elected to the assembly voting in favor thereof. By order of the assembly, S. F. NIXON, Speaker.

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AMENDMENT NUMBER FOUR. Concurrent Resolution of the Senate and Assembly, Proposing amendment to article six of the constitution relating to supreme court judicial districts. Section 1. Resolved (if the assembly

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State of New York: In Assembly, March 14, 1901.—The foregoing resolution was duly passed, a majority of all the members elected to the assembly voting in favor thereof. By order of the assembly, S. F. NIXON, Speaker.

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AMENDMENT NUMBER FIVE. Concurrent Resolution of the Senate and Assembly, Proposing amendment to article twelve, section one of the constitution, relating to organization of cities. Resolved (if the assembly concur), That the following amendment to the constitution be agreed to and referred to the legislature to be chosen at the next general election of senators: Section one, article twelve of the constitution is hereby amended to read as follows: It shall be the duty of the legislature, to provide for the organization of cities and incorporated villages, and to restrict their power of taxation, assessment, borrowing money, contracting debts, and loaning their credit, so as to prevent abuses in assessments and in contracting debt by such municipal corporations; and the legislature may regulate and fix the wages or salaries, the hours of work or labor, and make provision for the protection, welfare, and safety of persons employed by the state or by any county, city, town, village or other civil division of the state, or by any contractor or sub-contractor performing work, labor or services for the state, or for any county, city, town, village or other civil division thereof.

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Will be found in these quotations from a bright, fresh, new stock of Home Furnishings... Helpful because they will prove to the economical Housekeeper how little it costs to beautify home if she knows where to buy.

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Impossible to name ALL the values—Accept these as representative:

Nottingham Lace—15 styles.....	98
Scotch Lace—20 styles.....	1.49
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Stuffed Muslin—3 yards.....	48
Ruffled Net—With lace.....	1.49
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Renaissance—Rich effects.....	11.98
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A magnificent stock of these, including remarkable values due to our purchase of two importers' stocks.

Oriental Stripes—50 inch—value 49.....	29
Petit Point and Moorish Stripes.....	69
Imported Taffeta Tapestries.....	1.98
Silk Gobelin Tapestries.....	1.98
All Silk Damasks—value \$3.50.....	1.98
All Silk Damasks—value \$4.98.....	2.98
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Armure, Corduroy and Rep and fancy weaves—with and without merozized or silk finish—plain centres with borders, or all over figured in Empire, Renaissance, Rococo and other effects; also Oriental stripes; also rich two-toned Damasks—all colorings represented—Nile Green, light and dark Blue, Crimson, Olive, Tobacco—beautiful combinations—fringe or rope edge.

We offer.....	Worth.....	At.....
Tapestry Curtains.....	2.98.....	1.68
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Full range of variegated colors in wide, flower and fancy figures—all 50 inches wide—They will not want for buyers.

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2 yards square heavy tassel fringe. Best colors—Our regular stock. Price was 1.98..... 1.29

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Shelf
Stair

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Table—1 1/2 yds. wide—white, marble, fancy colors.....	29
Shelf—12 inch wide—white or fancy colors.....	7.98
Stair—15 inches wide—all colors.....	7.98
Stair—18 inches wide—all colors.....	9.98

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will be found here at the moderate price of **79**
2-clap Prime Lambskin of soft, medium heavy weight—will give splendid wear (far better than cheap kid)—Tan, Mode, Pearl, Brown, Black and White—single strand emb'y.
You will be more than satisfied with their looks, fit, and wear.

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Fancy Fish Nets.....	1094
Scotch Net—double borders.....	124
Irish Point Laces—30 inch.....	34
Calcutta Nets—48 inches wide.....	23
Imported Cold Fig'd Madras—50 in.....	79
Lace Stripes—Scrim—40 inches wide.....	69
Scarf Stripes—18 inches wide.....	19

CRETONNES, DENIMS.

BURLAPS AND ART TICKINGS	
Monie finish Cretonnes—25 styles.....	114
Fig'd Denims—Oriental designs.....	124
Plain and Fig'd Burlaps.....	15
Best Art Tickings—50 styles.....	25
Furniture Slip Covering—Cold stripes.....	14
Imported Linen Slip Covering—50 inches wide.....	34

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To match all furnishings—not only the usual but the most unusual colorings can be matched here.

Cotton Ball Fringes.....	54
Silk Edgings.....	124
Drapery Fringes.....	19
Upholstery Fringes—6 inch.....	23
Finer add wider to \$1.49.	

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A perfect encyclopaedia—comprising everything from A to Z—an absolutely complete stock of every possible kind or color for Pillows, Cushions, Headrests, Curtains, Portieres or Christmas Nicknacks—nowhere else can tint be matched so easily and so perfectly.

3-Strand Cotton Cord—rope twist.....	4 1/2
Blitzed Cords—75 colorings.....	10
Heavy Silk Cords.....	15

In same department an unparalleled assortment of Curtain and Portiere Loops, also Furniture Gimps and Cords and Bindings for Slip Covers, Carpets, Oilcloths, etc. Loops for Lace Curtains—pair..... 4, 7, 10, 15, 19, 29
Loops for Heavy Curtains—pair..... 19, 29, 49, 98 to 1.98
Cord Gimp for Furniture..... 4, 6, 10
Binding—roll..... 15, 19, 22

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Opaque or Hollena—fringed or plain.....	29
Best Linen Holland—linen fringe.....	54
As good as a made to order Shade.	
Fine Lace Shades—lace inserting or fringe.....	59 and 69
OF EXTRA LARGE SIZES, to which we give special attention—sizes not ordinarily found in stock are here in good assortments.	
Best Oil Opaque—36x60 inch.....	49
Linen Holland—well finished—36x84.....	59
Hollena—42x72—knotted fringe.....	69
Handmade Oil Opaque—38x60—double knotted Linen Fringe—guaranteed roller—none better.....	79
Linen Holland—42x84.....	79
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