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JEWISH BURIAL CUSTOMS AND THEIR REFORMS.

BY RABBI ISADORE LEWINTHAL.

THE paraphernalia of Jewish funeral rites have always been of a varying character, and more perhaps than any other set of religious customs have been moulded by circumstances. The Jewish German proverb, 'Wie es christelt sich, so es juedt sich,' is especially applicable to them. It is not to be supposed that the simplicity with which Jewish funerals were conducted for hundreds of years was not always a distinguishing feature of these rites. Nor is such a supposition probable, considering that the Jews were an Oriental people. Frequent allusions are found in the Bible and apocryphal books to the mourning men and women and musicians who were hired at funerals, to the use of the sackcloth and ashes, and to the public wailing on the housetops. Valuable spices were burnt, especially in the case of persons of rank. We are told that at the funeral of Rabbi Gamaliel eighty pounds weight of spices were used, and that in the splendid funeral procession of Herod 500 of his servants attended as spice bearers. Few of these details were abrogated in early post-biblical times, though many additional trappings of woe were gradually introduced. Cremation was never favored by Jews, and only resorted to in exceptional cases. The corpse was rubbed with oil and spices, and sometimes fumigated and enveloped in various and expensive clothes.

It was customary to bury the arms and furniture of distinguished persons with them. Even the bier on which the coffin was placed was often constructed of valuable metal. Herod's bier was golden and studded with precious stones. When a king died, the soldiery followed him to the grave, and the streets through which the procession passed were oftentimes strewn with carpets. On distinguished occasions torchbearers and trumpeters swelled the funeral procession, and the hiring of two flute players and one mourning woman was considered by the Talmud to be the very plainest mark of respect a man could pay to his deceased wife. On the coffin of a distinguished teacher it was customary to place the emblem of his life's work—a scroll of the law; and in later times, when a desire for greater simplicity raised opposition to this custom, to carry it before the corpse. Especially those who died childless were honored by displaying in the funeral procession the symbol of their profession. Not infrequently a book and a key were deposited in the coffin.

Paper read before the Southern Rabbinical Association.

Thus a great change has come over the funeral customs of the Jews. The pomp of woe, to which so much importance was attached even in Talmudical times, was abrogated. How was so remarkable a change produced? About fifty years after the destruction of Jerusalem there was a reaction of Jewish sentiment. Up to that time funerals were celebrated so luxuriously, and so imperious were the demands of fashion, that, as a Talmudical proverb records, the funerals were a greater source of grief to the relatives than the death itself. To such a crisis did matters reach that the poor were encouraged to beg for the means of burying their dead, while respectable persons actually fled their residence and left their relatives unburied rather than incur financial ruin, for such a funeral in these times involved.

It is to this great extravagance that we owe the simplicity which was afterward introduced. The disease suggested its own remedy. The first to institute a reform was the patriarch Gamaliel, who ordered that the dead should only be arrayed in linen garments. And he set an example of simplicity to others by leaving orders in his will to be buried in plain linen. His grandson, Rabbi Judah, carried the reform further. He limited the number of garments, and was himself buried in a single shroud. Ultimately the price of this shroud was fixed at a small cost, which came within everybody's reach—one zuz.

The color of the garments of the dead had been subject, from time to time, to similar changes. At first this matter was not regulated. White, black, green, red or yellow, was employed indiscriminately. Rabbi Janina willed that he should be buried in red, and this continued to be the ordinary color for burial as late as the Middle Ages. Another rabbi desired to be dressed in white garments, for, as he said, he was not ashamed of his deeds. Yet another rabbi, following the rabbinical teaching that the righteous will rise from their graves in the very garments they wore during life, gave orders to be fully dressed, that he might be ready for the resurrection.

Closely connected also with the theories of bodily resurrection was the anxiety evinced by the early Jews to find sepulture in Palestine. It was said that the earth of Palestine was as sacred as the altar. Some of the rabbis feigned that the bodies of those buried outside of Palestine had to reach the sacred soil before they could take part in the resurrection, and it was customary in the second and third centuries to carry the remains of dis-

tinguished Babylonian teachers to Palestine. Owing to the natural configuration of Palestine, the sepulchers were mostly in rocky places, and natural caves were as often used as especially made graves. As a rule, they were totally unlike our small graves of the present day, which consist of a few feet of earth dug out of the ground. The normal sepulcher which the Talmud describes was constructed somewhat in this manner: It was entered from the side by a portico. On the three sides there were arranged lengthwise recesses for the reception of coffins. There were several such vaults connected with each other by passages or spiral staircases, and some of these were family vaults. The



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PROF. J. H. HOLLANDER.

The Fiscal agent of the United States who has just arrived in San Domingo.

mouth of the cavern was covered by a stone capable of being rolled away.

This stone was of great importance, as the sepulcher was not always closed at once, and it was expressly permitted to reopen the grave at the end of three days to make sure of death. Sometimes stone superstructures were built above, which served as monuments, but the rabbis regarded these buildings as objectionable; one of them teaching that the righteous need no other monument than their good deeds. Headstones, such as are to be found at present, were not in use in the early times. The sepulchers were covered with calcined stones and whitened every year, after the latter rains in the twelve months. Nor should it be forgotten that the Talmud expressly allowed gentiles to be buried in Jewish cemeteries.

Great changes have in the course of time been incident to the construction of coffins and biers, and their mode of carriage. Coffins were made of cedar stone or wicker. The covers of the more luxurious coffins were ornamented with crowns and floral emblems. The modern patent 'earth to earth' have their prototype in the Talmudical.

'Matting of Reeds.' The corpses were sometimes laid on a simple bier, and buried without coffin. At other times some of the boards of the coffin were removed so that the body was brought in immediate contact with the earth. The bier was carried by the relatives and those who formed the procession, and the bearers relieved one another by turns. The procession was to be as numerous as possible. All who met it, and all the inhabitants of the city were to pay the last mark of respect to the departed. Even teachers were absolved from their duties in order to take part in the solemnity. King Agrippa himself, so the Talmud relates, attended funerals. To those who did not take part in them, the scriptural verse was applied: 'He mocketh the poor and shames his Creator.' Females generally preceded the bier, while the males followed it. The funeral oration, which was designed to work upon the feelings of the bystanders, was, in early times, a regular institution, a custom afterward, except in rare instances, abrogated, and of late has been again revived. The hired mourners also proclaimed the merits of the deceased, and called upon the assemblage to wail. At the conclusion of the burial, the assemblage arrayed itself in two rows, between which the mourners passed to receive consolation.

The Talmud enumerates, on one occasion, a whole list of funeral reforms out of consideration for the feelings of the poor. According to rabbinical injunction, the first meal pertaken by the mourners after their return from the burial of their relatives, was supplied by others. It consisted from the earliest times of the 'mourning feast' and 'cup of consolation,' and was supplied by rich and poor. The rich presented them in golden vessels and in white crystal, while the poor brought them in willow baskets and colored glass. For the honor of the poor the distinction was abolished, and rich and poor alike brought them in plain vessels. At one time again it was usual to cover the faces of the poor dead, because owing to their privation, they soon became discolored. This invidious distinction was also abrogated at a later period, and the faces of all

corpses were covered. Other innovations were introduced from similar motives. The offering of flowers was never a Jewish custom. The strange custom of decorating coffins with flowers has been introduced only of late, and considering the disfavor with which it was regarded at first, it is remarkable how general it has become within a short time.

Radical reform is necessary. Fashion has made it almost imperative that the friends show their sympathy by floral offerings. That flowers are apt to relieve the sombre surroundings of death is a fact which no one will question. But they lose this power when both in quantity and quality they overstep the proper limits. To place a wreath on the coffin should be the privilege alone of the nearest relatives. Beyond the immediate and most intimate circle, flowers become conventional, and as such have lost whatever of sympathetic suggestion might have otherwise sprung from them. There is something reassuring in simplicity. This effect is lost when the room is filled with flowers so as to render breathing almost impossible to those whom love or duty calls into the chamber sanctified by the presence of death. Nor are the designs above reproach.

For Jews to select distinctively Christian symbols to convey their condolence, is the height of inappropriateness and lack of good taste. Far better than to display such a profusion of floral emblems would be to adopt the custom to donate in honor of the deceased a certain sum to some worthy charity.

Well do we know that in every city large sums are spent each year for flowers for coffins, which quickly wither. How many widows and orphans could be supported; how much distress and suffering ameliorated? In the garden of Judaism blooms one of the finest, loveliest, most fragrant flowers; that is, Jewish benevolence. By a wreath of such flowers, by works of charity, we honor the memory of the deceased better than by flowers which quickly die and leave no remembrance on earth.

Yes, by contributing the amounts spent for flowers to hospitals, orphan asylums, etc., would certainly be a more lasting tribute of affection to the memory of a dear friend, and a richer source of comfort for survivors than an ever so elaborately constructed 'Gates Ajar,' over which a dove soars in the garments of white innocency, which, by the way, is the emblem of the holy spirit.

But there are other reasons why

in every funeral notice the words 'Please omit flowers' should be inserted. In the first place, religion. There are unwritten religious laws, like the life of Abraham, which Plato called an unwritten law. They emanate from the nature and the spirit of a purified religious conception, although they are not divided into sections and codified.

"One of the most prominent features of Judaism is abstinence from all adoration of the dead and of every kind of death rites. Religions which, opposed to these principles of Judaism, make death and the dead an essential part of their rites, and occupy much of their attention with the Valley of Death, do not appreciate the value of our present life, and produce sadness, dejection and pessimistic inclinations; in short, everything which darkens the sun of earthly existence. Judaism, which in opposition to Egypt the classical land for the worship of the dead, is a religion of life, in which all the good and beautiful shall be realized, regulates and arranges by its legislative wisdom of earthly days of life given to men, and preserves its confessors from making a worship of anything connected with death and indulging in sombre researches about the home of the departed.

A decoration of coffins with flowers is therefore in contradiction to the spirit of Judaism, and is to be prohibited, in accordance with the unwritten law.

Another reason against the use of flowers is taken from a touching and praiseworthy custom, which developed itself in the course of time. Jewish funerals, according to time-honored custom, that is, simple, without pomp and display, represent one of the most important religious principles, the equality of man before God, and exhibit most impressively 'that man does not take anything with him,' as the Psalmist says.

There is also an æsthetic reason against the use of flowers. The flower decoration of the coffin is hideous, tasteless, and a satire on death as a mark of honor to the dead. There are the emblems of death, the corpse already passing into decay, and over it fresh flowers, many-colored and fragrant! What has death to do with life, the rose with dissolution? Pluck the roses for pleasant family affairs, deck with them the bride, her friends, women and girls, who are themselves blooming flowers, but keep them away from the skeleton and the corpse. A person who stands near coffins and has to speak of death and the dead, will fully appreciate how unsightly and tasteless flowers will appear on that occasion, when sometimes a less pleasant fragrance mingles with that of the rose. There is only one product of nature which is an appropriate symbol of death; it is

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the stone, the hard lifeless stone, not the lovely, soft, delicate flower. The Egyptians understood this better when they erected stone chambers for their dead.

Our way of arranging funerals is also in sore need of radical reform. As long as our Jewish communities were small, there was no danger of overcrowding the house of the deceased from whence the funeral was to take place, with those who wished to pay the last honors to one of our numbers. Now, however, none of the houses is large enough to hold the many who, from some motive or other, wish to come to the house and be present at the funeral ceremonies. What is the consequence? The awful solemnity is marred, perhaps entirely taken away from the exercises. Men unable to follow the services conducted in a distant room, or compelled to line the sidewalk, cannot be expected to maintain their earnestness which should characterize a gathering of the order, or to refrain from drifting into conversation entirely out of place at such an occasion. Where is the remedy for this evil? There are two ways to obviate effectively the distressing excrescences of our present system. Either let the funeral be strictly private, let only such be admitted to the house as have been specially invited, and then only in such numbers as will find room in the house without overcrowding. This will also enable the relatives to take the final farewell privately, and not in the presence of the gaping crowd. It must be very hard to have to pour out their agony in the midst of the assembled throng.

My second suggestion to change our present system is: Where larger circles and wider associations have a right to demand recognition, as it will be in many cases, let the funeral be conducted from the temple. The surroundings of the temple are such as to distill soothing balm into the aching heart. Instead of adding distress to the painful moment, it takes away from the bitter burden. The exercises there can be conducted with becoming dignity and decorum and solemnity. The interment should, in all cases, be conducted with the greatest privacy.

The custom of standing around open graves and waiting with bared heads, regardless of dampness or cold, and which is often the case of other funerals, is one which should be abrogated.

Regarding the coffin. In case of necessity no one can have any objections to the metallic coffin, but we do protest against expensive and costly caskets. The fashion of fine rosewood caskets, expensive cloth-covered coffins, are positively tasteless; nay, they are a mockery on both life and death.

And what radical deviation from certain ancient and time-honored Jewish usages do we meet with in preparing the body for burial! Not any more do the loving hands of friends and neighbors cleanse and clothe the corpse of the deceased friend and place it tenderly in the coffin, but a stranger, the undertaker, is called in, and the hired man, who is paid for it in money, performs this work of love. He dresses the corpse in black broadcloth evening suit, patent leather boots, and gloves; he smooths the hair with perfumed oil, shaves the face of the dead man if necessary, gives a fine, general appearance to the lifeless body by artificial means, etc. When afterward those who have glanced upon the corpse of the deceased, as it was lying there in the coffin, retire from the house of mourning, they may

often be overheard saying: 'How naturally Mr. A. looked. Just as he were sleeping!'

I, for one, am decidedly of the opinion that we should return to the former simplicity. A reform backward is necessary. Rich and poor should be buried in the same simple way. Let the coffin be plain; let the corpse be shrouded in simple white linen, and let the remains be brought to their final resting place without any pomp and ostentation whatsoever.

How can the reform be brought about? Let the rabbis and Board of Trustees of two or three influential congregations pass resolutions that they deem it advisable to have funerals conducted in the old, unostentatious manner; that coffins should be made of plain boards, without any silk lining and without any silver-plated handles or other ornaments, and that simple white linen shrouds should be used. The resolutions passed by the trustees conjointly with the rabbis should be printed and sent to the members of the congregation and the members should be requested—requested, not commanded—to act eventually in accordance with them or in their spirit.

If only two or three influential and rich congregations will make the beginning with such true reforms and will do away with the new-fashioned expensive funerals, other congregations less influential will soon follow the example given.

Also there are objections to the manner in which our minyanim are conducted to-day. They are not what they should be. They are devoid of devotion, and have lost the character for which they were intended. In many instances they are made the objects of special gatherings, where social gossip rather than religious devotion forms the main part.

Another custom which calls loudly for reform is the manner of wearing mourning, an ostentatious advertisement of grief. To women the loss of our dear ones is natural and reasonable. After the first outbreak, hopelessness and despair should give way to complete resignation to the will and wisdom of God. But many make it—what shall I call it?—their duty, their religion, their disease, their fashion, to nurse their sorrow, to transform their home into a cemetery, to parade their grief, to thrust it upon the public, to make it their only theme of thought, conversation or concern, to make their own life and that of others miserable, to waste large sums in the extravagance by which they seek their mourning or to remember their dead. As if there had not been enough of sorrow inflicted in the tearing of their dear ones from them, they deliberately go out of their way to add woe upon woe, evil upon evil.

The moment the dead has breathed his last, down go the curtains and shut go the shutters and out goes the natural light, and in comes the artificial light or gloom. What harm the innocent light of day has done or can do to be thus cruelly expelled, and what comfort to the dead or living lies in artificial light or gloom or utter darkness I have never been able to discover. Next the mirrors are covered, to give the home an unnatural appearance. Ask the mourners why, and they are not able to tell you. Tell them that it is a relic of an old heathen superstition, they may believe you or not, the mirrors will be covered all the same, and will be covered again upon the next visitation of death.

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And then the crape is fastened upon the door, that the pang of the home be communicated to all the passers by, and that many a heart may be saddened and many a spirit weighed down, as if there were not enough of sadness and heaviness in this world without thrusting this additional gloom upon an unoffending public.

And the dressmaker comes; special dresses must be made, special headgear must be gotten, special veils must be worn, all of special material and all of one special color, the color black. Why this must be so I cannot say; you cannot say; the masquerading mourners cannot say. But fashion demands it, and the slaves obey, and the dressmaker must come and the expenses must be borne. We are not content with a simple band of crape around arm or hat, as they are in European lands, and even that only for a short time. We go on piling crape upon crape, and adding year upon year, during which the deeds of woe must be worn. It is becoming more and more the thing, in certain quarters, to keep in mourning for five or ten years, some all their life, and to employ during all that time death's regalia. Mourning garments, mourning stationery, mourning handkerchiefs, mourning faces and mourning voices.

Jewish custom knows nothing of all this. Mourning is not a fashion if sincere, and if not sincere I cannot tell what it is. We cannot be commanded to mourn, just as little as we can be commanded to shed tears when and where the heart feels naught. Mourning is not for outward show, but the heart's freest action.

Regarding amusements. The sincere mourner, whether fashion, custom or religion prohibits any amusement or not, will naturally seek none. The sorrowing heart finds amusement as painful as does the weak, sore eye find the dazzling sun.

Reform is needed all along the line. There is in truth in all those things too much of a false delicacy and too little of manly sympathy shown. The time is ripe for a change for the better.

A DAY IN OUR COMMUNAL INSTITUTIONS.

IV.
A Visit to The Hebrew Technical Institute,

A REPRESENTATIVE of the HEBREW STANDARD called at the Hebrew Technical Institute on Stuyvesant Street, recently, to see what the school is doing for the boys of Jewish parentage and for our race on the East Side. He was cordially greeted by the clerk of the school, and taken into the principal's office to shake hands with Dr. Edgar S. Barney. Some interesting facts were brought to light by a few minutes' talk with the principal.

The school, at present, is in a very prosperous condition, so far as attendance and the interest on the part of the pupils can count for success. There are two hundred and fifty boys in attendance, and this number has so taxed the capacity of the "Lucas A. Steinam" and the Stuyvesant Street buildings that many deserving applicants have had to be refused admission.

Some sixty boys will be graduated in May. In the course of a few months all of these—if one can judge of the future by the past—will have secured profitable positions which will afford support to many needy Jewish families. In September, however, the graduating class of 1906 will be even larger and it will be a serious problem to provide for this increased attendance.

The representative of the HEBREW STANDARD was taken through the Institute and saw many things which served to increase his respect for the benevolent and far-sighted men who have made such a school possible. On the first floor are the offices, the directors' room, the library and the assembly room. In the assembly room is a beautiful new tablet of Lucas A. Steinam, in whose memory the "Lucas A. Steinam Building" was erected four years ago.

On the second floor is the electrical laboratory and the machine shop. It was interesting to note the business-like manner in which the students were handling the electrical apparatus and running the lathes. It seemed as if they were already at their prospective trades and were expecting to receive at the end of the week, a small envelope containing their wages.

The third floor is devoted to the English and mathematical departments, and to the pattern-making shop. In this shop were two classes learning the trade. The special senior class, composed of nine boys, was at work on individual jobs, while Mr. Morrison was explaining to some twenty-five middle class boys the intricacies of wood turning. It was an interesting fact that while the middle year boys were apparently dependent upon the teacher for each step, the seniors were attending to their own business, only glancing occasionally at certain designs on the blackboard. This shows the value of one year of instruction in the pattern-making shop.

On the fourth floor are the teachers' room, the freehand drawing department, the wood carving room and the carpenter's shop. In the last room the Junior boys are initiated into the mysteries of their craft, and the tables, cabinets, and the bookcases throughout the school speak well for the excellence of their work.

The instrument-making shop which is situated on the next floor above, is a new adventure, being instituted this year. On the same floor are located the kitchen and the dining room, where, until this year, the pupils have been given their luncheon for ten cents a week. Owing, however, to the cramped condition of the school a new story has been under construction.

During the present term, the dining room has been used for the mechanical drawing department and the students have had to provide their own luncheons. Mr. Weichsel, however, has now moved his department to the upper story where in a large, airy, and splendidly lighted studio he will continue to make draughtsmen of his pupils. On the other side of this floor is the forge-room and the moulding-room. Here the students do their blacksmith work, and construct moulds for the pattern making shop.

In the basement of the building are the engine room, the drill room, and the lavatories, a necessary adjunct of which is the bath room. Here, each week, the boys are taught in a practical manner that "cleanliness is next to godliness."

And so we see in this wonderfully equipped school that all faculties for the education of our youths are developed, they being taught to use their heads as well as their hands.

Principles of the Mosaic Land Laws.

It is plain that the method adopted in the commonwealth of Israel for the practical assertion of equal right to the use of the earth, however good for the time and place, could not be followed in a modern nation, with its complicated social organization and its varied agricultural, mining, manufacturing and commercial interests. But, "God fulfils Himself in many ways," and it is quite possible to believe that the Mosaic land laws were absolutely right in principle, and also right in method for their own time, possible to graft the details of early legislation on a later and alien western civilization.

Although the actual division of the land in equal shares among a people is one of the possible ways of asserting the doctrine of equal rights, it ceases to be a convenient or just way as soon as civilization passes beyond the pastoral and agricultural stage. The special position of the tribe of

Levi in the Hebrew State led to the introduction of modifications which directly suggest the methods of modern reform. Fortunately it is quite possible to assert an equal and common right without resorting to equal physical division. If a father gives his children a cake, they naturally assert their equal rights by cutting it up into equal pieces. If he gives them a house in equal shares, they may either divide the occupancy of the house equally, or divide it unequally according to the need of each for accommodation, paying the rental value into a common fund, from which each take equal shares; or they may let it altogether to someone else and divide the rent. A proposal to divide a railway—permanent, buildings and rolling stock—equally among the shareholder's meeting; they know well that they divide a railway best by dividing its earnings in the shape of dividend. So with the land. It is no longer true that men all require to use land in equal portions, or that equal portions of land are even approximately of equal value. We can now assert our equal rights in land by having the rent of land paid into a common fund, and either divided equally or spent for the common benefit. The modern method of removing our neighbor's landmark is to put the rental value of land into private pockets instead of into public exchequer, and the first step, in modern times, toward reasserting the ancient and eternal principles which underlay Mosaic land laws is the taxation of land values.—London Echo.

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MANHATTAN

Congregation Mikveh Israel of Harlem.

A public meeting in the interest of the Congregation was held at Westminster Hall, Lenox avenue, near 114th street, on Sunday night, April 23d. Dr. William Boehm, one of the most ardent workers was the chairman, and the speakers were the Rev. Dr. H. P. Mendes, Rev. Dr. J. M. Asher, Rabbi Rudolph, I. Coffee, Mr. Albert Lucas and the minister of the Congregation, Rev. Henry S. Morais.

Services were held at the same place on the festival and the following Sabbath, and were well attended. Rev. Dr. Morais preached the sermons on the days of the festival and Mr. Jacob A. Dolgenes, of the Jewish Theological Seminary, occupied the pulpit on the Sabbath.

Services will be held on the remaining days of the holiday evenings at 8 and mornings at 9 o'clock.

Spanish and Portuguese Synagogue.

Dr. Laidlow, the well known Sociologist, will address the Sisterhood on Monday next, May 1st, at 8.30 p. m. at No. 2 West Seventieth street upon "The Jews of New York as observed in 10 years' investigation, in sociological senses, 1895-1905."

The lecture will be illustrated with lantern views of interest, and ladies especially of the sisterhood are cordially invited.

The Daughters of the American Revolution.

On the 17th inst. the Daughters of the American Revolution dedicated their beautiful memorial, Continental Hall, in Washington, D. C. It was a notable occasion even for us Hebrews, as it indicated a public recognition of the fact that even we Hebrews were identified with the American Revolution. Bishops Sattarles and Cranston were chosen to represent the Protestants, Cardinal Gibbons to represent the Catholics, and Rev. Dr. H. P. Mendes to represent the Jews.

A notable feature of the convention was the unanimous election of Miss Alina Solomons, daughter of Hon. Adolphus S. Solomons, of Washington, as Librarian of the association and member of the National Board.

Bon Voyage.

Dr. Mark Blumenthal left yesterday on the Deutschland for an extended tour through Europe. He carries with him the best wishes of a large circle of friends for a pleasant voyage and a safe return.

To the majority of our readers the name of Dr. Blumenthal is passing out of recollection because his increasing years have fully earned him the right to withdraw himself from the many communal activities in which he was formerly the leader. The Mount Sinai Hospital owes to the indefatigable exertions of Dr. Blumenthal much of its present prominence in the world of medicine. He was one of its founders and for many years gave up nearly all his leisure to the advancement of the institution. Dr. Blumenthal was also president of the Sabbath Observance Association.

Union of Orthodox Congregations.

The union is allowing no opportunity to pass to prove that every Jew who so desires, can "freely enjoy his religion" in this country and that every one in authority will assist him in doing so, provided that the demand is properly presented. Mr. Albert Lucas was presented requested to use his influence to have an examination set for the Seventh Day of Passover, at the De Witt Clinton High School, changed. A letter similar in its tenor to the one we published last week, addressed to President Finley, of the C. C. N. Y., was sent to Dr. Buchanan, principal of the De Witt Clinton High School, asking him to change the date. Dr. Buchanan at once complied with the request.

Two Hundred and Fiftieth Anniversary.

The following is the committee appointed by Mr. L. Marshall to take charge of the celebration of the two hundred and fiftieth anniversary of Jewish settlement in the United States, viz.: Jacob H. Schiff, chairman; Dr. Cyrus Adler, Hon. Samuel Greenbaum, Daniel Guggenheim, Prof. Jacob H. Hollander, Max J. Kohler, Edward Lauterbach, Dr.olph Lewisohn, Louis Marshall, Rev. Dr. H. Pereira Mendes, N. Taylor Phillips, Hon. Simon W. Rosendale, William Salomon, Isaac N. Seligman, Louis Stern, Hon. Oscar S. Straus, Hon. Mayer Sulzberger.

The Melrose Social Circle

Will give a sociable on Sunday, April 23, at Brady's Dancing Academy, 135 West 125th street. Dancing begins at 8.30 p. m.

Congregation Mikveh Israel, Harlem.

A meeting in furtherance of the interests of the congregation Mikveh Israel was held last Sunday evening at Westminster Hall on Lenox avenue, corner of 114th street. Dr. H. P. Mendes, Dr. Asher and Dr. Marcus were the speakers. The audience was very largely composed of young people, which speaks well for the future of this new congregation. Divine services will be held every Saturday, and a religious school is in project. The movement has our best wishes.

Y. M. H. A.

Over sixty young men were present at the seder service held in the parlor on Thursday evening, April 20, which lasted nearly four hours. The exercises were conducted by Mr. Philip Cowen, assisted by Rev. Rappaport, who chanted the ancient melodies. Dr. Blaustein, of the Educational Alliance, also spoke about the seder held on Ellis Island, the day previous, for the immigrants who had no time to land in the city and find their friends.

On Sunday evening, April 23, a debate and entertainment was given in the auditorium, under the auspices of the New York League of Literary Societies. The subject was, "Resolved, that we favor an educational test as a qualification for voting in this State, the test to apply to all desiring to vote." The Progress Literary Society defended the affirmative while the Y. M. H. A. Debating Society upheld the negative. The judge, Hon. Eugene A. Philbin awarded the debate to the negative side.

Hebrew Orphan Asylum.

The annual meeting of Hebrew Orphan Asylum will take place on Sunday April 30th, at the institution, Amsterdam Ave., bet. 136th and 138th Sts., at 10:30 A. M. The annual report of the president and the board of trustees will be presented and an alteration in the by-laws is to be passed upon.

Preceding the annual meeting the band of the asylum will render some selections.

Memorial Service for the Martyrs of Kisheneff.

The last day of Passover will be the 3d anniversary of the sad event in Kisheneff.

In view of this the Central Committee for the relief of the Kisheneff sufferers have resolved that the congregations throughout the State be requested that the memorial service be held and special prayers be offered for the repose of the souls of the martyrs of Kisheneff.

The wound has not yet been healed. The families of the victims are still in great distress. Even those who, having already found an asylum in this country, have not yet been consoled and an appeal is herewith, therefore, made to our co-religionists throughout the State to make offerings at the memorial service on so that the Central Committee for the Relief of the Kisheneff sufferers, which has not yet finished its work, will be able to aid those who are yet in ill-fated Kisheneff to join their relatives and friends in this country.

Contributions will be received at the office of Arnold Kohn, care of State Bank, 368 Grand street, New York.

The Central Relief Committee for the Relief of the sufferers in Kisheneff, D. Blaustein, Chairman.

New Clinic for Trachoma.

The current number of Jewish Charity contains a very able article from the pen of the well known eye specialist, Dr. John M. L. Price. He calls attention to the deplorable lack of clinics on the East Side for the treatment of that dread and infectious disease of the eyes called Trachoma. This disease can be taken from the indiscriminate use of the towels, etc., and is known to have infected whole families from just one case. The service for its treatment is inadequate. Its prevalence on the East Side is a menace to the health of that congested district. Why do not our well-to-do friends of this district start a movement for the founding of an institution for the treatment of this disease? It is really only self protection on their part and we heartily recommend it.

Jewish Theological Seminary.

The following regulations concerning the granting of degrees of Doctor of Divinity and Doctor of Hebrew Literature have been issued.

The Degree of Doctor of Divinity will be granted by the seminary honoris causa upon the recommendation of the majority of the Faculty, of which majority the President shall be one; such recommendation to be approved by the directors. It is expected that this degree will only be awarded to persons who have attained eminence.

The regular Doctor's Degree of the Seminary shall be the Degree of Hebrew Literature, which will be awarded in course in accordance with the regulations subjoined, and which may be awarded honoris causa. This degree, in either event, will be granted by a vote of the majority of the Faculty, of which majority the President shall be one; such recommendation to be approved by the Directors.

Students who have completed the full Rabbinical Course in the Seminary, and who have received the Degree of Rabbi, may present themselves for the Degree of Doctor of Hebrew Literature by completing an additional year of study, a portion of which shall be devoted to some definite research work, undertaken by the candidate with the approval of the Faculty.

Students who have received the Degree of Rabbi and who do not remain in residence, may present themselves for the Degree of Doctor after a lapse of three years, provided they shall during the interval have carried on the prescribed studies under the direction of the Faculty, submitted a thesis on the subject approved, and present themselves for the prescribed examinations.

The Faculty of the Seminary, may, in their discretion, admit graduates of other Rabbinical Institutions to the Course of this Degree, upon satisfactory assurance that they are competent to take up independent research work and fulfill the other conditions prescribed. Degrees in absence will only be granted to graduates of the full Rabbinical Course of the Seminary.

Students of the Seminary, not desirous of entering the Ministry, but devoting themselves purely to the duty and advancement of Jewish learning, may become candidates for the Degree of Doctor of Hebrew Literature upon the same conditions as the regular Rabbinical student, that is to say, by completing a full term of residence of four years in the Rabbinical Course with the additional year in the course for the Doctor's Degree.

REQUIREMENTS:

(1) A thesis containing, at least 15,000 words must be submitted. The thesis must prove the candidate's ability for the original work and scientific research, and must form an original contribution to its subject. It will be examined and accepted by the President and two members of the Faculty, and approved by the entire Faculty. The subject of the thesis must be taken from one of the six following divisions:

(a) Bible, (b) Talmud, (c) Theology, (e) History and Literature, (f) Philosophy, (g) Semitic Philology (ancillary to any department of Jewish science.)

The thesis must be in the hands of the Faculty three months before the time appointed for awarding degrees.

(2) After the thesis has been accepted, the candidate for the Degree of Doctor must undergo an oral examination in three of the above-mentioned subjects, taking that of his thesis as Major, and two others as Minors. A knowledge of Bible and Talmud will be required in all cases. If the candidate fails in his Major subject or in both the Minor subjects the Degree will not be awarded. Examinations for the Major subject, one hour; for each of the Minor subjects, half an hour.

(a) Bible. If Bible is the major subject, the examination will include Introduction to the Bible and the critical analysis of one of the major books of the Bible; if the major subject, a general knowledge of the Hebrew Bible and of Biblical History will be required.

(b) Talmud. If Talmud is the major subject, the examinations will include seventy-five consecutive folios of a Talmudical treatise, together with the Second, Third and Fourth Orders of the Mishna, and the history of Tannaitic and Amoraic literature; if the minor subject, a knowledge of forty consecutive folios of any Talmudic treatise will be required.

(c) Theology. If Theology is the major subject, the examination will include Biblical and Rabbinical theology

according to the original sources, such as the Midrashim, the theological chapters of the works of the great philosophers, the Musar literature, etc.; if the minor subject, a general knowledge of Jewish Theology will be required.

(d) History and Literature. If History and Literature are the major subjects, the candidate must give proof of a thorough knowledge of one period of history and of one branch of literature; if the minor subject, a general knowledge of the history and literature of the Jews from the time of the Maccabees to the end of the eighteenth century will be required.

(e) Philosophy. If Philosophy is the major subject the candidate must give proof of a thorough knowledge of the system and the writings of one philosopher. If the minor subject, he must be able to present an outline of the history of the Jewish Philosophy and must give proof of his knowledge of some philosophic text, the choice of which will be left to him.

(f) Semitic Philology. If Semitic Philology is the major subject, a thorough knowledge of any Semitic language; if the minor subject, a fair knowledge of any Semitic language will be required in both cases, in addition to the knowledge of Hebrew.

Mendelssohn Choral Society.

On Monday evening a large audience attended the first concert of this society in the Young Men's Hebrew Association Auditorium. This society of young men and women meet weekly and are instructed and trained in music by Rev. H. Goldstein, the well known cantor and composer.

A splendid musical programme was rendered to the evident delight of the audience.

Miss E. Ward sang an aria from "Roberto di Diabolo." The cavatina from "Die Juedin" was magnificently rendered by Mr. Ed. Schloemann.

Rev. H. Goldstein directed the concert. The beautiful work "Have Mercy, Oh! Lord," written by Dr. Goldstein, met with so enthusiastic a reception that it was repeated. Mrs. S. Brayer sang the solo part.

Miss Lillian G. Julian was the accompaniste. Mr. Philip Tisheman, Mr. J. M. Kahn, Mr. A. L. Kronfeldt, Miss G. A. Sechrist, Miss M. Buchbaum, all members of the society, sang effectively.

What the Zionists are Doing.

The Poale Zion will hold their first convention at Philadelphia on April 29, 30th and May 1st. There will be a large mass meeting on Sunday afternoon, April 30th. The question of affiliating with the Federation will be discussed by the convention.

The Benoth Zion Circle Hadassa will hold a Strawberry Festival on Saturday evening, May 20th, at Clinton Hall. Tickets, 35 cents, can be obtained from the office of the Federation, 165 E. Broadway.

An English translation of M. Ussischkin's "Our Programme," has just been published. Announcement of the price and place of publication will be made later.

At the meeting held on April 8th, the Students' Zionist League elected the following officers: Mr. J. H. Berkowitz, president; Mr. J. I. Davidman, first vice-president; Miss H. Slutzker, second vice-president; Mr. B. Ehrlich, financial secretary; Miss S. Blum, recording and corresponding secretary; Mr. Henry Goldman, treasurer; Mr. J. Appel, sergeant-at-arms; Mr. H. B. Garbaraky and Mr. L. Scher, members of the Executive Committee. The newly elected officers will be installed into office on Saturday evening, April 22d.

WITH THE PREACHERS.

TEMPLE ANSCHE CHESED.—Passover April 26, at 9 a. m., Rev. Dr. Mandel, Thema "Our Joy." Sabbath morning, Rev. Dr. Mandel, "The Merchant of Venice," or "The Blood Accusation." Children's service at 3 p. m. Address by Rev. Dr. I. S. Moses.

TEMPLE BETH-EL, Jersey City, N. J.—Wednesday morning, Rev. A. Abelson on "The Leader's and Their Voluntary Slaves." Friday evening, Rabbi Abelson on "Some Good and Glory in Discussion."

EDUCATIONAL ALLIANCE.—The Rev. Dr. H. Newmark of Temple Israel, Harlem, will officiate at the children's services held on Saturday afternoon at 3 o'clock.

INTERESTING ITEMS.

A gavel will be presented to the Society having the largest representation at the Afternoon Dance of the Senior League of Temple Ez Chain to be given at Cafe Legeling next Sunday, April 30th.

BAR MITZVAH.

Mr. and Mrs. Friedman beg to announce the Bar Mitzvah of their son Isador, on Saturday, April 29, at 10 a. m., at the Bath Israel Synagogue, Harrison street, near Court, Brooklyn. At home on Saturday at 3 p. m., at 464 Bergen street, Brooklyn.

Mr. and Mrs. Herman Levy announce the Bar Mitzvah of their son Irving at Temple Rodeph Shalom, Lexington avenue and Sixty-third street, on Saturday, May 6, at 10 a. m. Reception Sunday, May 7, at residence, No. 129 East Eightieth street, after 7 p. m. No cards.

Mr. and Mrs. Fredericks announce the bar mitzvah of their son Charles Saturday, April 29, Temple Anshe Chesed, 160 East 112th. At home Saturday, 1850 Lexington avenue.

Mr. and Mrs. Joseph Loeb, 208 West 142d street, announce bar mitzvah of their son David, Saturday, April 29, at Eighty-sixth street Temple, between Lexington and Park avenues.

Mr. and Mrs. Jacob Meyer announce bar mitzvah of their son Sidney at Temple Aterech Israel, 323 East Eighty-second, Saturday, April 29. Reception Sunday, April 30, 3 to 6, 177 East Ninety-third street. No cards.

Mr. and Mrs. Abe Foley, 1126 Park avenue, announce bar mitzvah of their son Irving Saturday, April 29, Temple Agudath Jeshorim, 115 East Eighty-sixth street. Reception Sunday, April 30, 2 to 6 p. m.

ENGAGEMENTS.

DANGLER—JACKSON.—Mr. and Mrs. J. L. Jackson, of 218 West 112th street, announce the engagement of their daughter Martha to Mr. Harry L. Dangler. At home Sunday, April 30, from 3 to 6 p. m.

ELIAS—LEMLEIN.—Mr. and Mrs. Nathan Lemlein announce the engagement of their daughter Estelle Phillips to Mr. Herman R. Elias. At home, No. 123 East Eighty-fourth street, city, Sunday, April 30, from 3 until 6 o'clock. No cards.

EPSTEIN—GABRIEL.—Mr. and Mrs. Max Gabriel, of 103 West 136th street, announce the engagement of their daughter Minnie to Mr. Mose L. Epstein, of Scranton, Pa. Home Sunday, April 30, 3 to 6. No cards.

FRIED—BACHMAN.—Mrs. Jennie Bachman, of 28 Chestnut street, Newark, N. J., announces the engagement of her daughter Beatrice to Mr. Louis J. Fried, of the same city. At home Sunday, April 30.

HEILBRON—WORMAN.—Mr. and Mrs. Albert Sklarek, of 34 West Ninety-fifth street, announce the engagement of their niece, Miss Hedwig Worman, to Mr. Justin W. Heilbron. At home Sunday, April 30, 3 to 6. No cards.

LICHTENSTEIN—ROSENTHAL.—Mr. and Mrs. Samuel Rosenthal announce the engagement of their daughter, Florence E., to Mr. Samuel A. Lichtenstein. Reception Sunday, April 30, at residence of grandmother, Mrs. A. Joseph, 323 East Sixty-eighth street, 3 to 6. No cards.

PURVIN—LEOPOLD.—Mr. and Mrs. B. Leopold, of 524 Kosciusko street, Brooklyn, beg to announce the engagement of their daughter Julia to Mr. Dave B. Purvin. At home Sunday, April 30; reception after 7.30 p. m. No cards.

SAMUELSON—KORY.—Mrs. Rosa Kory announces the engagement of her daughter Miriam to Mr. Jack Samuelson, Sunday, April 30, from 7 till 10, 63 West 115th street.

SARNOFF—HYMAN.—Mr. and Mrs. Louis Hyman announce the engagement of their daughter Helen to Mr. Max Sarnoff. At home Sunday, April 30, 2 to 5 p. m., 26 Lenox avenue. No cards.

SCHIFF—LEVINSON.—Mr. S. Levinson announces the engagement of his daughter Selma to Morry Schiff. At home Sunday, April 30, between 3 and 6 o'clock. No cards.

STEINER—KATZ.—Messrs. Herman and Ephraim Katz announce the engagement of their sister Ernestine to Mr. Adolph Steiner. At home Sunday, April 30, 3 to 6 p. m., 123 West Sixty-first street. No cards.

Flour, Butter and Eggs

Do not be deluded by the deceptive claim of economy for the cheap baking powders. Instead of saving, their use results in a wastefulness of the most serious kind.

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WEINSTEIN-HENSCHEL.—Mr. and Mrs. Ralph Henschel, of 1883 Lexington avenue, announce the engagement of their daughter Rosalind to Mr. Mortimer Weinstein. At home Sunday, April 30, from 3 to 6. No cards.

NEUSTADT-BRODY.—On April 5, Bertha Neustadt to Max Brody.

MARRIAGES

HERSCHDORFER-BARASCH.—On April 9th, by the Rev. Dr. E. Solomon at the Vienna Hall, 131-133 E. 58th St. Miss Bertha Herschdorfer to Mr. Morris Barasch. Messrs. Cohen and Tobias Sanders were the master of the ceremonies and Judge Leon Sanders acted as toast master. At the dinner which followed the ceremony Rabbi Solomon and Dr. Sol Nauman spoke and Master Joseph Bickel played the piano solo and Miss Dorothy Bruckenstein recited and danced.

BROOKLYN.

Unity Club Annual Meeting.

The annual meeting of the Unity Club was held last Sunday at the clubhouse, Franklin avenue and Hancock street. President Firuski read his fourth annual report, showing the improvement in the club and its prospects of further success. He thanked the members for their repeated expressions of confidence in him, and for their unanimous assistance. He said he had taken the position at some sacrifice to himself at the first, but the result had proved entirely satisfactory to him, and now he expected to reap the reward in the added honors belonging to this, his last term. He appreciated the motives of the members in urging his acceptance of a re-election. Incidentally he thanked George W. Hirsch, chairman of the social committee, who, with his associates, had done much for the club, and gave thanks to Joseph Manne, whom he termed a trusty watchman, and who as vice-president had been very efficient. Mr. Pearl, the steward, was complimented by the directors for his work, and was engaged for another year.

The annual dinner of the club will be held May 8, an automobile outing in June has been arranged for, and on Saturday the club members gave a children's party, at which two hundred little ones were entertained with a luncheon, dancing and prizes of dolls, baseball bats and pitchers' gloves.

The officers chosen for the coming year were: President, Louis F. Firuski; vice-president, Joseph Manne; treasurer, David Harris; recording secretary, Julius Strauss; corresponding secretary, Max H. Straus; directors, two years, Louis Newman, Gus W. Hirsch, Edward Lazansky, Herman M. Bamberger, David Nusbaum.

The financial report of the club for the year shows the total assets to be \$54,264.41, and the net assets to be \$23,336.41.

The income for the year was \$10,325.82, while the disbursements, including an outlay for repairs and redecoration, was \$9,634.28.

Borough Park Ladies' Society.

Auxiliary of the Congregation Beth-El. The Borough Park Ladies' Society held its regular meeting last Wednesday, at Forester Hall, Fortieth street and Thirtieth avenue. Miss Selma Hirsch presided. Spirited addresses were made by Mrs. B. Tokaji, Mrs. H. Applebaum, Mrs. F. Stern, Mrs. T. Cedar and Mrs. H. Lyons.

Sunday evening the members of the society attended a social at the home of Mrs. B. Tokaji. Miss Tabina Landan rendered selections on the piano. Miss J. Sommerfeld sang Edelweis and Dio Cush wie eine Blume, and she was heartily encored. Arpad Tokaji sang a baritone solo, Mrs. F. Fatner gave two well rendered contralto solos, Mr. Tokaji sang The Trumpeter in Teckinysen. Those present were: Mr. and Mrs. E. Keeler, Mr. and Mrs. T. Landan, Mr. and Mrs. M. Beaver, Mr. and Mrs. F. Feltner, Mr. and Mrs. A. Finsheimer, Mr. and Mrs. B. Tokaji, Mr. and Mrs. J. Blowisch, Mrs. M. Sommerfeld, Miss S. Hirsch, Miss J. Sommerfeld, Miss M. Haase, Miss C. Jones, Miss K. Jones, Miss L. Feltner, Miss B. Sulshelmer, Miss T. Landan, Arpad Tokaji, J. Bloude, M. Mentz, M. Tokaji, R. Rosenberg.

Military Show at the Garden.

Beginning at Madison Square Garden on Monday evening, May 8, and ending Saturday evening, May 13, with matinees with a military programme on the afternoons of Wednesday and Saturday, the Military Athletic League will give its ninth annual military and athletic tournament with a programme of athletic events that bring out the best men of the regiments in contest for the championships, and with a grand military display that receives additional strength from the presence of the United States soldiers, detailed by the War Department, and representing every branch of the service.

The artillery, from Fort Meyer, Virginia, will show what the Third Battery can do, and the men are practicing for it, and anxious to come; so with the splendid Fifteenth United States Cavalry from Fort Ethan Allen, Vermont, and so with the famous Eighth Infantry, from Fort Jay, at Governor's Island. Then, too, there will be the Ninety-first Highlanders, from Hamilton, Canada, with their full band, and they are favorites in their home city and will give a drill that will be famous to see and remember.

The Twenty-second Regiment Engineers of New York will give their exhibition of bridge building. There will be men from the Navy and the noted National Guard batteries, and each night a grand review of troops, as the beginning of the military programme.

COUNTING THE OMER

First day—Thursday, April 20th.
 Second day—Friday, April 21st.
 Third day—Saturday, April 22d.
 Fourth day—Sunday, April 23d.
 Fifth day—Monday, April 24th.
 Sixth day—Tuesday, April 25th.
 Seventh day—Wednesday, April 26th.
 Eighth day—Thursday, April 27th.
 Ninth day—Friday, April 28th.
 Tenth day—Saturday, April 29th.
 Eleventh day—Sunday, April 30th.
 Twelfth day—Monday, May 1st.
 Thirteenth day—Tuesday, May 2d.
 Fourteenth day—Wednesday, May 3d.
 Fifteenth day—Thursday, May 4th.
 Sixteenth day—Friday, May 5th.
 Seventeenth day—Saturday, May 6th.
 Eighteenth day—Sunday, May 7th.
 Nineteenth day—Monday, May 8th.
 Twentieth day—Tuesday, May 9th.
 Twenty-first day—Wednesday, May 10th.
 Twenty-second day—Thursday, May 11th.
 Twenty-third day—Friday, May 12th.
 Twenty-fourth day—Saturday, May 13th.
 Twenty-fifth day—Sunday, May 14th.
 Twenty-sixth day—Monday, May 15th.
 Twenty-seventh day—Tuesday, May 16th.
 Twenty-eighth day—Wednesday, May 17th.
 Twenty-ninth day—Thursday, May 18th.
 Thirtieth day—Friday, May 19th.
 Thirty-first day—Saturday, May 20th.
 Thirty-second day—Sunday, May 21st.
 Thirty-third day—Monday, May 22d.
 Thirty-fourth day—Tuesday, May 23d.
 Thirty-fifth day—Wednesday, May 24th.
 Thirty-sixth day—Thursday, May 25th.
 Thirty-seventh day—Friday, May 26th.
 Thirty-eighth day—Saturday, May 27th.
 Thirty-ninth day—Sunday, May 28th.
 Fortieth day—Monday, May 29th.
 Forty-first day—Tuesday, May 30th.
 Forty-second day—Wednesday, May 31st.
 Forty-third day—Thursday, June 1st.
 Forty-fourth day—Friday, June 2d.
 Forty-fifth day—Saturday, June 3d.
 Forty-sixth day—Sunday, June 4th.
 Forty-seventh day—Monday, June 5th.
 Forty-eighth day—Tuesday, June 6th.
 Forty-ninth day—Wednesday, June 7th.
 Fiftieth day—Thursday, June 8th.
 "Teach us to number our days that our hearts may be inclined to wisdom."

Union of American Hebrew Congregations.

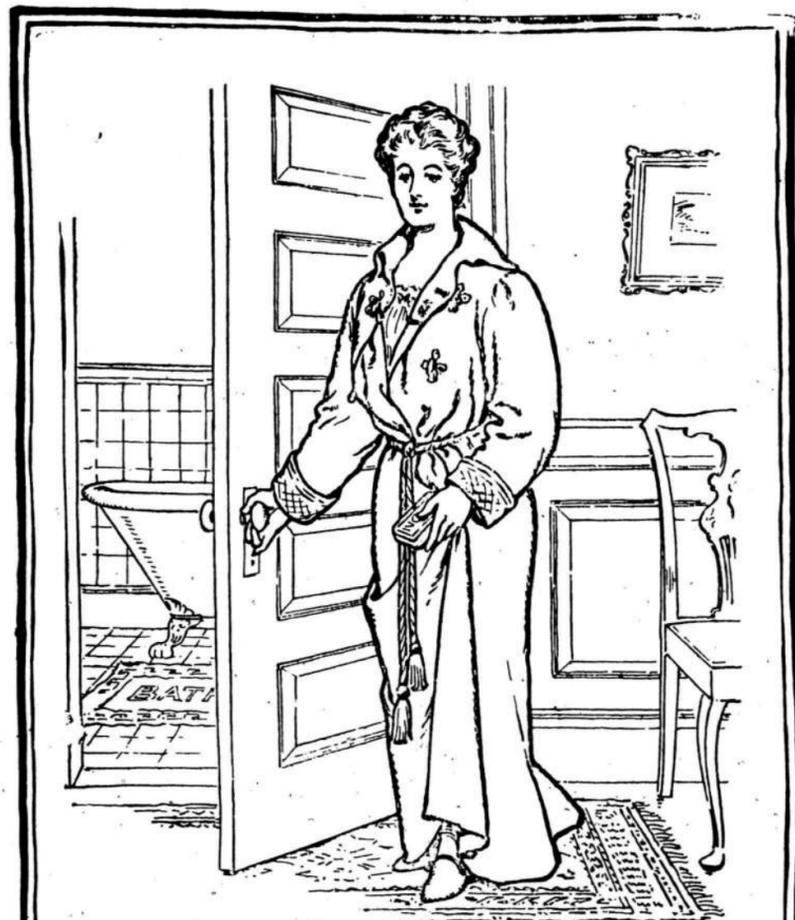
A called meeting of the Executive Board was held last Sunday at the Hebrew Union College in Cincinnati, President Samuel Woolner presiding. The Secretary reported two accessions to the membership of the Union: Ohaba Sha-lon Congregation of Plaquemine, La., and Beth Israel Congregation of Jackson, Miss.

The matter of gathering American Jewish statistics was presented to the Board and a communication on the subject was read from Mr. Wm. B. Hacken-burg of Philadelphia. After a very full discussion the Board came to the unanimous conclusion that at the present time the Union of American Hebrew Congregations was not in a position to take the initiative in the matter, but would actively co-operate with any organization that would undertake the work.

Mr. Henry M. Butzel, of Detroit, was elected to fill a vacancy on the Executive Board, and Judge Harry M. Hoffheimer and Mr. Meyer Oettinger, both of Cincinnati, were elected to fill vacancies on the Board of Governors of the Hebrew Union College.

Resolutions of condolence were adopted on account of the death of a member of the Board, Mr. Louis Blitz, of Detroit.

Action was had looking to the final absorption into the Union of American Hebrew Congregations of the Hebrew Sabbath School Union, and an appropriation of \$500 was voted to carry on the work hitherto in charge of the Sabbath School Union, which was principally that of the publication of leaflets for the use of Sabbath Schools, but with this distinction, while the Sabbath School Union had hitherto sold these leaflets to the



The odor left by a highly-scented toilet soap is not agreeable to people of refined tastes. The simple purity of Ivory Soap is generally preferable to any perfume. Ivory Soap leaves only a comfortable feeling of perfect cleanliness.

IT FLOATS.

various schools in the country, the Union of American Hebrew Congregations voted to hereafter distribute them gratuitously. A committee was appointed to have charge of the preparation of these leaflets. Rev. Dr. David Phillips, who has been President of the Hebrew Sabbath School Union, was made chairman of the committee.

A new body was created to be styled The Board of Managers of Synagogue and School Extension. This Board will now have charge of the work hitherto carried on by the Committee on Circuit Work, under the immediate guidance of Rabbi George Zepin and Rabbi Alfred T. Godshaw, who have thus far been very successful in organizing new congregations and religious schools throughout the country. Mr. Louis Krohn, of Cincinnati, was appointed Chairman of the Board of Managers, which, in addition to the organizing of congregations and schools, will have charge of the distribution of pamphlet sermons for the use of Jewish congregations and communities having no minister, as well as of literature for the use of religious schools.

The Committee on New College Building presented a very interesting report, and were granted further time for the selection and purchase of suitable grounds. gram was also carried out.

The Roumanian Situation.

Advance sheets of the Red Book for 1904, published at the State Department on Thursday last, contain reports from the American Legation at Athens, showing that as a result of Secretary Hay's note to the powers in behalf of the Roumanian Jews, their condition has been greatly improved and no further anti-Jewish laws have been proposed in Roumania.

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THE CHILDREN'S COLUMN.

God's Great Plan.

One God.

A little boy, upon asking his mother how many Gods there were, was instantly answered by his younger brother:

"Why one, to be sure."

"And how do you know that?" inquired the other.

"Because," he replied "God fills every place, so that there is no room for any other."

Curiosities of English Spelling.

THE vagaries of English spelling are well illustrated in the following extract.

The words sound properly, but the spelling does not correspond to the meaning required. It would make a good exercise in spelling to rewrite the extract in its proper form:

Know won kneads weight two bee tolled three weigh too dew sew.

A rite suite little buoy, the sun of a kernel, with a rough around his neck, flue up the rode as quick as a dear. After a thyme he stopped at a blew house and wrung the belle. His tow hurt hymn and he kneaded wrest. He was two tired to raze his fare, pail face. A feint mowz rows from his lips.

The made who herd the belle was about to pair a pare, butt she through it down and ran with awl her mite, for fear her guessed wood knot weight. Butt when she saw the little won, tiers stood in her eyes at the site.

"Ewe poor deer! Why dew yew lye hear? Are you dyeing?"

"Know," he said "I am feint."

She booz hymn in her arms, and hurried two a rheum where he mite bee quiet, gave hymn bred and meet, held a cent bottle under his knoes, untide his neck scarf, rapped hymn up warm and gave hymn a suite dra-ohm.

Conundrums.

Why is twice ten like twice eleven? Because twice ten are twenty and twice eleven are twenty-two (too).

What is that which lives in winter, dies in summer and grows with its root upwards? An icicle.

What is the difference between a watch-maker and a jailer? One sells watches and the other watches cells.

When is a plant like a hog? When it begins to root. When is it like a soldier? When it begins to shoot. When is it like an editor? When it begins to blow.

What is the difference between truth and eggs? "Truth crushed to earth will rise again," but egg won't.

What is the smallest bridge in the world? The bridge over the nose.

Why is a son who objects to his his mother's second marriage like an exhausted pedestrian? Because he can't go a step-farther.

Why is a domestic and pretty young girl like corn in the time of scarcity? Because she ought to be husbanded.

Why is a mad bull like a man of convivial disposition? Because he offers a horn to every one he meets.

Why are the complaints of married people like the noise of waves upon the shore? Because they are the murmurs of the tied. (tide)

The Crossing of the Red Sea.

"I will sing unto the Lord, for He hath triumphed gloriously."

—Exodus, XV, 1.

MY DEAR CHILDREN:

When by the miraculous intervention of the Almighty, the Children of Israel had crossed the Red Sea, led by their great leader Moses, they sang a song of thanksgiving unto the Lord. This song, one of the most inspiring ever written, is called "The Song of Moses," and is deemed of so much importance that it has been incorporated in the Morning Service of our Daily Prayers. The complete text will be found in Exodus, XV, 1-18.

And indeed the Children of Israel had much to be grateful for. They had been freed from slavery, and the Egyptians who had been pursuing them were at the bottom of the sea. Henceforth, they would be free to live their own lives in a manner acceptable to God.

No sooner had Moses and the men concluded their hymn than Miriam and the women of Israel with timbrels in their hands, also, offered up thanks unto God. Miriam was the sister of Moses, and it was she who watched her brother when, as a baby, he was placed in a basket among the bulrushes to escape the cruel decree of Pharaoh. You will thus see that girls as well as boys can be of service in every great work.

The Red Sea is symbolic of life. Like the Children of Israel in Egypt, every human being is to some extent a slave, and the years really are the seas which we have to cross in order to attain the highest object in life. Every event in life has a significance for us and it is only by the wonderful influence of God that we are able to overcome the many difficulties which beset us, and the sea of troubles which threaten to overwhelm us. The Lord in his fatherly love for his children makes the way through the waves and though the enemy may be hard pressing us, we safely reach the shore. Many of us have also to cross the desert of humanity before we can reach the Promised Land, but by our own good deeds and acts of charity, and the example of virtuous lives, we can make it bud and blossom as the rose.

Our foes are defeated and we sing the song of thanksgiving unto our great Protector in Heaven, who always shelters those who put their trust in him.



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Why are cats like unskilful surgeons? Because they mew till late (mutilate) and destroy patience (patients.)

Why was John Bigger's four-year old boy larger than his father? Because he is a little Bigger.

Why are postage stamps like bad scholars? Because they have to be licked and put in the corner to make them stick to their letters.

What fort is that which is most now-a-days? Piano-forte.

Why is life the riddle of all riddles? Because we must all give it up.

What is the beginning of every end and the end of every place? The letter E.

At what age are ladies most happy? Marri-age.

What is that which increases the effect by diminishing the cause? A pair of suffers.

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(For the Hebrew Standard)
The Story Writer of the Ghetto.

by
MATTHEW GOLDMAN.

WEARILY, and sick at heart, Moses Lessur, head of the firm of M. Lessur & Son, clothing manufacturers, slowly climbed the three flights that led to his home in the big Essex Street tenement. The future looked gloomy. Bankruptcy faced him. In a fortnight, an obligation of two thousand dollars had to be met. Futile efforts had been made to raise the necessary amount. To add to his troubles, his troubles, his son of twenty three, the partner in the concern, lay seriously ill.

"How's Aaron?" he asked, when he entered his little apartment.

"A little better to-day," replied the pale and tired looking mother. She was about to ask a question, but a glance at her husband's downcast face told the answer.

The father entered the sickroom. His son was asleep. The heavy breathing sent a pang through his heart. Moses Lessur unwrapped a copy of *The Colonial Magazine*, and gently laid it on the bed. It would be a treat when he awoke. The poor fellow was so fond of reading. Occasionally, too, he wrote some stories for the different publications of the Ghetto.

The evening meal was eaten in silence. The head of the house vainly tried to say something cheering to his wife and little ones, but the words stuck fast. His heart was to full of sadness.

Suddenly, a shout from the sick room brought the startled family to their feet. The next instant, in his nightshirt only, out burst the invalid. His eyes blazed fire. Around in the air he waved the magazine his father had brought him.

In an anguish of feeling the parents leaped forward. Their child had become delirious.

"Look! Father! Look! We are saved!" joyfully cried the son, pointing to the front page of the magazine.

Moved by a sudden impulse the father gazed at it. He saw nothing that enlightened him. It was simply the list of winners in a recent short-story contest. The prize had been two thousand dollars. The equivalent amount needed to save the firm. The mental strain of the blow about to fall had told upon the young man. His mind was wandering. Sadly the parent shook his head.

"Father! can't you see I've won the first prize?" said the son sharply, impatient at his silence.

Again, the parent was prompted to look. Tears came into his eyes, something choked him. He was now sure his boy was delirious. The winner of the two thousand dollar prize had been a woman, NORA A. RUSSEL.

To his relief the physician had made his appearance. "Quick! Doctor! Quick! Come here! excitedly said the unhappy father. He pointed a finger at his forehead, suggestively.

"The boy seems rational enough. What's the trouble?" asked the man of medicine, after he had induced the invalid to return to bed.

The sick man overheard the doctor's query. He sat up. Something about his father's actions puzzled him. His parent had not evinced the joy at his success he had anticipated. What could be the matter? He turned away, looking vaguely around the room. Suddenly, a thought struck him. A light dawned upon him. He said nothing. He smiled.

"He thinks he is the winner of this two thousand dollar prize," stammered the father, pointing out the name of the lucky one.

"So I am," quickly came the reply. "But the prize was won by a woman, my son," said the distracted parent, hoping that information would rid the invalid of his hallucination.

"That's right father. But that woman is your son," answered the man in the bed laughingly.

"What do you mean?" stammered the physician, the first to recover his composure after the rather startling and unexpected reply.

"Get your pad and pencil out, and I'll show you," ordered the patient.

"Now father, you'll oblige me, if you look at the winners name and call off each letter to the doctor, beginning with the middle initial and reading from left to right, Jewish fashion," he continued.

Puzzled, but thinking it might satisfy his child, the father, laboriously began.

"Big A - little A - R - O - N."

The physician glanced at his patient, a gleam of light in his eyes. The father raised his head, interrogatingly.

"Now do the same with the balance of the name, also beginning with the first letter, and reading the same way," said his son.

"L - E - S - S - U - R," drawled the father, mechanically, seemingly unaware what name the letters formed until the physician poked the pad underneath his nose.

With a cry of joy and arms extended, the happy father rushed towards his son.

The excitement had been too much. The Story Writer of the Ghetto, had fainted.

A Dowry Raising Scheme.

WE have all heard of the many humorous stories of the various schemes resorted to by desperate parents to secure an alluring *Nedunya* in order to place their daughters upon the matrimonial market in the most advantageous manner. The one resorted to by Reb Nechemyah is the latest. It appears that the *Shadchan* introduced Joe Bolcolopsky to his daughter Malka and they were subsequently engaged with the understanding that she was to receive a dowry of \$500 to enable Joe to open a grocery store. In the interim Bolcolopsky became acquainted with another family who also had a daughter ripe for the matrimonial market who "raised the ante," and Joe could not resist the promised advance of a *Nadunya* of \$750. The mournful intelligence was communicated to Reb Nechemyah; a reconciliation was effected, and Joe went back to his first love. Reb Nechemyah is now busy selling tickets for a performance to be given at one of the Yiddische theatres the proceeds to be the dowry for Malka.

Otto H. Kahn, Felix M. Warburg, Paul M. Warberg, and Mortimer L. Schiff, partners in the firm of Kuhn, Loeb & Co., last week completed the enormous task of signing the firm name 80,000 times to certificates of allotment on the new Japanese 4 1/2 per cent. bonds. This means something like 20,000 signatures for each of the four partners, or a task of about a thousand a day. There is a tradition in the firm of Kuhn, Loeb & Co. that no one but the partners shall ever affix the firm name to any obligation or official document, despite the custom prevailing in many large Wall Street houses of deputing the right to sign the firm name to some one or more members of the staff.

Progress of Circuit Work.
During the last few weeks the Union of American Hebrew Congregations has succeeded in introducing circuit preaching in the following three cities of Western Ohio:

In Fremont, Ohio, a small congregation of sixteen families under presidency of Mr. I. Solomon is meeting for divine services once each month. Rabbi David Alexander of Toledo is in charge. A Sabbath school, Bible class and ladies' auxiliary are in active operation.

At Bucyrus, Ohio, a congregation presided over by Mr. Baumel holds services twice a month under the leadership of Rabbi David Klein of Columbus. A Sabbath school is conducted weekly.

In Marion, Ohio, a congregation of several years' standing, with a Sabbath school and council of Jewish women, has introduced circuit preaching twice a month. Rabbi I. E. Philo of Akron will visit Marion for this purpose. In his absence Mr. M. Strolitz, president of the congregation, reads the service every Friday evening and teaches the Sabbath school.

A NOTRE DAME LADY'S APPEAL.
To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 248, Notre Dame, Ind.

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The positions of House Physician and Assistant House Physician for the summer of 1905 are vacant. Applicants for these positions will send their applications to the undersigned.
Physicians who have had experience in the diseases of children preferred.
Dr. S. KOHN, President,
13 East Seventy-fifth street, City.

**Congregation B'nai
Jeshurun.**
Madison Ave. & 65th St.

The seats and pews in the Synagogue now remaining unsold will be offered for sale to persons qualified to become members of the congregation at auction in the Synagogue, Sunday morning, April 23, 1905, at 10 o'clock. Copies of terms of sale may be obtained upon application to the sexton.

WANTED.—By Congregation Beth Israel of Philadelphia, Pa. A thoroughly competent and capable conservative Rabbi. Send applications and references to Isaac Salinger, President, 2958 Richmond St., Phila.

WANTED.—Cantor, Congregation Beth Israel, Brooklyn. Apply every morning to Michael Salt, 326 Fulton street.

WANTED.—A Jewish lady, experienced in cooking, would like to go out to cook for small weddings, parties, etc. MRS. KOHN, 113 E. 115th St.

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WANTED.—A Rabbi for a congregation in Brooklyn. Apply to the president, Mr. B. GREENBERG, 119 Walker St., N. Y.

WANTED.—One bright lady advertising solicitor. References. P. O. Box 1234, N. Y. city.

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A CARD.—Rev. J. D. MARMOR, formerly Cantor in Baltimore, now resides at 85 E. 114th street. Is prepared to celebrate marriages; officiate at funerals, etc.

WANTED.—Stenographer, 18 years of age, fully competent to take dictation and rapid worker, desires position in a law office where she will not be required to work on Sabbaths and religious holidays. Address REMINGTON, care of Hebrew Standard.

WANTED.—Board and rooms for four adults and three children and nurse girl; cuisine must be strictly orthodox. Locality between 60th and 95th streets, East or West. Am willing to pay fair rates. Address J. J. L., care of Hebrew Standard.

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Calendar.

Rosh Chodesh Iyar.....	Saturday, May 6.
Lag B'Omer.....	Tuesday, May 23.
Rosh Chodesh Sivan.....	Sunday, June 4.
1st day Shabuoth.....	Friday, June 9.
Rosh Chodesh Tamuz.....	Tuesday, July 4.
Fast of Tamuz.....	Thursday, July 20.
Rosh Chodesh Ab.....	Wednesday, Aug. 2.
Fast of Ab.....	Thursday, Aug. 10.
Rosh Chodesh Elul.....	Friday, Sept. 1.

*Also observed the day previous to Rosh Chodesh.

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publish and set up a Standard

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

Entered at the Post Office at New York as Second Class Mail Matter.

NEW YORK, APRIL 29, 1905.

Friday, Nissan 23, 5665.

THE TEM

Next Friday is the first day of Rosh Chodesh Iyar.

The seven weeks of famine is now striking our Rabbis. No weddings. No fees. No wonder.

The happiness that comes from ignorance of the sorrows of this world may be sin.

Some people never know that the devil has been feeding them with stones until all their teeth are broken.

Judge a food not by the label put on it, but by the label it puts on the eater, or in the words of the sage: "Don't judge by the pitcher but by what it contains."

The ethics of the Fathers is recommended for Sabbath afternoon Summer reading. Every verse contains a sermon within itself.

The Jewish Outlook truly says: "Unfortunately, Reform has come to mean in the consciences of a large number, a complete emancipation from any or all observances or forms." The more's the pity.

"Thank God for your life has known,
For every dear, departed day;
The blessed part is safe alone—
God gives, but does not take away,
He only safely keeps above
For us the treasures that we love."
Phoebe Carey.

The experiment of the Hebrew Kindergarten to be opened on May 1 on the East Side by the Mishnah Federation of America, will be watched with interest for many reasons. The instruction is to be entirely in the Holy Language, and the little ones will be taught the tenets of our faith in a manner they will easily comprehend.

"What the American Jew needs above everything else, is a sense of reverence."—Jewish Voice.

"We add to the above, what we want is the reverends to have sense."—Jewish Times and Observer.

The reverends should not alone have sense, but religion and Jewish learning. It would not hurt some of the "half-baked" if they had more dereck oretz and lesschutzpah.

The Aftermath.

THE Festival has come to an end and we return to our everyday duties and obligations. Does the last day of Passover, however, spell finality? Is it sufficient to have celebrated the anniversary of the day when our people first became a nation and not to take heed of the future?

The redemption of the children of Israel from Egyptian slavery was but the first step in their national evolution. They had been freed and beyond the darkness the sun was shining. It was clear to them that the shackles had been snapped asunder, but they were still doubtful of the future because of a lack of faith.

It is even so with us. The days of sorrow and tribulation have fortunately passed, and we look forward to an era of happiness and posterity. What use we shall make of our good fortune depends upon ourselves. The Children of Israel were to become a blessing to mankind provided they obeyed the commandments which God had given them.

God has no need of our service, our praise and our thanksgivings. He is not like human beings craving for adulation, but by recognizing God's benign rule we can best serve our fellow human-beings.

While the Children of Israel were in bondage and knew not God, the world did not profit by their existence. No sooner, however, had they crossed the Red Sea as freemen, no sooner had they received the tablets on which were engraven the fundamental principles of everyday life, than the world was the gainer. There was placed before the nations of the earth an idea of how to live, so that each individual could be of the greatest use.

The Passover of 5665 belongs to the past. Have we taken to heart the lesson the feast inculcates and will we cross the sea separating us from misery and wretchedness, doubt and scepticism, ready to serve God and to bring enlightenment and happiness to a world still in need of them?

The Tailors and the Automobilists.

THE tailors of London are complaining. They say that the automobilist dresses shabbily, and that their customers who go automobiling get less than half the clothes they were wont to. "A big motor coat covers a multitude of shabbiness," and any old clothes will do to wear under it. The same complaint is made by the dress-makers respecting their women automobilists.

They are certainly right when they say that an automobile coat covers much shabbiness. Any one who sees a party of automobilists stepping from their automobile to enter a restaurant or walk a block or two for exercise after a long ride, will coincide with the London tailor, not only as to the shabbiness of the clothes, but as to the shabby appearance of the people themselves.

There may be a great deal of fun in riding in automobile, but the aspect of the riders after being out a short time on the road is not a pleasant or an alluring one. The men often look dirty and greasy, and the women, save in rare instances, do not present a pleasant sight.

(For the Hebrew Standard.)

The Religion of the Family.

A PASSOVER DISCOURSE, BY DR. SELIGOWITZ.

Translated from the German by Jacques Mayer.

IT is an historical fact that, among nations, culture and morality are not always on an equal footing, and that a nation, though it may seem to have attained the height of culture and civilization, does not at the same time stand upon the highest level of its moral and religious development. On the contrary, brilliant epochs are often epochs of decay. The flowers of civilization and culture, of art and science, often bloomed most luxuriously upon the rotting soil of a decaying public life. This is proved by a glance at brilliant Athens under Pericles, at Imperial Rome with its baths and amphitheatres, at the magnificent halls in the royal castles in which the golden age of a Louis XIV saw united the talent and genius of France.

Of course, if we have only a moral standard to apply to a nation, we must not view such periods as the proper ones, from which to ascertain how the purely external life of a people is mirrored. In the course of its development much that is strange has accumulated; intercourse with foreign nations has added foreign traits to its own, and these have become so deeply imbedded, have become so closely amalgamated that the critical hand can not easily separate them.

If it is our purpose to correctly grasp the essential nature of the character of a people we must view and study it at its historical beginnings, in its freshest youth where foreign elements have not yet, touched it, where, though still undeveloped, it meets us with all the germs of a later development.

Now, it is very characteristic for judging the character of the Jewish nation and its religion that its first entry into history was made by means of a family festival. The first ordinance relates to the Passover sacrifice, and directs, that until the Holy of Holies is erected, every home shall for the Passover Festival be regarded as a holy of holies, and every family father be regarded as a priest. This signifies the foundation upon which Jewish life is erected, so solid and firm, that all the storms in the world's history could not undermine or destroy it.

Judaism is not the religion of a church, but the religion of a family. To the religious ceremonies—a mosaic of synagogue worship and prayers at home—there was united, in the course of centuries, loving devotion among members of a family, reverence and esteem for family life, harmony and mutual respect among members of a congregation. The noblest fruits were produced by such conditions. The love of family awakened in the home life rays of sunshine that entered with particular warmth into the heart of the child, and rendered the Friday night, the Seder nights with their intimate combination of religious usage and pleasure of the table, a source of the delightful recollections, which remained stamped in the mind, even in after years when a less sentimental view possessed the mind.

But where piety dwells, there also exists the respect for tradition. For upon the past we rest. It belongs to piety to honor the past. But it is impious to despise the past—to know only to-day and not yesterday. For only that imparts the soul to life and makes it rich and warm when the breath of the past has blown through it.

This respect for tradition is, before all, found in the family. Therefore, in Judaism, the religion of the family is the foundation more enduring than granite, and defying all attempts at destruction.

But the family-religion of Judaism is firmly united to its inborn love of family, which belongs to its most primeval origin. The entire first book of Moses, which may be regarded as the dawn of its history, is filled with family histories and domestic occurrences.

The festivals of Israel did not consist of bull-fights or contests between gladiators, but in the peaceful dwelling together of the members of families. In virtue of this the thought was constantly kept alive that because of the intimate and loving relations between husband and wife, parents and children, cousins and relations, the troubles and sorrows of life were rendered more bearable, its bitterness sweetened, that without domestic peace and family unity, no genuine happiness was conceivable.

The Law and the Prophets, the Psalms and the Proverbs, Talmud and Midrash are inexhaustible in teaching and warning, so that the family life may be built more enduring, richer and higher. How touching are the portrayals of good sons in their relation to their mother! The greatest and most beautiful pride of a noble son is his delight in the virtues of his mother; and really overpowering is the Divine Promise which consoles Israel, by the comparison of a son's consolation of his mother. Therefore the spirit of family devotion has become a corner stone in the Holy of Holies in the ethics of Judaism.

And is it not the most salient trait of character of the Jewish nation, as it exists, dispersed, at the present day? What is the ideal of a Jew who is true to the peculiar genius of his race? A domestic hearth, peaceful happiness at home, and four yards of earth besides father and mother. The Jewish father offers to the rearing and education of his children the severest sacrifices and is content to be rewarded for his deprivations by the physical and mental development of his children.

This vital love of the family also makes the heart of the Jew warm, forgiving and kind; and it is certainly remarkable and praiseworthy and a sign of genuine moral trait that, in spite of the worst oppressions and persecutions, no spirit of enmity was ever engendered in the Jewish race, and history cannot point to a single instance where this race was guilty of an act of hatred against humanity, the State or the nation, from which it endured such horrible persecutions. Thus Judaism, not by virtue of fine words or the purest ethical teachings, but through the pedagogic influence of family religion and the maintaining of an ever vital love of family, has succeeded in elevating the lowest elements and the mass of the people, in uprooting the merely animal instincts and in training their faculties, so that cruelty and coarseness were banished.

Of course the active stream of progressive life must flow through the family. The family shall not be petrified in religious forms and customs. For the home does not only belong to the past, but before all, to the present. But when we open the doors of the house to the stream of the present day, we should be careful to preserve

the protecting dam holding the water in check and confining it to its ordered and fructifying path. Religious progress does not consist in throwing overboard honored traditions, or putting together a new religion fashioned after thoughtless desires or our modern taste. We should seek to comprehend its inner spirit and significance and to keep these always vital. With such resolutions our festivals will again become true family festivals, and we shall truly recognize the sweetness and charm of our religious customs.

Remember Kisheneff.

THE Central Committee for the Relief of the Kisheneff Sufferers has issued an appeal in behalf of the victims of that terrible massacre about three years ago. Though the amount collected for the succor of the sufferers has been very large, still the appeals to the Committee show that all the victims have not yet been sufficiently relieved.

The Committee has about \$6000 on hand, but this by no means suffices. It is a solemn obligation upon every Jew to send in his contribution, no matter how small, to the Committee, and to bear his share in the work of alleviating the distress and misery of the victims of the Kisheneff holocaust.

The Man in the Observatory.

LXXIV.

MANY people who go to theatre save their programs, or, as they were formerly called, play-bills. There is quite a difference between the programs of the present day and the play-bills of years ago. In the earlier period of the stage's history the cast of the play was printed on a small and in many instances on a very diminutive sheet of paper. Such a thing as an advertisement on the bill was unheard of. As time went along the play-bill increased somewhat in size and became a folder, and the advertisement of the printer became conspicuous. Later on the play bill assumed a little more dignity; gradually it developed, little by little, until it has assumed the present size of a book replete with advertisements, comprehending the cards of the best houses who are wont to advertise their wares.

With this evolution of the program in size a number of advertising houses came into existence, who made the advertising, and publishing of the programs a specialty. Nearly all of these concerns have either withdrawn from the business, or have been absorbed by the firm of Frank V. Strauss & Co., which is now a corporation. The head of this corporation is Frank V. Strauss, who has built up the largest business of this character in the world.

Mr. Strauss, by dint of great business tact and industry, has now under his control the advertising in the programs of nearly every important theatre in the United States and Canada. Most of the programs are also printed by the corporation.

Mr. Strauss is still a very young man, and his sterling qualities, as a business man bespeak for him a still further enlargement of a business which has already assumed huge proportions.

THE MIRROR.

An elderly foreign woman went to the out-patient department of a London Hospital, and took her little granddaughter to act as interpreter. "Tell the doctor I suffer from severe headaches," said the grandmother (in Yiddish). "How long has she been complaining?" asked the doctor. The child put the question to the old lady, who replied: "Since Tisho b'Av." Suddenly, she remembered the lessons she had had in school on this historic fast. Quick as lightning, she answered: "Please doctor, my grandmother has had the headache since the destruction of the Second Temple!"

While a rabbi was conversing with an anti-Semitic government official, the latter asked: "Why are you modern Jews so proud, always riding on horseback, while your ancestors always rode on donkeys. Even your great Rabbi Moses rode his wife and children on a donkey, as it is said in the Bible, and the Messiah whom you are expecting is supposed to appear on a donkey?" To this the rabbi answered: "We ride on horses, not out of pride, but simplicity, as the donkeys our ancestors rode on what have now become officials."

A Jew was out of work, and on tramp. He happened to pass a circus, and thought he'd ask for a job. The circus proprietor took him inside, and said: "Now, you must be the great wild bear."

So he was dressed up in a bear skin, and put in a cage. The bear was a great success. All the people crowded round the cage and said: "What a fierce bear!"

Just then the circus man let a big lion into the cage. The lion roared, and the Jew thought his last hour had come. So, as the lion charged at him, he, in an agony of fear, began to say the Shema.

"Shut up, you fool," roared the lion, "Don't give the show away. I'm a Yiddisher lion."

The modern translation of the Biblical phrase, "And they believed in God and Moses His servant," is now rendered "They believe in Dr. Kohler's 'God idea' and in the Pittsburg platform."

Madam Eames recently sang at a concert for the benefit of a Jewish charity. It was subsequently ascertained that she received \$2,000 for her three songs, which reminds me of the story of some one asking: "How high can that soprano sing?" "As high as \$2,000 a night," answered the manager absent mindedly.

Speaking about queer advertisements, an English Matzoh baker concludes a lengthy advertisement which appears in the columns of the London Jewish Press:

"I must now conclude, being Purim time, with the request that the next few weeks at least, dear readers, will heartily accompany yourselves on your own or somebody else's piano to the charming refrain, "YOU'LL REMEMBER ME."

Levy.—"You remember Aaron who used to bore us with long windy stories?"

Isaac.—"Yes, what of him?" Levy.—"He was arrested yesterday for being short in his accounts."

POMMERY CHAMPAGNE

THE STANDARD OF QUALITY

QUALITY VERSUS QUANTITY.

One reason why Pommery Champagne maintains its popularity with those who demand the best of wines is, that the Pommery standard of quality is never lowered in order to join the race for quantity.



An uptown congregation, thinking, quite properly, that its preacher should pay some regards to the claims of the rising congregation and not deliver discourses in the German language exclusively, requested its Board of Trustees to instruct their Rabbi to employ the vernacular in his exhortations, once in a while. The Rabbi is cheerfully complying with the desire of his congregations, inflicting more or less heavy blows on the English grammar, with no one to help him along. But patience has ceased to be a virtue, and the good man ought to be told that his 'duties against God' which he is forever reiterating is a solecism of enormous proportions. He has mistranslated the German *gegen*, although he has lived in this country long enough to know better.

An Irishman married a Jewess and their union was a happy one until the stork paid them a visit. The young son proved to be a bone of contention, for his father, with pardonable egotism, wished him named Pat, while his mother was equally decided that he should be called Moses. The day was saved, however, by a Solomon in the person of a woman across the hall, for her suggestion was accepted by both parties. The boy was christened "Patmos."

Mosheh Keltchenover hearing Rachel's daily complaint of being ill, listened attentively to her wail, but always replied: "Yo! you're sick; it's all a matter of imagination. You only think you are." Subsequently Rachel died, and gazing upon her face as she lay in the coffin said: "O vell, mebbe she vas sick."

Mrs. Josephs.—"Wonder if I'll have time to go home and back before Rabbi Textfinder is finished?"

Mr. Josephs.—"Plenty of time, Rebecca, plenty of time! Rabbi Textfinder has just said: 'One word more and I'm done.' He's good for an hour more, at the least."

A young Rabbi (my informant says a "half-baked") who was a candidate for a Metropolitan pulpit, delivered a trial sermon. At the conclusion of his remarks he exclaimed in loud declamatory tones accompanied with forcible gestures: "The Protestants have their 'Lord's prayer,' the Catholics their 'Pater noster,' but we Jews tower above them all and have what is greater than everything else, that great prayer replete with spirited grandeur and never-failing consolation—a prayer which has come down to us re-echoing through the ages of the past, which has stirred the Jewish heart in every clime—'Yisgadai, v'yi-kadaah s'hmey rabbo.' The congregation wept;—doubtless at the great ignorance of the Rabbi,

An infidel, while discussing the miracles of the Bible with a Rabbi, denied any of them to be true. The Rabbi, greatly angered, said: "One of the greatest miracles I know of, and which is impossible to deny, is that God has opened the mouth of a donkey."

An influential seatholder in a synagogue, more noted for his wealth than his wisdom, went up to the Shammass one day, and asked him—as the one in authority—to shift his seat to one next to the Rav. The Shammass, knowing the man to be an ignoramus, and knowing also that the Rav liked near him those who, after service, would now and again ask a *Sha a lo*, politely dissuaded him from shifting. But all to no purpose. He threatened to leave the synagogue altogether, if his wish was not complied with. The matter was placed before the Rav, who, studying the interest of the Shool, readily agreed. For some time things went on smoothly. One Shabbas afternoon, after the afternoon service, and זרקוק צדק had been said, this influential seatholder tapped the Rav on the shoulder and asked this *Sha a lo*.

"Rabbi," he said, how is it that ארם וברמה are placed together?"

"For the answer to that, I must refer you to the Shammass," replied the Rav.

In a certain town a rich money-lender died. The burial society demanded \$5,000 for the ground, but the family refused to pay the sum, and complained to the magistrate, who rebuked the congregation for demanding so large a sum for only a few feet of ground. But the congregation replied: "We are justified to do so by the Talmud, which says: 'Who gets rich on interest money, will not rise at the Day of Resurrection.' We charge ordinary prices to those who do not get rich by money-lending, because at the time of the time Resurrection they will rise and the ground will be returned, whereas the money-lenders will never rise, and the ground is, therefore, sold forever." ASPAKLARYA.

CORRESPONDENCE.

A Correction.

New York, April 17, 1905.

Editor Hebrew Standard: I noticed a news item in your issue of last week under the heading "Jews in City Hospitals," wherein the Sydenham Hospital is also classed among the city hospitals. This is a mistake, as the Sydenham Hospital is a Jewish institution, and although non-sectarian, its supporters are mainly Jewish. Taking into consideration the noble work it does, it should have been better known among our co-religionists than it is. It is now adding two buildings, which will make it five buildings that the Sydenham Hospital will occupy after May 1, at 339-347 East 116th street, one of the best locations in the city. One of these buildings has been installed as a maternity ward under the auspices of the Jewish Lying-In Society.



What Is Daus 'Tip-Top'?

TO PROVE that Daus' "Tip-Top" Duplicator is the best, simplest, and cheapest device for making 100 copies from Pen-Written and 50 copies from Typewritten original we are willing to send a complete "Duplicator," without deposit, on 10 days' trial. No mechanism to get out of order, no washing, no press, no printers' ink. The product of 23 years' experience in Duplicators. Price for complete apparatus, Cap size (print 8 1/2 x 13 in.) \$7.50, subject to the trade discount of 33 1/3 per cent, or \$5.00 net.

THE FELIX P. J. DAUS DUPLICATOR CO., Daus Building, 111 John Street, New York.

The Sydenham Hospital has just received through one of its directors, Hon. N. Taylor Phillips, Deputy Controller, a very flattering report from Mr. D. C. Potter, chief examiner of accounts of institutions.

The report briefly summarized is to the effect that the institution ranks very high and is entirely satisfactory to the charity department of the city of New York from every point of view.

The Sydenham Hospital is ever open for the inspection of every one interested in well-managed charitable institutions, who will find there the realization of their ideal as to how a hospital should be equipped in order to do the best work for suffering humanity. Every one who calls is cordially received and every facility is given him to thoroughly inspect every department of the hospital.

The Sydenham Hospital certainly deserves and will undoubtedly obtain the support of that class of our co-religionists who know how to appreciate a Jewish hospital whose motto in everything is "The best cannot be any too good for those who come to us for help." AARON GARFUNKEL.

The Jewish Daily News Replies.

Editor, HEBREW STANDARD:

Relative to your communication signed "Israelite," which appears in the current issue of your esteemed publication, we desire to say that no interview approving the engagement of Miss Pastor to Mr. Stokes was given out by any of the proprietors of the Jewish Daily News, or their wives. We desire also to say that the person referred to in the mentioned communication as a proprietor of the Jewish Daily News, is not such, and has no right to represent himself thus. Neither his views, nor the views of his wife, are in anyway binding upon us either personally, or as publishers, and we disavow all responsibility for them.

We desire, also, to deny that the Jewish Daily News has remained silent on the question of intermarriage. A perusal of its editorial columns is all that is necessary for anyone who has any doubts about our attitude on this question.

By giving this communication space in your next issue, you will greatly oblige,

Yours very truly,
SARASOHN & SON,
Pub. The Jewish Daily News.
Per LEON KAMAIKY.
185 East Broadway, N. Y.

What Is Kesusa?

Editor, HEBREW STANDARD:

In the poem "Afikomen," published in your last week's issue, in the last strophe occurs the word *Kesusa*. In trying to get at the meaning of it, a friend suggested that it was a misprint, and that it should be *Kemusa*, which, I think, is far fetched. The root *kasas*, is quite rare, but it has a clear meaning in the poem from which I have quoted.

Will some of your Hebrew scholars tell me what it actually means?

To the HEBREW STANDARD:

1. Did the Israelites really eat unleavened bread when they marched out from Egypt? 2. Did they bake Matzoths before they marched out

from that country, or did they bake them later on their way? A satisfactory answer is given to the first half part of the second question in chapter 12, verse 11, but what dough they had in their kneading troughs bound up in cloths upon their shoulders could not remain unleavened for any length of time in such a hot climate. And where is a full explanation to the verse 39 of the 12th chapter? It—the dough—would have remained unleavened if they could have observed

וה הכלל חמה הלשון בצנין, but to do this no time was left.

Let us have a little light on this passage of the Holy Book, viz: *Exodus* xii, 39.

REV. J. SCHWED.

The Settlement Celebration.

Editor, HEBREW STANDARD:

Enclosed please find copy of a letter which I have sent to Mr. Louis Marshall, chairman of the 250th Anniversary Committee. I would ask that you would give it space within your valuable columns.

M. S. KELLER.

[COPY]

MR. LOUIS MARSHALL,
30 Broad Street.

Dear Sir:—I have been greatly interested in the forthcoming celebration of the 250th anniversary of the landing of our co-religionists on this blessed free soil.

There can be no doubt in the minds of anyone that can look forward with anticipated delight and feel satisfied that under the guidance of so noble a committee of which it is your honor to be chairman, that the event in question will mark an epoch in the history of New York City and this glorious country.

Feeling deeply interested I take the liberty of humbly suggesting whether it would not in its way add to the success of the event if the Heads of Fraternal Organizations of our Co-Religionists were placed in some position to lend their aid towards its progress, I mention for example the names of Hon. Commissioner M. Samuel Stern, United States Grand Master of the Free Sons of Israel, and Mr. Emil Tausig, District Grand Master of the Free Sons of Israel, the leaders of 11,000 members of this order in the city of New York, each of whom I dare say looks forward with a just pride to the magnificent spectacle that I am sure awaits us. In suggesting the names of these two eminent citizens I do so because I am a member of the organization of which they are its head. There are many kindred orders in this city, the leaders of which would be able to do yeomen work towards the accomplishment of the enormous amount of labor that I feel, must be before your Honorable Committee.

Trusting you will accept these lines in the spirit of one deeply interested in the welfare of the event to come, and asking the consideration for them to the extent of what you may deem their value, I remain,

Most sincerely,
M. S. KELLER.

Independent Order Free Sons of Israel.

Continental Lodge, No. 45, Rochester.

There was a large assembly at the Eureka Club on Sunday, April 16, to celebrate the thirty-third anniversary of the organization of Rochester Continental Lodge, No. 45. Not only was Rochester represented, but New York as well, and among those who were most warmly greeted were the guests from out of town. Among the visitors were Hon. Julius Harburger, New York, former United States grand master of the organization; Hon. M. S. Stern, New York, United States grand master; A. Finkenbergs, New York, first deputy United States grand master; A. Hafer, New York, grand secretary of the United States Grand Lodge; Emil Tausig, New York, first district grand master; Herman Stiefel, New York, former United States grand master; E. D. Klein, New York, second deputy grand master; Dan Krause, New York, chairman of the Finance Committee, United States Grand Lodge.

The first event of the celebration was the banquet, for which more than 200 covers were laid. A. B. Wolff, the senior member of Rochester Continental Lodge, was toastmaster. The banquet was elaborate, but informal, and the speeches were impromptu. When the guests assembled they found at each plate a souvenir in the form of a Sefer Torah. On the outside of the scroll, which was in a box, were the words in Hebrew characters, "Our Anniversary," and inside there was a complete programme of the after dinner exercises, except the informal speeches. The principal event of the banquet was the announcement that Max Holtz and his three brothers, all of this city, would join the lodge, in honor of their father.

After the dinner the guests adjourned to the assembly room of the club, where a large audience, members and friends of the lodge, had assembled to hear the stated speeches. The officers of the Grand Lodge and others, including the principal officers of Continental Lodge, had seats on the platform. It was expected that Hon. Henry M. Goldfogle, of New York, would be present, but word was received at the last moment that he, while traveling in the South, had been taken ill. President Greenberg, of Rochester Continental Lodge, presided. "Rochester Continental Lodge has been in existence for thirty-three years," said President A. Greenberg in his address of welcome, "but we have caused hardly a ripple on the surface. We have done no advertising, except what has been done by the young people. They took the matter up and we have decided to continue it. You know that you cannot do business if you do not advertise."

The response to the welcome was made by Grand Master Stern, whose theme was the "United States Grand Lodge."

"I am glad that I am a Jew," he said "I am proud of the Jews. Proud of what the Jews have accomplished and of this best of Jewish institutions. At the same time we are loyal, patriotic American citizens. The Independence Order Free Sons of Israel stands for grand purposes, for friendship, love and truth, for the protection of the widow, the orphan and the distressed, and we try to do what we can to add to the interests of the Jew. The Jews are not united as they should be. If one Jew seems to be a little farther ahead than the others they are ready to kick him down. The Gentile is as good as the Jew, but in sectarian matters the Jews should stand together."

"We all know of the terrible scenes that have been enacted in Russia, where babes were torn from their mothers' arms and drenched in their mothers' blood. A friend of mine, a Jew, asked Count Cassini the other day why the Russians acted toward the Jew in such a manner."

"If we should give the Jew full liberty," the Count replied, "he'd own Russia. It is not our fault if we are hard workers and if we are industrious. I will tell you now, my friends, that just as sure as there is a God in heaven Russia will get that portion which she so richly deserves, for her cruel heartless, unwarranted murder of our people."

The audience was deeply moved as Mr. Stern reached the climax of his address and as he closed there was loud applause, and cries of "Bravo!" were heard.

After a quartette composed of A. E. Whitcomb, E. H. Arnold, Milbury Van Valkenburg and John Louret had sung Petrie's "Over the Sea," First District Grand Master Tausig was introduced. He spoke mainly of the growth of the order,

of its objects and what it had accomplished, and urged his hearers to be not Jews only, but patriotic, loyal, American citizens. He appealed to the mothers present to urge their male relatives to the last degree to join the order, that the organization of the Jews might be perfected and that they might thereby gain greater influence.

After Mrs. Clay Babcock had sung Carl Reinecke's "Spring Flowers," with violin obligato by Maurice Moll, Julius Harburger, under sheriff of New York County, and ex-United States grand master, was introduced and was greeted with applause. He dealt with the patriotic and good citizenship features of the Independent Order Free Sons of Israel, and their bearing on the advancement of the cause of the Jews not in this country alone but throughout the world.

"We do not believe with Zangwill and others," he said, "that the Jews should either migrate or emigrate. We believe that our beloved country is open to the oppressed of every nation. We have lodges in forty-five States and territories. I believe in our people and in our religion. We are American Jews, and it has been our intention to Americanize those Jews who came to our soil. That we have well performed that service is shown by the fact that an American Jew, a Rochester Jew, has attained the highest post within the gift of one of the greatest organizations in America, Max Holtz, who is grand chancellor of the Knights of Pythias."

Mr. Harburger urged the Jews of Monroe County to get together and send one of their number to the Legislature, saying that it was possible for them to accomplish the end by organization. He pointed out in support of that view what had been done by the Jews of New York, particularly in his own case. Mrs. Babcock and Mrs. Edgar McIntosh sang, as a duet, Kucken's "Onward, Bonnie Boat," and former United States Grand Master Herman Stiefel, first assistant corporation counsel of Greater New York, spoke in place of Mr. Goldfogle, who was down for an address.

Among others who spoke were Toastmaster Wolff, who briefly outlined the birth and growth of the local lodge during the last 33 years; Mr. Klein, of New York, who dwelt shortly upon the benefits of the order; Mr. Hafer, who in the name of all the guests, thanked Continental Lodge for the hospitality extended its visitors, and likened the growth of the organization to a stream which gathers volume and strength as it flows. He spoke, too, of the dissatisfaction existing on the other side of the Atlantic, as compared with the happier condition of the Free Sons of Israel in America, brought about by the foundation of the order, in 1848.

Max Holtz, grand chancellor of the state of New York, commander of the Knights of Pythias, also spoke at the banquet. Mr. Holtz is a member of several fraternal organizations, and he dwelt upon the cordiality with which he, as a Hebrew, had been received in them all. He dwelt upon the necessity of being honest, upright and intelligent, and prophesied that the day would come when fraternity should rule the world, irrespective of religion or race. His remarks called forth prolonged applause.

The programme was closed with Donizetti's "What From Vengeance," sung as a sextette by Mrs. Babcock, Mrs. McIntosh and Messrs. Whitcomb, Arnold, Van Valkenburg and Louret.

Continental Lodge now numbers more than 100 members. Its officers are: President, A. Greenberg; vice president, S. Manson; treasurer, M. Rothschild; recording secretary, J. Sinsheimer; financial secretary, D. Strauss; board of directors, M. Goldsmith, C. Lippman and A. B. Wolff.

The Committee of Arrangements for the celebration included J. Sinsheimer, S. Manson, A. B. Wolff, I. Newhafer, S. Goldsmith, J. Blumenstiel, M. Goldsmith, George C. Cuggenheim, A. Greenberg and N. Newhafer.

Sebulon Lodge No. 8.

On Monday, May the 1st, the above lodge will remove its headquarters to more commodious quarters at the Harlem Casino, 124th St. & Seventh Ave. In order to commemorate the removal of the lodge rooms made necessary by increased membership a theatrical performance and dance will be given. It is expected that the attendance of the members and their friends will be very large.

Brother Samuel Ornstein, former 2nd

Deputy Grand Master of the District, was presented last night with a set of resolutions for services rendered.

Brother Maurice S. Keller, former Chairman of the Committee on Laws, was presented with a set of resolutions at Yorkville Lodge No. 69, on April 3rd, 1905.

It is pleasing to notice that the lodges are trying to outdo themselves in proposing new candidates: Sebulon Lodge No. 8, at their last meeting, proposed 7 candidates between the ages of 21 and 30, Mount Vernon Lodge No. 71, 12 candidates, and Rochester Continental Lodge No. 45, 15. The Lodges out west are proposing members and the Grand Master of District Grand Lodge No. 2, Brother I. Anderson Loeb, is doing his utmost to give the Order the numerical strength it deserves.

Office of the District Grand Lodge No.

8, 106 La Salle Street, Chicago, Ill.

Office of the Grand Lodge of the

United States and District Grand

Lodge No. 1, 1161 Madison Avenue.

GRAND LODGE OF THE UNITED STATES.

OFFICERS.

M. S. STERN, Grand Master, New York

S. HOFFHEIMER, Dep. Gr. Master, New York

ADOLPH FINKENBERG, Second Dep. G. M., New York

ADOLPH PIKE, Third Dep. G. M., New York

ABRAHAM HAFFER, Grand Secretary, New York

L. FRANKENTHALER, Gr. Treasurer, New York

HENRY LICHTIG, Ch. Endowment Com., New York

EXECUTIVE COMMITTEE.

Herman Stiefel, Charles M. Obst.

Phillip Stein, Julius Harburger.

Henry Jacobs, Benj. Blumenthal.

Wm. Bookheim, H. M. Shabad.

Isaac Hamburger, Raph. Rosenberger.

District Grand Lodge No. 1.

Officers.

EMIL TAUSIG, Grand Master.

ISAAC BAER, 1st Deputy Grand Master.

EUGENE D. KLEIN, 2d Deputy Grand Master.

M. H. MINTZ, 3d Deputy Grand Master.

ADOLPHUS E. KARELSEN, Grand Treasurer.

ABRAHAM HAFFER, Grand Secretary.

Meyer GOLDBERG, Grand Warden.

ABM. SANDERS, Grand Tyler.

MORT. J. LICHTENBERG, President Board of District Deputies.

DANIEL KRAUSE, Chairman Committee on Finance.

SAMUEL SPITZ, Chairman Committee on Appeals.

SOLOM. J. LIEBESKIND, Chairman Committee on Laws.

LOUIS HESS, Chairman Committee on State of the District.

New Era Club.

The Board of Directors have appointed Mr. Israel Hecker acting General Secretary of the Club, Mr. L. B. Michaelson having resigned.

On Friday evening, April 21, Mr. Chas. A. Cowen will deliver the third lecture on "The Jews." On the 28th he will deliver the fourth and closing lecture of the series.

The Mandolin Circle of the New Era Club will hold its monthly open rehearsal on Saturday evening, April 29th, at the club rooms, 276 East Broadway. These rehearsals are very entertaining and usually very well attended.

The Social Committee of the New Era Club announces that it will give a special entertainment and reception to the members and friends on Sunday evening, April 30th.

The Committee on Out-door Recreation is very busily engaged in completing arrangements for the outing and games to be held on Sunday, May 21st, at Glendale Schutzen Park.

A checker circle is being organized by a number of members, and a prize tournament will be held in the near future.

A circle composed of members studying law has been suggested and will be taken up by the Acting General Secretary, Mr. Hecker, who feels confident of effecting an organization of the legal aspirants.

The Acting General Secretary expresses much satisfaction over the present condition of affairs in the New Era Club, and feels that the prospects for the future are very bright.

Membership is open to all young men of eighteen years of age or over.

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HOW?

MENDING HINTS.

How Broken China or Glass May Be Cemented Successfully.

In mending glass or china the pieces should be washed with soap and water and then carefully dried in order to remove any grease that may be on them.

Care must be taken not to break off the sharp points of the fracture, for the more irregular it is the better the cement will adhere, says the Chicago Tribune. Warm one of the pieces and then put the cement on the other, not in excessive quantity, however. Bring the parts close together and contrive to have them remain so until the cement hardens.

If the pieces are numerous it is best to cement one piece at a time, allow it to harden and then put on another, and so on. In cementing all the pieces at once the difficulty of keeping them together is increased, and when you get them in contact at one point you will find you have displaced them at another.

Be sure to let the cement harden thoroughly before you test the adhesion, otherwise you may undo what you have done. In either case the blame belongs to you and not to the cement. Most of the cements on sale will be found durable if the directions are carefully followed.

Fractured pieces in cases where the article is not frequently used may be mended with white coachmaker's varnish or wet white lead or the white of an egg. A good cement is made by dissolving Russian isinglass in soft water. Oyster shells finely pulverized and mixed into a thick paste with the white of an egg produces excellent cement, which can sustain heavy weights.

If lamps become loosened from their metallic sockets they can easily be repaired with plaster of paris. Be sure that it is boiled plaster. If it has not been boiled, boil it yourself by putting it in a vessel on the stove. The air and moisture will be forced out, as you will see by the bubbles. Remove all the old plaster from the lamp, fill it with fresh plaster mixed with water and while the plaster is still soft press the lamp into the socket and let it harden. The plaster must be just stiff enough to pour, and the surplus plaster which will be forced out of the socket can be readily wiped off.

To repair knife handles fill the handle with powdered rosin, heat the knife and force it into the handle.

How to Cure Nervous Headache.

An effective cure for nervous headache is found in the simple act of walking backward. Ten minutes is quite long enough for the "constitutional." It is not necessary to walk particularly straight; any sort of walking will do as long as it is backward. It is well to promenade in a long narrow room where the windows are high—a corridor, for instance—and walk very slowly, first placing the ball of the foot on the floor, then the heel. This exercise not only acts as a cure for nervous headache, but it promotes a graceful carriage.

How to Save Repapering.

Cleaning paper instead of replacing it with new when soiled has become a common method of keeping our walls in a presentable condition, but in cities where smoke consumers are still a dream of the future hiring this cleaning done by experts is considered too heavy an expense by many families of moderate means. I feel sure, therefore, that many people will welcome, as I did, the recipe for the manufacture of the material used for cleaning I received from a thrifty neighbor, says a writer in Good Housekeeping: One quart of flour, one heaping tablespoonful of salt, one tablespoonful of soda, three tablespoonfuls of ammonia (the common household kind) and one pint of rain water. Mix and steam one-half hour in a greased tin pan, cut in pieces to handle while still hot and knead thoroughly. Keep in air tight box or jar until ready to use.

How to Remove Shine From Woolen.

Lay the garment on a table as smoothly as possible; wring out a cloth in water as dry as you can; have a hot iron ready and put wet cloth on it; hold it close to the garment, but do not touch it. Go all over it, then brush quickly. The steam does the work. It will look like new.

TO HANG CURTAINS.

How Good Effects May Be Secured by a Little Care.

As many a woman is puzzled to know how to hang her curtains, the advice of the Upholsterer on this point may be helpful. It says among other things:

If sash curtains are used it is usually a good plan to hang the long curtains so as to be the opposite of the sash curtains—that is, if the sash curtains hang straight loop the long curtains, and vice versa. In this way the treatment will balance and a neutral effect be obtained. Bear in mind also in this connection that long curtains hanging straight reduce the width and increase the height of the window, while curtains looped or caught up with a rissette reduce the height and increase the width.

Curtains reaching only to the sill or just below it have a tendency to shorten the window, and if looped or draped this effect is increased.

Sash curtains, panels or any other style of glass curtains are hung with the right side of the goods to the glass unless the windows are so far removed from ordinary vision that it is impossible to discern the difference. Long lace curtains are hung with the right side to the room where sash curtains are used; to the reverse way when hung alone, subject to the above proviso in reference to the difference being perceptible from without.

Lace curtains may be shirred on to the pole or rod by making a double hem at the top, the distance between the two stitchings being a little less than twice the diameter of the pole to allow for shrinkage. Thus for a one inch pole, which would measure loosely three and one-eighth inches in circumference, you would require to allow about one and seven-eighths inches between the shirrings, making three and three-quarter inches of a pocket for the hole to pass through.

Lace curtains hanging straight should just clear the floor, and to adjust this to a nicety we have found it a good plan to pin them so as to clear the floor by about two inches (not more) and then gently stretch them down this distance.

To stretch them place an outspread hand on each side of the curtain and, pressing the two palms together, stretch gently, a little at a time, working across the curtain from one side to the other until it is the required length. This must be done very carefully, and if the curtain is not found pliable enough to stretch the required distance pin it over again, allowing it to be longer.

Narrow windows in large rooms may be made to appear wider by making the poles or cornice project at each side and plaiting the curtain to cover part of the wall at each side. The pole or cornice should be placed high enough in this case to entirely conceal the top of the wood trim, but in cases where it is advisable to show the wood trim at the top it should be shown also at the outside.

Filled curtains made up as sash curtains are very effective next to the glass, but should be made of very soft material that will drape easily and gracefully. Sash curtains, lace curtains or overcurtains should be plaited to the exact width of the space they are to cover, sufficient pins being used to dispose of all the fullness and hold the top edge of the curtain from sagging between the pins. This may seem a small thing, but to those accustomed to neatness the sloppy droop of the top edge of a curtain from pin to pin is extremely distasteful and would spoil an otherwise neat arrangement.

How to Clean Coral.

To clean white coral soak it for some hours in cold rain water and then immerse it in a solution of chloride of lime. Let it remain for twenty-four hours and then hold it under a cold water tap for about ten minutes so that the water may percolate through it. If the coral be very dirty this process may have to be repeated a second time.

How to Freshen Old Waists.

A pretty way to freshen up worn white china or india silk waists is to put in a gump and full half sleeves of colored lace. This lace, by the way, can be easily colored at home with any one of the prepared dyes. One girl recently made an old white china silk waist over into a fetching evening waist by these means: She took some quite dilapidated renaissance lace which had been on another gown. Out

of that she got enough for a gump and full half sleeves with the under-sleeve effect. Then she dyed the medallions in the lace a delicate blue. A big bow of the same shade of blue in velvet decorated the left side.—Harper's Bazar.

How to Make Corn Pone.

Corn pone is recommended as a breakfast dish. Take a heaping coffee cupful of boiled hominy, heat it and thin in a tablespoonful of butter, three eggs and nearly a pint of sweet milk. As much cornmeal may be added as will serve to thicken this till it is like the batter for johnnycakes. Bake in a quick oven and serve immediately.

How to Freshen Carpets.

A cleansing fluid said to restore freshness to carpets, curtains, table covers, clothing and similar textiles that become soiled is made of a quart of boiling rain water to which four ounces of castile soap have been added. When cool throw in four ounces of ammonia, two each of glycerin, alcohol and ether and, last of all, a gallon of rain water. Bottle and use as required.

How to Season a Fowl.

To improve the flavor of fowl when seasoning it add ginger to the salt and pepper and rub this into the flesh well. For a change try putting an onion and an apple in ducks in place of the usual breadcrumb dressing.

How to Mend Amber.

To mend amber requires a certain amount of care, though the process is a simple one. Apply some linseed oil to the broken edges and then hold the oiled parts over a gas jet, covering the rest of the amber meanwhile with a cloth. As soon as the oiled parts become sticky with the heat press the edges which are to be united together and hold them very carefully till cold.

How to Succeed With the Calla.

We now have nine varieties of the calla, all worth growing, either as pot plants or in a wet situation outside. They are the little gem, a very dwarf variety; the black calla, with jet black flowers; golden calla, yellow calla, leopard calla, with spotted flowers; red calla and spotted leaf calla. They all require a soil of rich alluvial loam, with plenty of well rotted manure. Start with two-year-old roots. Pot them and set the pot in water and leave it there until the plant has done blooming, then take it out and let it grow until August, when let it dry off and put in the dark until January, when start it by putting it in the water again. The calla is a swamp plant and must be treated accordingly.

How to Clean Gold Frames.

To clean gold picture frames beat the white of an egg. Add to it one point of cold water and moisten your frames with this mixture, using a sponge. Then with a soft flannel carefully wipe. Take a second cloth, perfectly dry, and give the frames a light rubbing. If the frames are not clean and bright after this treatment you would better take them to a glider and have them regilded.

How to Keep Household Accounts.

Keeping accounts may be a little troublesome, but it is quite worth while. Have just one book, rather thick, that will do for everything. Turn the front part into a cash account. Open the book out flat, write down your allowance on the left hand page and on the right put down what you have paid the butcher, baker, etc.—everything even to a postage stamp. Then once a week or oftener balance. Balancing is nothing harder than subtracting the total of the money you have spent from what you had in hand. The difference is what you should have in cash. When you have been keeping accounts for some time you will realize as you never did before what your money goes for. Keeping accounts is not helping you to make money, but it does help you to find out how to get the most for your outlay and how to balance your needs with your income.

How to Make Caramel Ice Cream.

Prepare your caramel by putting in to a small pan eight tablespoonfuls of granulated sugar and cooking it, stirring until it turns to a dark brown. Make a custard of a pint of milk, three eggs, and sugar to sweeten abundantly. Take from the fire and set away to cool; then add the just prepared caramel and a quart of cream. Flavor with vanilla and freeze.

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SUPREME COURT, STATE OF NEW YORK.
GUSSIE SCHNEIDER, also known as GUSSIE KLEIN, Plaintiff, vs. YETTA KLEIN, her Guardian ad litem, Plaintiff, vs. SAMUEL SCHNEIDER, also known as SAMUEL SIGELEFSKY, Defendant.

TRIAL desired in New York County.
SUMMONS.
"ACTION TO ANNUL MARRIAGE."

To the above named Defendant: YOU ARE HEREBY SUMMONED to answer the complaint in this action, and to serve a copy of your answer on the Plaintiff's attorneys within twenty days after the service of this summons, exclusive of the day of service; and in case of your failure to appear or answer, judgment will be taken against you by default, for the relief demanded in the complaint.

Dated, New York, N. Y., December 17, 1904.
STEUBER & HOFFMAN, Plaintiff's Attorneys, O. & P. O. A., 320 Broadway, Borough of Manhattan, New York City.

TO SAMUEL SCHNEIDER, KNOWN ALSO AS SAMUEL SIGELEFSKY, THE DEFENDANT ABOVE NAMED:
The foregoing summons is served upon you by publication pursuant to an order of HON. VICTOR J. DOWLING, one of the Justices of the Supreme Court of the State of New York for the County of New York dated the 17th day of March, 1905, and filed with the complaint in the office of the Clerk of the Supreme Court, New York County, on this 22d day of March, 1905.

Dated, New York, N. Y., March 22d, 1905.
Yours, etc., STEUBER & HOFFMAN, Attorneys for Plaintiff, O. & P. O. Address, 320 Broadway, Borough of Manhattan, New York City.

THE PEOPLE OF THE STATE OF NEW YORK BY THE GRACE OF GOD FREE AND INDEPENDENT. To Anna Wormser, Isaac M. Wormser, Laurence Wormser, Alice Model, Willie Model, Moritz Wormser, Simon Wormser, Wendolyn R. Wormser, Carrie Wormser, Julie Seligman, Edith Wormser, Carl Model, Eureka Belevolent, Association of San Francisco, Pacific Hebrew Asylum of San Francisco, Hebrew Benevolent and Orphan Asylum Society of the City of New York, Mount Sinai Hospital, Home for Aged and Infirm Hebrews, Montefiore Home for Chronic Invalids, Gussie Schmidt, Lloyd Schmidt, Clementine Wormser, Mathilde Wormser, Maurice S. Wormser, as administrator of the goods, credits and chattels that were of Julie Model, and to all persons interested in the estate of Louis Wormser, late of the County of New York, deceased, as creditors, next of kin or otherwise, SEND GREETING.

You and each of you are hereby cited and required personally to be and appear before our Surrogate of the County of New York, at the Surrogate's Court of said County, held at the County Court House in the County of New York, on the 19th day of May, 1905, at half-past ten o'clock in the forenoon of that day, then and there to attend a judicial settlement of the account of proceedings of Isidor Wormser, Sr., Anna Wormser, Maurice S. Wormser, Isidor Wormser, Jr., and Louis W. Wormser, as executors of and trustees under the last will and testament of said deceased, and such of you as are hereby cited, as are under the age of twenty-one years, are required to appear by your guardian, if you have one, or if you have none, to appear and apply for one to be appointed, or in the event of your neglect or failure to do so, a guardian will be appointed by the Surrogate to represent and act for you in the proceeding.

IN TESTIMONY WHEREOF we have caused the seal of the Surrogate's Court of the said County of New York to be hereunto affixed.

WITNESS, HON. FRANK T. FITZGERALD, Surrogate of said County, at the County of New York, the 17th day of March, 1905, at Our Lord one thousand nine hundred and five.

JAMES W. DONNELLY, Clerk of Surrogate's Court.
ROADLY, LAUTERBACH & JOHNSON, Attorneys for Petitioners, 22 William St., New York.

Whenever Josephine Gassman's name appears among the headliners in vaudeville it is an indication that the public will hear good songs splendidly sung. Three of Jos. W. Stern & Co.'s hits, including "Shame on You," "You're Just a Little Bit o' Sugar Cane" and "Zel Zel," are being featured by Miss Gassman with great success.

Tascott, the original coon shouter, whose reputation is now world wide, featured "Shame on You" and "Hallelujah Sister" at Pastor's Theatre, New York City, recently and took several encores on each song. He declares the latter song to be one of the cleverest and most popular he has ever sung.

Among the artists featuring Stern & Co.'s songs may be mentioned Allan May, singing "When the Harvest Moon Is Shining on the River," "My Heart's To-night in Tennessee" and "My Martha Jane"; McCue & Hill, singing "When the Harvest Moon Is Shining on the River" and "My Heart's To-night in Tennessee"; Richard Jose, singing "Toq Late" and "When the Harvest Moon Is Shining on the River," and Harry Brown singing "Shame on You" and "Tain't the Kind of Grub I've Been Getting Down Home."

And still Manager Grover seems to succeed in securing programmes in which excellence and novelty are finely mingled, as the array of talent engaged for the coming week at the Amphion again demonstrates. Leading features next week will be Mr. Willifred Clarke, in a splendid farce, "No More Trouble"; Joe Maxwell's Firemen's Quintette, Lewis McCord, Al Fields, Duffin-Redcay Troupe, Mme. Emmy and her pets and Hill and Whittaker.

A sterling attraction is announced for production at Proctor's 125th Street Theatre for the week of May 1, when the best Irish drama Dion Boucicault ever wrote, "The Shaughran," will be produced for the first time by the big company of favorites in the Harlem Proctor theatre.

The Actors' Fund, which is the only helping hand to which members of the theatrical profession can look when in sickness or distress, is sadly in need of funds owing to the increased demands necessitated by a generally poor season and by the loss of a part of the theatre-license fees, which was formerly allowed. Mr. Charles Hawtrey and his company have volunteered to give a special matinee benefit at the Criterion on Monday, May 1. The occasion will be made unusually interesting by the presentation for the first time on any stage of a three-act comedy-drama, "The Splendid Life," by George P. Hawtrey.

The offering at Proctor's Twenty-third Street Theatre for the week of May 1 will introduce Mr. James O'Neill, of "Monte Cristo" fame, the Spook Minstrels, the Carter De Haven Sextette, Leslie and Dailey, the DeKoe Trio, Musical Tobins, Mlle. Matha, Messenger Boy Trio and a very interesting set of motion pictures.

The most popular success ever achieved in this country by Sir Charles Wyndham was in the romantic drama, entitled "David Garrick," which the Proctor stock company at the Fifth Avenue Theatre will present week of May 1.

At Proctor's Fifty-eighth Street Theatre, week commencing Monday matinee, May 1, Mr. Robert Drouet, supported by Miss Grace Reals and a powerful company, will be seen in a stupendous production of Chas. T. Dazely's sporting melo-drama, "The Suburban." Mr. Drouet and Miss Reals will be supported by a brilliant cast, including Mr. Chas. Arthur, Mr. Harold Hartsell, Mr. Will. Norton, Miss Agnes Scott, Miss Loretta Wells, Miss Laura Lang and other favorites.

Musicians and music-lovers will be glad to know that the full piano score of "It Happened in Nordland" is now ready, Messrs. M. Witmark & Sons, the publishers, having announced this fact a day or two ago. This is the musical play written by Glen MacDonough and Victor Herbert, that created such a furor last winter when it received its initial performance at Lew Fields' Theatre, New York, and which is soon to tour the country. It is generally admitted that the music in "It Happened in Nordland" ranks among the best of Mr. Herbert's compositions, and the various selections from the famous musical play will long be remembered.

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IN THE THEATRES.

Mr. Charles Hawtrey and his company have volunteered to give a performance at a matinee at the Criterion Theatre on Monday, May 1, in aid of the "Actors' Fund." The occasion will be of unusual interest as it will be the first presentation on any stage of a new play, "The Splendid Life" written by George P. Hawtrey—an entirely new production has been provided. The "Actors' Fund" is a most worthy institution, and the call upon its resources have of late been more than ordinarily heavy.

"Fantasma," with Jefferson De Angellis and Katie Barry in the presenting company, is nearing the end of its fourth month at the Lyric. The musical comedy affords a most pleasant entertainment. Matinees Wednesdays (at popular prices) and Saturdays.

A new edition of "A Pair of Pinks" is the Ward & Vokes treat to be seen at the Metropolitan all this week. For the past ten years these favorites have been presenting musical farce, so that the general character of their offerings is well known. In this vehicle Ward & Vokes will portray a couple of very crafty detectives, of the Sherlock Holmes style, and it is promised that the lines and situations are exceedingly funny.

"The Education of Mr. Pipp" seems likely to be the hot weather attraction at the Liberty Theatre, where it continues, although now in its ninth week, to draw large audiences. Its success is deserved. It is a good, healthful comic story, with a serious undertone, told by most capable players.

The run of "The Prince of Pilsen" at the New York Theatre has proved so successful that it did not close its engagement there Saturday evening as announced, but will continue two weeks longer and will not close till Saturday evening, May 6th. This is a most remarkable compliment to this popular musical comedy.

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A Strictly Kosher House. Superior accommodations. Excellent Cuisine, every Convenience. Terms Reasonable. Special Arrangement for Families and those contemplating an extended stay. Write for Booklet.

M. A. FEUERLOCH, Prop.

How to Get Into a Hansom.

When two persons are about to get into a hansom common politeness prompts the first one to leave the seat nearest to the pavement vacant so that the second person may be able to enter easily.

How to Kill Dandelions.

In regard to the trouble owners of lawns and grass plots have in keeping them free from the pestiferous dandelion, a benevolent citizen who has experienced lots of this trouble writes to the Portland Oregonian to say that many people bring more of this trouble on themselves by trying to exterminate dandelions by cutting the plant off just below the ground.

How to Save Starch.

After using a bowl of starch do not throw away what is left. Put the basin on one side and when the starch has dropped to the bottom pour off the water.

How to Put Ropes in Windows.

To put new ropes in windows take off the strips and hold the lower sash in place. You will find a pocket in the casing about ten inches from the bottom, where the weights are concealed.

A Swarm of Household B's.

Be careful. Care prevents many dropped stitches and bad breaks. Be careful. Be prompt. Slackness makes slovenly homes and weary world wanderers.

A Bad One Indeed.

Miss Ascum—What do you consider his greatest fault, then? Mr. Belting—His claim that he hasn't any.

An Eye to the Future.

Don't use hard words. You may not feel they're hard when you repeat them, but you will find they're hard as steel if you should have to eat them.

Burn pine tar occasionally in a sick room. It is an excellent disinfectant, and it also induces sleep.

For comfort a bed should never be placed facing a window.

MENDEL, SAM'L PHILLIP.—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 Samuel Phillip Mendel, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at the place of transacting business, at the office of their attorney, Everett B. Heymann, No. 35 Nassau Street, Borough of Manhattan, in the City of New York, on or before the eighth day of November next.

COMPS, JOACHIM.—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 Joachim De Comps, 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 John G. Ritter, Esq., No. 203 Broadway, Borough of Manhattan, City of New York, on or before the 24th day of October, 1905, next.

JOHN G. RITTER, Attorney for Executors, 203 Broadway, N. Y. City.

JACOBS, LEWIS.—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 Lewis Jacobs, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business at the office of Davis & Kaufmann, Nos. 49 & 51 Chambers Street, in the City of New York, on or before the 31st day of October, 1905, next.

MARX, SALOMON.—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 Salomon Marx, 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 Ezekiel Fixman, No. 108 Broadway, Borough of Manhattan, in the City of New York, on or before the 17th day of October next.

EZEKIEL FIXMAN, Attorney for Executors, 108 Broadway, Borough of Manhattan, New York City.

JACOBS, JANE.—IN PURSUANCE OF AN order of the Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Jane Jacobs, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Ralph J. Jacobs, William T. Jacobs, Solomon J. Jacobs, David M. Jacobs, Executors, No. 115 Broadway, Borough of Manhattan, New York City.

LEVENSON, LOUIS.—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 Louis Levenson, late of the County of New York, State of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, at the office of New York City, No. 87 Nassau Street, in the City of New York on or before the 31st day of October next.

KAUFMANN, BABETTA.—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 Babetta Kaufmann, 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 Fleischman & Fox, No. 346 Broadway, in the City of New York, Borough of Manhattan, on or before the 27th day of October next.

WILLIAM BURNETT.—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 William Burnett, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business at No. 1564 Third Avenue, in the City of New York, on or before the 10th day of October next.

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 Samuel Siegbert, 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 Louis Siegbert and Brother, No. 121 Greene Street, in the City of New York, on or before the 8th day of October next.

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 Ludwig Muller, 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 David Friedmann, No. 309 Broadway, Borough of Manhattan, in the City of New York, on or before the 22d day of August next.

LEVY, ISAAC.—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 Isaac Levy, otherwise called Frow, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, to wit, at the office of Levy & Unger, her attorneys, No. 63 Park Row, in the Borough of Manhattan, in the City of New York, on or before the 15th day of September next.

IN PURSUANCE OF AN ORDER OF THE Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Abraham Gursky, 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 Ferdinand Kurzman, New York City, on or before September 27th next.

MAY—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 May, 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 Davis & Kaufmann, Nos. 49 and 51 Chambers Street, in the City of New York, on or before the 31st day of October, 1905, next.

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 Henrietta Hecht, 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 Arthur Furber, Attorney for Executors, 287 Broadway, Manhattan Borough, New York City.

STERN-VEIT.—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 Veit Stern, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber, at his place of transacting business, at the office of Henry Fluegelman, No. 309 Broadway, Borough of Manhattan, in the City of New York, on or before the 15th day of September next.

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 Bertha Segall, 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 Edward Herrmann, No. 38 Park Row, Borough of Manhattan in the City of New York, on or before the tenth day of September, 1905.

IN PURSUANCE OF AN ORDER OF THE Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Annette Lehman, 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. 10 Bond Street, Borough of Manhattan, City of New York, on or before the first day of September, 1905.

LOEWER, VALENTINE.—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 Valentine Loewer, 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 Paskus & Cohen, No. 35 Nassau Street, in the City of New York, on or before the 15th day of August next.

SALOMON, GUSTAV.—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 Gustav Salomon, 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 Townsend & Guterman, attorneys, 32 Nassau Street, in the City of New York, on or before the 2d day of August next.

POPPER, JOSEPH.—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 Joseph Popper, 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 John J. Freschi, late of the City of New York, on or before the first day of August next.

ROTHFELD, SOLOMON.—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 Solomon Rothfeld, 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 Ferdinand Kurzman, No. 25 Broad Street, Borough of Manhattan, New York City, on or before the 25th day of July, 1905.

BLUM, MORRIS.—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 Morris Blum, 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 Elbridge G. Duval, No. 277 Broadway, Borough of Manhattan, in the City of New York, on or before the 1st day of August next.

BLUM, MORRIS.—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 Morris Blum, 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 Elbridge G. Duval, Fanny Blum, Jacob Blum, Executors, 277 Broadway, Borough of Manhattan, City of New York.

GANS, LOUIS.—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 Louis 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, viz.: the office of Ferdinand Kurzman, No. 25 Broad Street, Borough of Manhattan, New York City, on or before the 10th day of July, 1904.

LIEBMAN—FANNY.—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 Fanny Liebman, 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 Joseph L. Green, No. 280 Broadway, Borough of Manhattan, in the City of New York, on or before the twenty-sixth day of June next.

SCHLOSS, LEVI A.—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 Levi A. Schloss, 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 Christian G. Moritz, No. 231 Broadway, in the City of New York, on or before the last day of July next.

REIS, MICHAEL.—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 Michael Reis, 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 Myron H. Oppenheim, No. 135 Front Street, in the City of New York, on or before the 25th day of June next.

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 Steubing, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, at the office of Samuel H. Oppenheim, No. 30 Broad Street, in the Borough of Manhattan, in the City of New York, on or before the 3d day of July next.

RECKENDORFER, BABETTE.—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 Babette Reckendorfer, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business at the office of Samuel H. Oppenheim, No. 30 Broad Street, in the Borough of Manhattan, in the City of New York, on or before the 3d day of July next.

GARDNER, MOSES.—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 Moses Gardner, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, at the office of Kantrowitz & Esberg, No. 320 Broadway, Borough of Manhattan, in the City of New York, on or before the 30th day of June, 1905, next.

GIESCHEN, 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 Gieschen, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, at the office of Kantrowitz & Esberg, No. 320 Broadway, Borough of Manhattan, in the City of New York, on or before the 10th day of June next.

MILLER, MILLER & STORM, Attorneys for Executors, 120 Broadway, New York City.

SHANDALL, HARRY J.—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 Harry J. Shandall, 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 Albert W. Gieschen, No. 308 Broadway, in the City of New York, on or before the 7th day of June next.

CAHN—LEOPOLD.—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 Leopold Cahn, 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 L. Cahn, No. 25 Pine Street, in the City of New York, on or before the 30th day of May next.

HAROLD NATHAN, Attorney for Executors, No. 27 William St., New York City.

ROSENHEIM, ISIDOR.—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 Isidor Rosenheim, 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 Harry K. Kohn, No. 25 Pine Street, in the City of New York, on or before the 25th day of May next.

LEVY, ISABELLA.—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 Isabella Levy, 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 Joseph L. Green, No. 280 Broadway, Borough of Manhattan, in the City of New York, on or before the 15th day of May next.

FLUMLEIN, ABRAHAM.—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 Abraham Flumlein, 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, Borough of Manhattan, in the City of New York, on or before the 6th day of May next.

COHEN, ROSA.—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 Rosa Cohen, sometimes called Rosie Cohen, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, Room 234, No. 22 Broadway, Manhattan Borough, in the City of New York, on or before the first day of May next.

SAMUEL J. COHEN, Attorney for Executor, Stewart Building, 280 Broadway, Borough of Manhattan, New York City.

JACOBS, JAMES.—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 James Jacobs, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, at the office of Kantrowitz & Esberg, No. 320 Broadway, Borough of Manhattan, in the City of New York, on or before the 2d day of May, 1905 next.

LOWENFELS, JACOB.—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 Jacob Lowenfels, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business at the office of Kantrowitz & Esberg, No. 320 Broadway, Borough of Manhattan, in the City of New York, on or before the 2d day of May, 1905 next.

FEIGENBAUM, BESSIE.—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 Bessie Feigenbaum, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, the office of Abraham I. Gordon, No. 420 Broadway, in the City of New York, on or before the first day of May next.

LINDHEIM, CLARA.—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 Clara Lindheim, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber at his place of transacting business, viz., the office of Messrs. Kurzman & Esberg, No. 25 Broad Street, Borough of Manhattan, in the City of New York, on or before the 24th day of April, 1905.

STICH, RACHEL.—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 Rachel Stich, 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 Kantrowitz & Esberg, No. 320 Broadway, Borough of Manhattan, in the City of New York, on or before the 28th day of April, 1905, next.

RADLE, FREDERICA.—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 Frederica Radle, 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 offices of Wentworth, Lawenstein and Stern, No. 350 Broadway, in the City of New York, Borough of Manhattan, on or before the 21st day of April next.

EUGENE J. RADLE, Administrator, Wentworth, Lowenstein & Stern, Attorneys for Administrator, 350 Broadway, New York City, Manhattan.

SIRES AND SONS.

Ex-Secretary Daniel S. Lamont has the automobile craze and has bought a \$12,000 machine.

William Warner, the new senator from Missouri, when six years old began to earn his own living as ore boy in a Wisconsin mine.

President Castro of Venezuela is very touchy on the subject of his short stature and will never be seen in company with a tall man or woman if he can help it.

Governor Frazier of Tennessee, who will be the successor of the late United States Senator Bate, had the remarkable experience of being chosen governor from private life.

Senor de Cologan, the newly appointed Spanish minister to Washington, is the scion of an old Irish family whose heads removed into Spain after the battle of the Boyne and became naturalized Spanish subjects.

Henry Clay Frick is to leave Pittsburgh, moving his family to New York. He has leased the George W. Vanderbilt mansion at Fifth avenue and Fifty-first street, New York, for a term of ten years, taking possession next fall.

James Henry (Silent) Smith, the New York millionaire, is still a bachelor, so the announcement that he proposes to spend the summer in Newport instead of going to Europe has aroused no little interest among the parents of eligible girls.

Brigadier General S. W. Fountain, U. S. A., recently promoted from a lieutenant colonelcy, is a Virginian by birth, fought on the Federal side during the civil war and was mustered out with a certificate of honorable service by President Lincoln.

Professor Simon Newcomb, the famous American astronomer, has just celebrated his seventieth birthday. He has received more degrees and similar honors abroad than any other American man of science and is the first American member of the French Institute since Benjamin Franklin.

RECENT INVENTIONS.

A peculiar method of charging cloth with electricity in order to furnish heat to the wearer has been invented by a French engineer.

A boat with fin shaped propellers on its sides, to make it sink and rise at will, has been invented by an Englishman and successfully experimented with.

Otto Shick, an engineer of Hamburg, Germany, has invented a large balance wheel which can be mounted in such a way on big ships as to counteract the shifting of the center of gravity of the ship and reducing the rolling of vessels at sea to a minimum.

TRAIN AND TRACK.

The total length of the Russian railway system on Jan. 14 was 37,571 1/2 miles. In 1904 there were thrown open to traffic 679 miles.

The Norwegian government has asked the legislature for a grant of 30,000,000 crowns (\$8,040,000), the bulk of which is to be expended for the construction of new railroad lines.

The Italian government has placed before the legislature a project for the taking over by the state of nearly all the railroads of the country. This would involve an outlay of \$200,000,000.

TRADE AND INDUSTRY.

The strikes reported in Canada during 1904 involved a loss of 671,227 working days.

The present output of macaroni in the United States consumes 3,000 barrels of flour daily.

There are 14,439,000 persons engaged in agricultural pursuits in the United States, while all other industries employ but 18,845,000.

A water valve for regulating the flow of water through the sluiceway at Niagara falls is being made at Hartford, Conn. The valve is to be over six feet in diameter, the largest ever constructed in this country.

JEWELRY JOTTINGS.

Belt buckles in odd matrix effects are of silver set with semiprecious stones.

Engraved bangle bracelets and half hoop bracelets of diamonds, with rubies or with sapphires, are popular.

Spring flowers, as the crocus, violet, snowdrop and lily of the valley, serve as motifs in new designs.

Rose gold is increasingly employed for hatpins, brooches, pins, pendants and rings with different colored stones, pearls or diamonds. Pave work in pearls holds an unflinching charm.—Jewelers' Circular-Weekly.

STATE LINES.

New Hampshire proposes to spend \$125,000 a year for five years in improving the state highways.

Indiana raises more onions than any other state in the Union. In two counties alone, Whitley and Noble, the product last year was 50,000 bushels.

Kansas has four apple orchards of 40,000 trees each, one of 25,000 trees, one of 20,000 trees, one of 18,000, three of 15,000 each, three of 10,000 each, fifteen of from 5,000 to 9,000 each, eight of 4,000 each and six of 3,500 each.

SMALL ARMIES.

Morocco's army consists of seventy-five carabinieri, the same number of guards and twenty firemen.

Liberia's army consists of 800 men and 700 officers, a disproportion which might be remedied perhaps by reducing the enlisted force.

The army of Luxembourg has 135 gendarmes, 170 volunteers and 39 musicians, but the law provides that in time of war the volunteers may be temporarily increased to 250.

In the republic of San Marino the army, on a war footing under compulsory military service, is 950 men and thirty-eight officers. The peace footing of the army is sixty men.

Before it was disbanded the army of the young republic of Panama mustered 390 officers and men. Many of the latter were so young that they would still be wearing knee breeches if they lived in northern latitudes.

THE ROYAL BOX.

It has been officially arranged that the Prince and Princess of Wales shall visit India in November next and stay until March.

The sultan of Turkey rarely retires before midnight and is up again at 5 o'clock in the morning. He eats little and smokes much.

Princess Louise, duchess of Argyll, is the only member of the English royal house who walks unattended. She frequently is seen on foot in the west end of London.

GOWN GOSSIP.

None of the new spring dress fabrics have made more of an impression than the checked and figured voiles.

In spite of dressmakers' announcements that short coats will be worn one sees more redingotes and long, loose coats every day.

Very dashing are the black and colored tulle hats on braid foundation. The shapes approximate to the small, short back sailor, and the tulle is put on in huge ruches and rosettes.

For the black hat, which is an indispensable part of the wardrobe to many women, nothing is more satisfactory than fine horsehair braid. It is more substantial than tulle and quite as becoming.

Crossbar and checked silks are very popular. The rough weaves for silk known as Burlingham, rajah, etc., as well as the smoother pongees, come in a variety of colors cross hatched with contrasting colors or black.

The very handsomest gowns are made princess, and the director coats are supposed to be for the benefit of those who cannot bear the princess style. In fact, no woman, unless her figure is very good, can wear a princess gown gracefully.—New York Post.

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EISNER'S Cafe and Restaurant, 205 Grand st., Table d'Hote and a la Carte. Music every eve., 8 to 12. Theatre, Ball and Lodge parties served.

MALBIN'S CAFE & RESTAURANT. 230 Grand st. Regular dinners and supper, 50c. and 55c., and a la carte. Open day and night.

A. BRACHER'S restaurant & cafe, 1949 Broadway, bet. 70th & 71th st., New York. Regular dinner & regular supper, 50 & 60 cents, also a la carte.

FRED SCHROEDER The University Cafe and Restaurant, 25 East 9th St. Regular dinner, 50c., and a la carte.

SEWARD CAFE & RESTAURANT 123 Broadway, opposite Educational Alliance, M. Klausner, prop., formerly Shinkman's. Open day and night. Home cooking. Regular dinner, 50c. and 55c. Polite service.

H. BRANDSTADTER First class strictly Kosher Restaurant (formerly D. Rader), 83 Maiden Lane, near Nassau street, New York. Regular Dinner from 11 A. M. to 3 P. M., 60 cents. Business Men's Lunch 30 cents.

JULIUS C. HARTMAN Cafe and Restaurant, 1 E. 11th St., Washington Heights, N. Y. A la carte. Cuisine International. Ladies' Dining Room. Selected Lunch.

KLONOWER'S Vienna Cafe and Lunch Room, 697 Broadway, Corner 4th st. Meals a la carte.

HOTEL MARTY, 45-47 W. 24th. A la carte, private dining room. Tel. 1859 Mad Sq.

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SAMETH'S RESTAURANT & CAFE 220 to 222 E. Houston st. Excellent reg. dinner, 50c.; also a la carte. Open day and night. Friday, Saturday and Sunday concerts by Hungarian Gypsy Band.

LIBERTY Restaurant, D. Haber, Proprietor. Allen st., N. Y. City. Dinner 50c. Reg. Supper, 25c. A la carte. Tel. 246 Orchard.

PRINCE'S PALM RESTAURANT 104 E. 11th St. Established 1885. Regular dinner or supper 50c. and 55c. Special dinner Sunday 75c. A la carte daily. Lunch 25c. and 30c. Tel. 2333 Broadway, bet. 11th & 12th Sts.

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Artificial
VICHY
SELTERS
CARBONIC
CLUB SODA
The only absolutely correct and pure artificial mineral water. The standard for over 40 years.
439-444 First Avenue.
Tel. 519 Madison.

DAMES AND DAUGHTERS.

There is only one Japanese actress—Mme. Sada Yacco.

Mary and Rose Rinner, two servant girls of Vienna, have been left house property worth \$60,000 by their late mistress.

The degree of doctor of letters has recently been taken for the first time in history by a woman, Mlle. de Merlette. Her thesis was "The Life and Works of Elizabeth Barrett Browning."

Mme. Schumann-Heink, who recently took out naturalization papers at Cincinnati, is likely to make St. Louis her home, as she recently invested nearly half a million dollars in real estate in that city.

The application of Mrs. Nellie V. Wilson for admission into the Childs-Drexel International Union Printers' home on the strength of her membership in the union has been approved by the board of trustees. She is the first woman to be admitted to the home. She is a member in good standing of Washington local union.

Mrs. McDonald, wife of the new governor of Colorado, is not at all glad because of being pushed into eminence as "the first lady of the state." In fact, she regards it rather as a misfortune, being a thoroughly domesticated woman. "The dearest wish of my heart is that I could leave Denver and return to my home in Leadville," says Mrs. McDonald, "but that is impossible, of course."

Argentine States.

The Argentine states have greater individuality than ours. They may with the consent of congress make treaties for the fostering of industry, immigration, colonization, railways and canals.

Souplless England.

An authority upon cooking asserts that England is a souplless country, meaning that English cooks cannot make soup and that soup does not appear upon the menu of an English dinner, which is a fact, though soup is about the first form that English charity takes.

Making Tea.

To obtain tea very aromatic and only in a small degree astringent infuse it for half an hour in a very small quantity of cold water and then add boiling water. The cold water saturates the whole texture of the leaves.

A Quaint Clock.

A quaint clock once stood on the bridge at Basel, Switzerland. It was placed there to commemorate the victory of the upper town over the lower, and it had a mask which put out its tongue and rolled it derisively when the hour struck.

The Blue Moon.

The London Lancet says that "once in a blue moon" does not mean never, but seldom. The last blue moon in England was on Dec. 10, 1883. Its color was due to atmospheric conditions.

Papered With Pawn Tickets.

A gentleman in a London suburb has covered the walls of one of his rooms with pawn tickets. It is a somewhat expensive hobby. Each ticket has been procured by the gentleman himself in a legitimate manner, but the articles pledged are, of course, only of small value.

The Peacock.

The peacock is found in a wild state in India, Ceylon, Madagascar and many other parts of Asia and Africa.

British Savings.

In England and Wales about one in four of the population has an account in the Postoffice Savings bank, in Ireland one in ten and in Scotland one in eleven.

Long Time Widows.

According to an ancient inscription in Camberwell church, England, an old lady named Agnes Skuner died in the year 1490 at the patriarchal age of 119, having survived her husband, Richard Skuner, for ninety-two years. Jean Countess of Roxburgh, who died in 1753, aged ninety-six, was a widow for seventy-two years.

Train Stopped by Butterflies.

A train on the Central Argentine railway has been stopped by the crushed bodies of myriads of white butterflies.

For Sale.

A FINE Building Lot at West End, Long Branch, N. J., adjoining Tackawasee Lake, facing Ocean and Lake front; lot 100 x 200 ft. Privilege of water and boat right. Terms very reasonable. Apply, Kurrus Bros., Ocean Ave., Long Branch, N. J.

Don't Throw Away Your Old Carpets! Beautiful reversible fluff rugs made to order from old carpets or scraps of carpet. Any size desired. Call or write for full information as to prices, etc. N. Y. Rug Co. 401 W. 124th St. Tel. 1864 Morningside.

Phones: { 2297 Harlem. Established 1875 } 1192 J Orchard.

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There is Comfort in Vollbrach's HAND SEWED Shoes 38 Canal Street, cor. Centre

MEDICINE FOR CAMPERS.

How to Treat Wounds and Cuts When Camping Out.

Those who camp out in the summer or take long trips through the woods will get some useful suggestions in the following article from Forest and Stream:

Did you ever notice how awkward one always is with his hands the first two or three days on a trip in the woods? Fingers seem to get in the way of every ax, knife, fire, splinter or thorn encountered, and the result is a pair of hands more or less damaged.

Adhesive plaster is good, but I have found a compound made as follows most useful and comforting: Equal parts by weight of Japan wax, mutton tallow and vaseline melted together. While warm add half as much glycerin. Fill a metal primer box with this, and at night rub it well into the hands. It is neither sticky nor unpleasant and will cure damaged hands or chapped lips very quickly. I have never tried it, but if raw linseed oil will mix readily with this compound it will be found advantageous. Rubbing it alone on the hands is a good plan; but, while it heals quickly, all surplus must be rubbed off or it will ruin any fabric with which it comes into contact and can never be removed in any ordinary way.

Tincture grindella should never be omitted, as it is a rapid and certain cure for Ivy poison and will alleviate the suffering induced by the bites of chiggers, sand flies and mosquitoes. I consider it the most valuable item in one's ditty box for summer trips.

A three ounce bottle of equal parts linseed oil and limewater is worth its weight in gold for sunburn and for ordinary burns as well. An ounce bottle of chloroform will surely drive chiggers and ticks away. Lacking this, use grain or wood alcohol. Either one must be applied locally, for these pests are not removed by ordinary means.

A tiny tin box of mercurial ointment will prevent rust in firearm barrels in which nitro powders are shot. If the barrel is cleaned thoroughly before applying the ointment on a cloth patch. In places where sand flies and ticks are bad it will prove the right thing for the occasion, though not pleasant to apply to one's person.

Shellac or spar varnish will keep a cut closed if covered with a bit of muslin. A reserve supply of matches, the heads of which have been dipped in shellac and dried, should be kept handy in a vaseline bottle. These are "good" medicine when everything is wet.

RESPECT YOUR WORK.

See how much you can put into it instead of how much you can take out of it.

Remember that it is only through your work that you can grow to your full height.

Train the eye, the ear, the hands, the mind—all the faculties—in the faithful doing of it.

Use it as a tool to develop the strong points of your character and to eliminate the weak ones.

Regard it as a sacred task given you to make you a better citizen and to help the world along.

Refuse to be discouraged if the standard you have reached does not satisfy you; that is a proof that you are an artist, not an artisan.

TALES OF CITIES.

New York averages from twenty-four to twenty-six fires a day, according to a recent statement by Fire Chief Croker.

The old town pump at the southeast corner of the green at New Haven, Conn., will probably be abolished, as the state chemist, after examining the water, says that it is essentially purified sewage.

Brookline is still the richest town in the world. The annual statement of finances shows that the debt is \$1,367,494 under limit. There are no unpaid taxes prior to Nov. 1, 1904. Balance on hand: foots up to \$95,312.88; assessed polls, 6,411; tax levy, \$939,707; real estate valuation, \$61,842,600.

THOUGHTS ON COURTSHIP.

Before you quarrel always stop to consider whether you can afford it.

Promise as much as you can perform and as much more as she would like you to.

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13, 20, 22, 24, 26, 30 West Fourteenth Street
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Womens Spring and Summer Underwear

Great on account of quantity,
Great on account of quality.

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where it was made.

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All qualities represented—Muslin, Cambric, Nainsook and Lawn—newest styles—all garments made for this season's trade

Without further preamble let the following speak for values—

NO MAIL ORDERS!

WOMEN'S CORSET COVERS V. round or square neck—full trim'd with tucks, lace or emb'y—usually .29	WOMEN'S SKIRT CHEMISES Nainsook and Cambric—a variety of fancy and elaborate styles— including those with lace trim'd skirts—usually .96 and \$1.00 .60 and .95
WOMEN'S CORSET COVERS Fine Cambric and Nainsook—majority with ribbon run laces and fine Embroideries in fancy yokes or bertha effects—trim'd back and front—worth .79 and .89	Chemises are more than ever worn, as the comfort of two garments in one is more and more appreciated—corset cover and underskirt are combined in a skirt chemise.
WOMEN'S CORSET COVERS Elaborate styles, with very fine Italian and German Val laces or fine French embroideries—usually .96 and \$1.25	WOMEN'S DRAWERS Fine soft finish muslin—hemstitch ruffle with pin tucks—value .29
Finer Corset Covers, equal values, to \$1.98	WOMEN'S DRAWERS Muslin and Cambric—full ruffles with tucks, laces or insertings—worth .50
WOMEN'S NIGHT DRESSES Cambric and Nainsook—square, high surplice and round—handsome trimmings of Eyelot Emb'y, Mexican Stitching, Val laces and ribbons	WOMEN'S DRAWERS of Muslin, Cambric and Nainsook—elaborately trim'd with fine laces, embroideries and fancy tucks—worth .60 and .79
Never were such beautiful gowns sold so low	Finer Drawers (at corresponding reductions) to \$1.98
WOMEN'S NIGHT DRESSES Fine sheer Nainsook and Cambrics—elaborate styles, with finest Embroideries or laces—none worth less than \$1.50	The fresh cleanness and tasteful trimmings of these garments make this a wonderfully attractive offering, and when you see the good, it is only a question of which NOT to buy!
Others at 1.25—worth \$2.00	IN EXTRA SIZES
Others at 1.49—worth \$2.49	Extra size Muslin Drawers with H. E. Cambric, ruffled—value .75
Others at 1.98—worth \$3.25	Extra size Muslin Gowns—Yoke with two rows of good emb'y and clusters of hemstitched tucks—value .96
Every woman of taste and judgment who sees these garments will admit them to be the greatest values yet offered in such line, well made Underwear.	FOR THE CHILDREN
WOMEN'S FULL SIZE SKIRTS Deep fancy Bouffants, with bias or straight rows of tucks and lace—and deep ruffles, with lace or strong Emb'y—Styles never before offered under \$1.50 and \$1.00	Children's Muslin Drawers—emb'y tulle with hemstitching—value .29
Others, with finer or more elaborate trim'mg, at 1.25 1.49 1.98	Inserting and edge of good washable lace—ribbon-run—value .49
All less than manufacturer's cost.	Children's Muslin Skirts—ruffle with lace and inserting—value .69

Special Dress Goods Purchases made during past week enable us to offer **CHOICEST SPRING FABRICS** at 25 to 50 per cent less than hitherto possible.

Priestley's Fancy Mixed Chevrons—60 inches wide, in Royal, Navy, Garnet, Myrtle, Golden and Seal Brown and Black—with a little mixture of white—60-cent value	50
62 inch Imported Silkenesses—Gray, Royal, Navy, Myrtle and Black—full silk lustre—60-cent quality	49
41 inch All Wool Nun's Veilings—a sheer light weight fabric, but with a strong weave that is wear resisting—25 shades—including Cream and Black—value .49	45
28 inch All Wool Battiste—full assortment Spring colorings—value .49	29
Imported Fancy Mohairs, including Mergans and fancy mixtures, in leading shades—plain and two-toned effects—made to sell at .49	35
62 inch All Wool Panama Suitings—15 shades and Black, value .75	59
Priestley's Cravette Mohairs—64 inch—all the best shades and effects—worth \$1.75	1.25
Large variety of Shepherd Checks—different sizes—Black, Brown and Blue—value .50	29

Timely Silk Offers

that will fill popular demands.

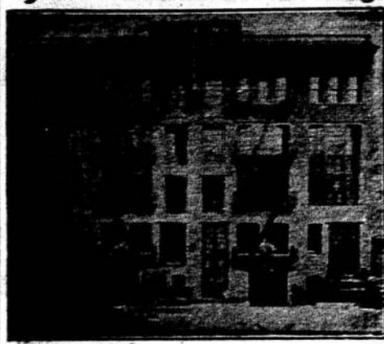
FanFancy Taffeta Silks—plain and changeable hairlines and checks, also Satin Broche figures on check grounds—light and dark—worth .75	50
30-inch All Silk Pongees—white, cream and desirable light and dark colorings, including new shades of green and brown—value .65	49
27-inch Rough weave shantung—leading colors—nothing so smart for Dresses, Cloaks and Children's wear—worth \$1.00	79
27-inch Black Peau de Soles—soft, pliable and specially desirable for the long and medium length Cloaks now worn, as they will stand constant wear—value .75	59
24-inch Satin Foulards—pretty allows effects in Grey, Green, Brown, Tan, Blue, Black, etc.—small or medium figures in contrasting or self tones—50-cent quality	39
Black "guaranteed" Taffetas—soft Chiffon finish—bright silk lustre—27 inch—worth \$1.25	99
Newest Shades for Spring Furnishings	
Opaque shades—2 1/2 ft.—best colors—Lace or Tassel and Corded Fringe—Complete with spring rollers—value .49	29
Lonsdale Holland, 2 1/2 ft.—White Nile, Eard, Olive, Yellow, Sage and Dark Green for the Sun—Knotted fringe—value .90	55

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Not conventional designs of qualities, put superior in both.

Prices specially low.

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RUFFLED CURTAINS Fancy Fig'd and Coin Spot Muslin Curtains—value .98	79
French Net Curtains—lace insertings, deep ruffle—value \$2.25	1.49
CABLE NET CURTAINS Duchess and Marie Antoinette Lace designs, equal in effect to the imported that sell at more than double.	4.95
CROSS STRIPE CURTAINS Nothing prettier for summer—full length—value \$1.19	79
ITALIAN SILK STRIPE CURTAINS combination colors—special	1.98
SILK CROSS STRIPE CURTAINS Oriental and Roman colorings—value \$4.98	4.98
No better Shades for elegance and durability.	
FRENCH NET BONNE FEMMES 50 inches wide—2 rows Renaissance insertings and Renaissance Medallions—24-inch—festoon valance—special	2.49
CABLE NET BONNE FEMMES Marie Antoinette Motifs—white and Arabian tints—12 inch valance—were \$9.98 and \$7.98	4.98
CABLE NET BONNE FEMMES Double row headed insertings—fine Renaissance Motifs—festoon valance—value \$9.98	7.98
ARABIAN BONNE FEMMES Marie Antoinette hand wrought dade, elaborate designs—with double row insertings on best cable net—54 inches wide, 3 yards long	12.98
COLORS MADRAS CURTAINS Colonial designs—etc. lists	4.98
A great variety of Fancy Curtains—Savoy, Sicily, Madras, Ombre, etc.—79 cents to \$9.98	



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