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(For the Hebrew Standard.)

IN A GENTILE NEIGHBORHOOD.

Adopted from the Yiddish of Z. Libin.

BY I. L. BRIL.

Z. Libin is one of the best Yiddish sketch writers in America. His short stories deal principally with the life of the workingman, and as a rule have a strong socialistic tendency. Recently, however, Mr. Libin has adopted a more Jewish, especially a nationalistic, tone.

AN old but ever true story. . . The children immigrated to America and the parents remained at home.

Some years elapsed, and then the children in America were informed that their mother had died.

The children loved their mother; they shed bitter tears, and subsequently wrote to their father a letter in which they begged him to come to them.

The old man's only possessions were his two children in America—his Gittelle and his Zalmen—whom he so devotedly, so passionately, loved.

Still, it was very hard for the old man to bid an everlasting farewell to the little town in which he had lived all his life; where he had spent his youth, and to which a thousand memories, sweet and bitter, bound him so strongly.

The old man could not say good-bye to his little, insignificant dwelling, to his "schule," to his graves, and he stayed at home.

But there came terrible times. . . Some incited a bloodthirsty beast against the unhappy Jews, . . . and Jewish blood began to flow in every corner of Russia, wherever the Jew was permitted to breathe.

No one was safe—no one was spared—in-fants were butchered, and heads covered by the white snow of age were split in twain.

And they sacked the little dwelling of the old father. . .

His hut was demolished, the "schule" was burned to the ground, and even the last resting-place of the dead was not spared—tombstones were demolished, graves were dug up, and the dead outraged.

Terrible scenes did the old man behold—pictures which congealed the blood in his veins, and which turned his white hair still whiter—pictures which caused the old man to shed tears as if he were a child.

And the children in America heard of what had occurred in their little native town, of what had happened to their aged father.

The children immediately sent their father a ticket, money, and wrote him that in America there was no difference between Jew and Gentile—all were equal; and they entreated their father to come to them as speedily as possible.

And the old man bade tender farewell to his ruined dwelling, to his devastated home, to the place where once stood the "schule," to the cemetery, to the graves—grasped in his trembling hands the old well-known Jewish wanderer's staff, recited his prayers, and started upon the journey to his children.

One bright summer morning the old wanderer saw the beautiful shore of the strange, unknown country in which lived his children.

The old man said, "Shehecheyonu."

And here is the Island of Tears—and here are his children—he embraces them—he kisses them and the three weep—oh! so bitterly.

Gittelle and Zalmen—or, as they are called in New York, Katie and Sam—own a tobacco

and stationery store. The store nets brother and sister a good income, and very often they put a dollar away for a rainy day.

The store is situated in a Gentile neighborhood—a district in which Jews are not at all beloved, but Kate and Sam are already so far Americanized that the fact that they are Jews is hardly noticeable; at any rate, they are not conspicuously Jewish, and that is sufficient. . .

They did not take their father straight to their home from Ellis Island, but took him to a friend down-town.

"Why, my dear children, do we not go to *your* home?" the old man asked.

"We can't do it, father; we can't do it," the children explained. "We live in a Gentile neighborhood. You must be dressed a little bit differently; it wouldn't do like this." . .

And the children clad their father in new *golus* garments.

When the shades of night began to fall the children took their father to their home.

The old man was no fool, and he noticed that his children took too many precautions. They avoided passers-by, and did not for a moment lose sight of him. And when the father gazed into his children's eyes, he saw there familiar looks. . . as all the Jews at home in his little town looked round about them as they walked along the streets the morning after the *pogrom*.

A feeling of uneasiness seized upon the old man; his heart ached.

At last the father is home with his children. He notices that they speak so softly to him as if imparting secrets.

"Why are you afraid to speak a little louder?" the old man asked.

"We cannot, father; there are Gentiles everywhere. When they hear us talk Yiddish, it will be unpleasant."

The old man also talks in a whisper, just like his children. He calls to mind how they spoke to each other during the *pogrom*, when they were hidden in garrets and in cellars, and a feeling of terror cramps his heart as in a vice, and it seems to him that then these stones are flying through the window; panes of glass are being smashed, and there appear those terrible faces he saw at home when the *pogrom* was at its height.

From without were heard drunken voices. The old man became awe-stricken; he glanced around, and in a hoarse voice asked:

"Who screams there?"

"There is a saloon nearby," the children

told their father; "drunkards are making a noise."

"Jews? Gentiles?"

"There are no Jews here; this is a Gentile neighborhood."

The old man washed his hands, and asked his children where *Mizrach* was.

"What do you want to do, father?"

"Pray Maariv."

"Pray, father, and then we will eat; . . . but pray quietly—right next door live Gentiles; . . . bad people; . . . they will mock afterward."

And the old man prayed softly, still more so than the children desired; and as he prayed he shed soft tears—gulped-down tears—just as it befits a Gentile neighborhood.



Jewish Centres Association.
SUMMER KINDERGARTEN.

The children whose portraits are included in the above picture, are the fortunate ones for whom room could be found this summer in the morning kindergarten of this association at Centre No. 1 272 East Houston street. A similar group was taken of the 40 to 50 children who have attended the afternoon session. At least it can be confidently asserted that the proselytizing missionaries, who are located all around the Centre, have not found it as easy, this year, to entrap our little ones. The fact that the Centre offers to Jewish children all the advantages of the Christian settlements, with Jewish, instead of Christian surroundings, begins to be understood by the Jews of the neighborhood. It is a shame that through lack of room the teachers are daily forced to turn away as many children as they can admit. Every Jew who has any love for his religion and desires to protect the little children from the soul-stealing missionaries, should send his check at once to the treasurer, Mr. Harry Fischel, Room 163 World Building, New York city.

A Marvel Among the Nations.

THE fidelity with which our Jewish fellow-citizens observe their sacred holiday season that begins today, at whatever sacrifice of social convenience or the claims of business, presents a most impressive exhibit in religious loyalty to a generation whose celebration of Christmas, for example, has largely passed from its spiritual to its material significance. It is a reminder of the almost miraculous continuity and unexampled fortitude of this most wonderful of all the races that have sprung from the dim and backward abyss of time.

Ethnology has nothing to compare with the vitality and persistence of the Hebrew faith and blood. Their chronology lacks but a generation of 6,000 years of consecutive and unbroken annals. Compared with this record Christianity is a mere infant, while the races contemporaneous with Abraham have perished from the earth or become hopelessly lost in the composite stream of modern tribes and tongues. No part of the earth's surface has supported more than one great civilization, and as that civilization has declined its ethnic parts have lost themselves in the blends of succeeding elements of racial power and the centers of succeeding commerce, philosophy and art.

Only the Jew has kept his faith and his blood separate from the confused mixture that has surged around him, in Africa, in Asia, in Europe, in the New World. All that the Englishman, the Teuton or the Frank knows of his ancient ancestors is that somewhere 6,000 years ago his forbears were swarming over the Caucasus into Europe, or setting sail across the Mediterranean, or clinging to the dying glories of the Chaldea; but the Jew knows that he descends in a direct line from the patriarch who fared forth from Mesopotamia toward a land which Jehovah should give to His descendants, and that the rites and ceremonies observed in Egyptian captivity or in conquered Palestine have been faithfully preserved in all their essentials to this day.

Where shall we find the explanation of this miracle among the tribes of the early world? The profoundest force in human affairs is religion, the most efficacious content in any ethnic problem is the moral content; and it is from his moral and religious fiber that the Jew's vitality has been wrought. The seat of this moral power is in the home; for the Hebrew economy has always recognized, what other peoples are slow to learn, that the family is the unit and the citadel of racial life. The Jewish home is a training school. Of that home the father is the prophet, priest and king. What becomes of the Jewish boy and girl in the world is not left to chance in the early years. The principles of conduct are inculcated, line upon line, precept upon precept. Such virtues as centuries of human experience have always been the inheritance and the education of its youth.

This is why the Jew to-day has a vigorous mind in a sound body; why his homes are marked by parental fidelity and filial respect; why the race is so eminent in business, so pre-eminent in music, so numerous in places of power and education and art, so rare in the almshouses, the asylums, the penitentiaries, the divorce court. They care for their own poor, they contribute largely to the poor of others. They help bear the philanthropic and reformatory burden of the community, but the community has no burden of this sort to bear from them.

They who, in ignorance or in

narrowness of racial or religious prejudice affect to despise the Jew, may from his splendid history learn a lesson in steadfast principle, in the survival of persecution and proscription, in the parental fidelity that issues in domestic virtue, for lack of which our American life so often seems crumbling away in frivolity and vice.—*Indianapolis (Ind.) Star.*

The Jews in Bulgaria.

LAST week, amid the enthusiasm of the entire Bulgarian people, Prince Ferdinand celebrated the twentieth anniversary of his accession to the throne. The Jews, who are counted among his most loyal subjects, were not behind other citizens in demonstrating their attachment to the throne. In all the synagogues a prayer, specially composed by the Chief Rabbi of Bulgaria, was read in Hebrew and the vernacular. A deputation of the most prominent members of the Judaeo-Spanish community handed the Prince an address consisting of an ode composed by the Chief Rabbi in Hebrew and Bulgarian. The text was richly embossed on parchment and bound in a splendid, valuable album prepared by the celebrated Vienna house of Munk. The cover is of white leather, the edges protected by gilt bronze. The two covers are headed "1887—1907," and the centre is adorned with the Prince's monogram and the Bulgarian coat of arms. Underneath are depicted the two tables of stone with the Ten Commandments in Hebrew letters. The inside is lined with silk in the Bulgarian national colors. The Prince received various deputations, and the Chief Rabbi of Bulgaria expressed the congratulations of the Jews in the following speech: "Your Royal Highness! On the occasion of to-days festivities I am in the happy position to express to your Royal Highness, in the name of the Jews resident in Bulgaria as well as in my own name, our sincere congratulations and most fervent wishes for the happiness and long life of your Royal Highness and the whole dynasty. The Jewish population of the Principality, who participate keenly in the joys and sorrows of the country, behold in your Royal Highness a father who is equally concerned in, and amicably disposed towards all the children of his land without distinction of creed and race. (The Prince here signified his assent.) Therefore, on the present memorable day for Bulgaria, the Jewish population joins with the rest of the Bulgarian people in the fervent heartfelt prayer contained in the verse of the Psalmist, "Thou wilt prolong the King's life and his years as many generations." The characteristic reply of the Prince was as follows:

Chief Rabbi, I thank you heartily for the profoundly moving words in which you have expressed to me the congratulations of the Jewish population of my country which very deeply touched me. I beg you to be my interpreter to the Jewish population of Bulgaria, and to express to them the sympathy and personal goodwill which I feel towards them in a very high degree. At the same time I thank you and appreciate from the bottom of my heart your participation in to-day's festivities and your loyal sentiments towards me. My most fervent wish is that the Jewry of Bulgaria may, both materially and morally, develop and progress.

The Prince then shook hands with the Chief Rabbi and thanked him for the album. The reply of the Prince is a clear demonstration of his humanity and love of justice—the brightest jewels in his crown.—*Jewish Chronicle.*

Wanted--A Straus.

NATHAN STRAUS, of New York, has given the International Pure Milk Congress at Brussels an encouraging account of the work done in the former city by the Society for the Distribution of Pasteurized Milk. The exhibit is the more interesting because the good accomplished is virtually the work of one man, Mr. Straus himself.

In 1892 the death rate among infants in New York City was 96.2 per thousand. In 1893 the distribution of pasteurized milk was begun, and 34,000 bottles were distributed. In 1906 3,140,252 bottles were distributed by the society, in addition to about 300,000 quarts sold by dealers, and the death rate among infants had fallen to 55 per thousand. It would be too much to claim that the pasteurized milk alone was responsible for this diminution of the death rate, but it certainly had a great share in it. Some of the most important results obtained by the pasteurization of milk do not appear in the statistics. Thus it is now known that impure milk unpasteurized is one of the principal agents in the dissemination of the germs of tuberculosis, although the fatal effects of tuberculosis may not be felt until adult years.

It is not admitted that pasteurized milk is better than pure milk from healthy cows, conveyed to the consumer without examination. But it cannot be denied that it is almost impossible to obtain milk under ideal conditions, and that pasteurized milk is much better than the skim milk or condensed milk with which the children of the poor are often fed. In initiating and supporting this work, Mr. Straus has written himself down as one of the greatest benefactors of the age.

Chicago needs a philanthropist of this type. Some effort has been made to re-duplicate in Chicago the work of the New York society, but the work has been hampered by the lack of funds. It is one of the imperative conditions of success for such an undertaking that the milk should be supplied either free or at a cost less than that of unmodified milk. There must be no attempt to make such an enterprise self-supporting, or the children who need the healthful milk most will not get it. The parents of the children among whom the mortality is greatest cannot be made to realize the importance of this matter, and will buy where the cost is least.

The lack of a strong, rich society for the distribution of pasteurized milk in Chicago throws more responsibility upon the Health Department. Inadequate means, for which there is now no remedy, makes it impossible for the Health Department to do all that ought to be done, although it is doing everything in its power. There is an opportunity here for some citizen of Chicago to do for this city what a New York man of wealth, intelligence and perseverance has done for his city.—*Chicago Tribune.*

In the British Museum there is a bas-relief taken from the walls of the palace of Sennacherib, who lived present era 705 — 681, and who was king of Assyria, which shows the submission to him of the inhabitants of the city of Lachish.

The Levantadores are a committee in the Sephardic congregations, upon whom the duty of raising the scroll of the Law to display it to the people devolves. The term is Spanish, meaning "Raisers."



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Emigration from Posen.

THE remarkable phenomenon of the constant emigration of the Jews from the province of Posen, which up to fifty years ago contained one-fourth of the Jews of Prussia, is not due to economic causes alone, but has also its political side. The Poles, who form the majority of the population, persecute the Jews not only as Jews, but also as supporters of the Germans, while the latter persecute them as Semites. A Catholic priest recently addressed a meeting in which he urged the masses to boycott the Jews, and announced that he had organized a system of espionage exposing everyone who dealt at a Jewish store or who took a drink at a Jewish inn. Meetings in Germany are always watched by the police, and the officer in charge made a report of this case as being an infringement of the law. The anti-Semitic German papers and agitators preach the same doctrine all the year round, but the Government takes no action, while in the case of the Polish propaganda the matter assumes a different aspect, the law furnishing a convenient opportunity to annoy the Polish agitators. The effect of this political condition can be observed almost daily, as, for instance, it was recently announced that the synagogue of Nekla was sold, there being only two Jewish families left in the place.—*Exchange.*

The day will dawn, even without a rooster.

Do not inquire the way to a village you can see.

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BY WALTER EMANUEL.

SOME COMMUNAL NEWS.

MANY members of the Community were unavoidably prevented attending the recent State Ball, which was held on a Friday night, owing to the fact that they did not receive invitations.

In a certain section of the Community astonishment is being expressed at there being any question as to what the King will do with the immense Cullinan diamond when he receives it. He will, of course, wear it as a scarf-pin.

Mr. Cholmondeley Marjoribanks, of Park Lane and Neerleigh Court, has acquired yet another 1,000-h-p. motor-car, which, in its neat coat of sea let and gold, is quite one of the smartest turn-outs to be seen in town. It is not, we believe, generally known that Mr. Marjoribanks suffers from a great secret sorrow. It is a source of acute grief to him that he cannot ride in more than one of his magnificent cars at the same time.

Mr. Abraham Moss, the elder brother of M. Cholmondeley Marjoribanks, although a millionaire several times over goes regularly to Synagogue.

At the recent *Barmitzvah* party of Master Jack Smelowiski, the son of Mr. I. Smelowiski (and Mrs. I. Smelo-

wiski,) of Brick Court, Bell Lane, Spitalfields, the catering was the subject of much flattering comment. The bolas, it is whispered, came from the old-established stall of Mr. Fritz Katz, while the water was supplied by the well-known Metropolitan Water Board.

The North South London Jewish Literary and Higher Life Society gave a most successful Pierrot Entertainment last week.

A little bird tells me that among the many cigars smoked at the Macabaeans Smoking Concert the other day none gave quite so much satisfaction as those supplied by the well-known house of Gammon and Suckstein. The Concert was a great success.

The luncheon to the Pig-breeders Association of Great Britain was supplied this year by Messrs. Loewen.

A marriage has been arranged (after considerable difficulty) between Miss Sarah Vieligeld, the daughter of Mr. and Mrs. Vieligeld, and Mr. Ben Pasunsou, the son of Mr. and Mrs. Pasunsou. It is an open secret that this engagement is due to the untiring efforts of that clever *Schadchan*, Mr. I. Mariyoff.

Master Guy Abrahams-Jones, the son of Mr. and Mrs. Wolf Abrahams-Jones, of 765, Sunderland Avenue, Bayswater, who recently became a pupil of the Sunderland College (for the sons of the nobility and gentry), has received a report "Very Satisfactory" for his work during the summer term.

Mr. Fritz Feuerheim has passed his Public Examination.

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Mr. Rufus Isaacs, K. C., has received several briefs lately.

Mr. Arthur Gumberg, L. D. S., had the honor last week to extract a tooth from the mouth of one of our most popular Princesses. In honoring Mr. Gumberg, the Princess has honored the Community.

I suppose, by the bye, that there is no more loyal section of the population than our co-religionists. A touching example of this is the fact that Mr. Gumberg, I am told, now wears the Royal Tooth, superbly mounted in gold, on his watch chain, where it is much admired by his numerous clientele.

Among those present at the successful garden-party given at the close of the Season by Mr. and Mrs. Charles Eyesacks at Hurstmonceaux, 676, Sunderland Avenue, W., were several ladies and gentleman of the Christian persuasion, including Miss Jane Smythe, one of whose cousins, as is well known, is related by marriage to the Duke of Somersetshire. Miss Smythe was much lionized. She will be obliged if the lady who took her umbrella by mistake will return the same.

I regret that exigencies of space

prevent my giving a full description of the wedding of Mr. Jack Wurmfeld and Miss Ruby Moses. I cannot, however, resist mentioning the magnificent and delicious wedding-cake, which was supplied by the well-known firm of Messrs. W. and G. Guzzle, who have for so many years past advertised in this journal.

Miss Dot Veilchen, the poetess, (whose sonnet signed "Doty," published in *Little Bits* some years ago, was much admired at the time), is a competitor in many of the Limerick competitions which are now so much the vogue.

A letter has been received from Mr. Sam Pipstein pointing out that we did this promising young cricketer an injustice in saying that he made a duck's egg in the recent match against Little Missingham, when he went in last on his side. It should have been a duck not out. In apologising for the mistake we congratulate Mr. Pipstein on improving his average.

We regret that in our recent account of the career of Sir Benjamin Bigwhig an inexperienced writer hinted at the fact that Sir Benjamin started life as an infant. We assure Sir Benjamin that no disrespect was meant.

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Jewish Centres Association.

The appeal for funds that was issued at the end of the Summer did not meet with any response from the general community. By personal solicitation sufficient money was obtained to carry on the work, in spite of all the difficulties produced by a hand-to-mouth and sometimes a starving condition. Mr. Harry Fischel still presides over an exhausted treasury and a pile of unpaid bills. His address is room 162, World Building.

During July, August and September the two daily kindergartens and sewing class were in session as follows:—

| | July. | Av'ge. |
|-----------------------------|---------|--------|
| Morning kindergarten..... | 1,147 | 53 |
| Afternoon kindergarten..... | 720 | 40 |
| Sewing class..... | 436 | 25 |
| | 2,303 | |
| | August. | Av'ge. |
| Morning kindergarten..... | 1,128 | 53 |
| Afternoon kindergarten..... | 680 | 40 |
| Sewing class..... | 448 | 27 |
| | 2,256 | |
| | Sept. | Av'ge. |
| Morning kindergarten..... | 700 | 51 |
| Afternoon kindergarten..... | 257 | 37 |
| Sewing class..... | 254 | 26 |
| | 1,211 | |

The rooms continue to be occupied to their full capacity, all day and every day, except on Sabbaths and holy days. No provision could be made for holding festival services at the Centre for the little ones through lack of funds. A splendid opportunity for the religious training of the children is thus lost.

During the hot weather some friends of the movement provided the money for an outing to Coney Island. On several very hot afternoons the sewing class did its work in one of the nearby parks or recreation piers.

The clubs connected with the Centre are again resuming their regular sessions and the rooms are already sought after by hundreds that cannot be accommodated through lack of room.

Hebrew Sheltering Guardian Society.

On Sunday last, before an audience so large that it packed the prettily decorated Synagogue of the Asylum in every nook and corner, leaving not even standing room for many, who strove to secure admission, sixteen girls and twelve boys of the Hebrew and religious classes of the Hebrew Sheltering Guardian Orphan Asylum were confirmed. The ceremony was most impressive, and all who took part acquitted themselves admirably. The girls' choir sang in the most excellent style, and gave proof of the excellent training of Mr. Louis Weinstein, the organist. Rev. H. L. Martin, of the Temple Agudath Jeshorim, officiated as cantor, and his fine, trained voice was heard to great advantage. The president, Mr. Adolph Lewisohn, was unable to be present, but sent a friendly letter of apology from the Adirondacks. Messrs. Seligsberg, Eckstein, Wollman and Gerstle, of the Board of Directors, also forwarded letters. Among the directors present were Messrs. Louis Abramowitz, Wolf Nadler and Samuel D. Levy, the vice-president. The Ladies' Auxillary Society, represented by a strong delegation, gave each girl a handsome gold ring with engraved initials, which was presented on their behalf by Dr. Ludwig B. Bernstein, the superintendent.

Immediately after the service Mr. Samuel D. Levy had all the children group about him on the platform in front of the Torah and addressed them in a sympathetic and touching speech.

Young Women's Hebrew Association.

During the Summer the association rooms were a beehive of activity. The Friday evening informal talks led by Miss Stone were an attractive feature, drawing in many of the girls of the neighborhood. The free employment bureau procured positions for a great many girls and is used constantly by employers. The dormitories, which were instituted for the benefit of working girls, at a nominal sum, are full, and there is a large waiting list.

Girls may register to join classes on Thursdays. Classes reopen on October 3. The Sunday school, which is free to girls, opens on October 6 with a large corps of teachers on the staff. Mrs. N. Taylor Phillips is chairman of the religious work and infuses her enthusiasm into those who work with her. This branch of the work promises to be a great success.

The library is again open for the members and about ready for the circulation of books. The attention of the public is called to the fact that all donations of books, magazines, etc., for this splendid work will be gratefully received. A postal sent to the institution, giving the address of the donor, will meet with immediate response. Mrs. Louis I. Haber is the energetic chairman of this branch of the work.

The sucah built by the association for its members and friends in the neighborhood was one of the handsomest in the city. It was large and at the same time most artistically arranged, the decorator having a good eye for color and effect. It was very homelike, too, as every visitor remarked upon entering. Dr. H. Pereira Mendes conducted the services during the week and the sucah was full to overflowing.

The Situation in Morocco.

(From the London Jewish Chronicle, September 29.)

The Alliance Israelite Universelle has communicated to us the following further letters dealing with the situation at Casablanca, which it has received from M. Pisa, the Director of its school in that town:

Casablanca, 29th August.

I have the pleasure to inform you that some forty Jews who had been in prison several days, having been caught in the act of pillaging, have been released by order of Commandant Mangin. This humane step is worthy of every praise, and I have in your name addressed to Commandant Mangin a warm letter of thanks.

30th August.

I have received a letter addressed from Zettat to M. Selam Edory, one of the notabilities here. It appears from this communication that more than 400 Jews have taken refuge at Zettat in a state of complete destitution. Every means must be taken to bring them back to Casablanca. * * * According to calculations that I have made, the journey would cost more than 5,000 francs. If you decided to repatriate these unfortunate people, I will recommend M. Amar, the signatory of the letter from Zettat, to send the Jews of Casablanca in groups to Mazagan. As soon as all are assembled there, a ship can be chartered to convey them to Casablanca. I have also learnt that numerous groups of Jews are at Ouled-Zyan, Mzab, etc. It is difficult for me to obtain information, for couriers are very expensive. It would be useful were you to grant me a small credit in order that I may endeavor to procure precise details in all the places where our poor co-religionists are scattered.

30th August.

I beg to inform you that yesterday evening some Spanish soldiers, who were accompanied by civilians, entered the Mellah in a state of drunkenness. They broke open doors and attempted to violate women and carry off property. They fired at and wounded a poor defenseless man. I have lodged a complaint with Commandant Mangin.

1st September, 1907.

I have the honor to inform you that Dr. Baron Henri de Rothschild has passed through this town, where he is founding a hospital. I waited on him at the head of the Provision Committee of the Jewish community and acquainted him with the precarious situation of our co-religionists. M. de Rothschild asked me what he could do. I asked him for goods and chattels for the whole population. He replied that he would send an urgent telegram to his uncles asking for necessities for 400 families and clothing for the children. He left with me to buy thirty rolls of material which would serve to clothe the families who were returning from the interior. He repeated to me on leaving that he would do all in his power to obtain a large sum from his uncles. Would it be possible to induce him to reserve a special pavilion in his hospital for Jewish patients?

September 3, 1907.

Some days ago I had the honor to report to you on the situation of our co-religionists who have taken refuge at Zettat. I have just received supplementary details which I here communicate. Zettat being at the junction of all roads which traverse the Chaoula appears to

have become the centre where all the Jews who have fled to the country have assembled. It is besides the only point where they can find a small Jewish community. It appears that the 1,000 to 1,500 Jews who for some reason or the other cannot return to Casablanca are concentrated at Zettat. I asked you that these people should be sent back to Casablanca via Mazagan. But the proclamation of Muley Hafid has rendered the situation very uncertain in the South, and every moment a debarkation at Mazagan is expected. Moreover, it is almost certain that an expeditionary column will be sent to the interior. For the moment, therefore, it is absolutely impossible to do anything for the poor people at Zettat. We might well write to M. Amar, who appears to be in good circumstances, to supply them with food at the expense of the Alliance. But I am not in a position to judge how far your orders will be executed. The wisest course is to wait until the political situation is clearer. I have firmly decided if fresh duties do not detain me at Casablanca, to accompany the expeditionary column to the interior, especially if it should go to Zettat and Mzab.

September 4, 1907.

Yesterday morning I received a visit from Dr. Bachon, Major in the French Corps of Occupation. Having noticed the numerous ophthalmic maladies among the Jews he spontaneously offered to look after the invalids. He asked me whether I could place a room in the Mellah at his disposal and whether I could obtain medicaments from the Alliance. He would devote some hours daily in attending to patients who would incur considerable risks in waiting some days before being examined at the French dispensary. Dr. Bachon is perfectly acquainted with the work of the Alliance and profoundly admires it. I warmly thanked Dr. Bachon for his kindness. * * * We shall thus have a clinic in the Mellah which will cost us nothing and will be able to give first aid to the sick.

September 6, 1907.

I have the honor to send you some particulars concerning the Jews who have left Casablanca. A large number, as I have already written to you, went to Tangier. But the situation there having become alarming, our fugitives proceeded to Gibraltar. The Governor did not permit them to enter. They then went to Linea and Algeiras to the number of about 500, nearly all of them, well-to-do families from Casablanca. The Spanish authorities gave them an excellent reception. They were exempted from customs duties, dwellings were sought for them, food was brought to them, they were permitted to kill cattle according to the Jewish rite, and they were permitted to establish a house of prayer. The civil and military authorities and the entire population made it a point of honor to provide them with everything of which they stood in need. To-day all the families are installed for the most part at Algeiras, and some at Linea and Cadiz, where they can spend the winter. Touched by the welcome given to them by the Spaniards, the Jews have addressed a letter of thanks to the Spanish Committee.

The following is a translation:

"The undersigned, who, in consequence of the sanguinary events which are taking place in Morocco, have come to seek a refuge in this chivalrous and hospitable country and to take shelter under the glorious Spanish flag, have the honor

to express their most profound gratitude to the authorities and the entire Spanish population for their philanthropic conduct toward them. His Excellency the Military Governor of this town, Don Julio Bazan; the Mayor, Don Eugenio Romero, and the whole municipality; the Inspector of Customs, Don Ensebio Albaladejo; the Director, Don Antonio Diaz Tejoiro; the Commandant of the Port and the staff under his orders; the maritime authorities; absolutely the whole population has placed very high the name of this blessed land, which has been so lavish with its consolation in these bitter circumstances. They deserve for the gratitude of the country and of humanity. As the majority of the undersigned come from Casablanca, we wish that the whole of Spain should know of the noble and brave conduct of the handful of heroic sailors of the cruiser Alvano de Bazan, who, adding a glorious page to the annals of Spain, have won at the price of their blood not foreign territory but the admiration of friends and adversaries. And as it is impossible for us at the moment to testify our gratitude in any other form we implore the All-Powerful, the God of Israel, to spread His benediction abundantly over Spain.

"Algeiras, August, 1907."

This document, which has been reproduced in the Spanish newspapers and printed as a special sheet, has been circulated everywhere and has produced a great impression.

8th September, 1907.

I am happy to inform you that Dr. Henri de Rothschild has returned from Tangier, bringing us the following news: Baron Gustave de Rothschild has sent him 20,000 francs for the Jews of Casablanca; 10,000 francs have been placed at the disposal of the doctor for the purchase of chattels and clothing which he has ordered in Europe, and 10,000 francs have been remitted to the Provision Committee. We have thus 15,000 francs in hand. The committee held a meeting yesterday at which it decided to distribute only a small sum in relief during the festivals. With the remainder it hopes to be able to organize a cheap food kitchen for the infirm, and especially the poor. I also beg to inform you that an important place will be reserved for Jews in the hospital created by M. de Rothschild. I further have to inform you that all able-bodied Jews have found employment in the municipal workshops and in repairing the roads, earning from 1½ francs to 4 francs a day.

The correspondent of the Daily Telegraph at Mazagan, in a message dispatched last Saturday, says:

"A farm three miles distant, belonging to a British subject named Solomon Laredo, has been attacked by Dukala tribesmen. It was being guarded by a Jew and a Moor, both of whom were wounded. The former died. The assailants escaped. Forty-eight Jews who were kidnapped from Casablanca were ransomed to-day. Many refugees, European Jews and Moors, are leaving Rabat for Saffi and Mogador, fearing troubles. Owing to the French cruiser Conde indulging in gun practice close to Mazagan during a fog the townspeople believed that the bombardment had commenced. Great consternation and an indescribable panic prevailed, many people taking refuge in the Consulates, fearing the destruction of the city. Flags of all nations were hoisted over private residences. More than 500 Jewesses and children took shelter in the Spanish Consulate."

Latest News from Abroad.

The Jews in Buda-Pesth are greatly embittered against the Prime Minister for having failed to invite the Chief Rabbi and the President of the Orthodox Council, as usual, to the state dinner in celebration of the Emperor-King's birthday. Apparently the reason for this exclusion is the fact that the head of the Government is leader of the Catholic People's party. The Vienna correspondent of the Allgemeine Zeitung des Judentums, commenting on the incident, says: "We fear that in the near future our Hungarian coreligionists will, with justice, have cause to be angry on account of still more weighty matters."

Dr. Karl Kohn, one of the most popular doctors in Vienna, who died there early this month, was for thirty years editor of the Oesterreichische Aerzte-Vereinszeitung. The existing Chambers of Doctors were founded on his initiative.

A pretty and commodious synagogue for the Jews of St. Mandé and Vincennes, suburbs of Paris, was consecrated by the Grand Rabbi of that city. The cost of the building was defrayed by the late M. Daniel Osiris.

M. Rene Weiss, after having for two years discharged important secretarial duties at the Municipal Council of Paris, has now been appointed Principal Secretary to the President of the Council.

Many persons interested in the education of Jews in the East will regret to learn of the sudden death, at Lyons, of M. Shemtob Pariente, who was one of the most successful directors of the schools under the Alliance Israelite. M. Pariente was best known as Director of the School at Smyrna. Subsequently he was appointed Inspector of Alliance Schools, and later was head of the bureau of the Ica at Beyrout.

The Jewish visitors at Norderney recently organized a fete for the benefit of distressed coreligionists. As Prince Bulow, the German Chancellor, was staying on the island at the time, the organizers approached him with the request for his autograph, to be raffled for. His Excellency readily complied with the request by sending his photograph on which he wrote a few words. A good sum was realized from the raffle.

The Emperor has conferred the Red Eagle Order, Fourth Class, on Dr. Goldschmidt, Rabbi of Kolberg. The insignia were publicly presented to the Rabbi by Landrat Baron von der Goltz in the presence of the municipal authorities.

Baron von Durant, member of the House of Peers, who has just died at Sorau, attracted considerable attention some years ago by a speech in Parliament in which he urged that the Shurchan Aruch should be translated into German at the expense of the State. Naturally his suggestion was not accepted. Recently he spoke against the appointment of Jews as teachers in non-

Jewish schools. Withal, the Baron was by no means an anti-Semite, for he held friendly intercourse with Jews, and never betrayed anti-Jewish tendencies. It was as a high churchman that he protested against teaching in Christian schools being imparted by persons of another faith.

In commemoration of the recent Zionist Congress, the air of "Hatikvah" is now being played on the bells of the principal church in The Hague.

The persecuted Jews in Russia have lost a warm champion by the death of Herr P. L. Tak. Himself a Christian, he never failed, whenever pogroms occurred, to raise his voice in the Second Chamber of Parliament against the barbarities practiced on our coreligionists.

The Queen has conferred the Knighthood of the Order of the Netherlands Lion on the Amsterdam banker, Herr B. S. Eltje, in recognition of his services as member of the Central Committee of the Jewish Community and Governor of the Jewish Seminary.

Signor Giacomo Malvano, who for many years has held the important post of Director-General of Foreign Affairs, Italy, has been appointed President of a department at the Council of State.

The Sultan of Turkey has presented to the Jerusalem banker, Taim Aron Valero, the uniform and sword of honor of the Mutemajas, Second Class, a distinction which confers on its holder the rank of Colonel.

A Smart Man of Business.

New York.—Henry Siegel Sells the Northwest Corner of Broadway and Thirty-fourth Street Back to Robert Smith—A Ten-Story Building May Go Up There.—Henry Siegel has sold to Robert Smith, the women's outfitter, at 52 West Fourteenth street, the five-story building on a lot 31 by 50, which is on the corner of the block occupied by R. H. Macy & Co. The purchaser said he paid \$400,000 for the property. Mr. Smith, who previously owned the building, which he bought three years ago from Alfred Duane Pell for about \$375,000, intends to add five stories more to the building, if he can secure the sub-leases of the tenants of the present structure.—Daily Paper.

A representative of the Hebrew Standard, reading the above in a daily paper, called upon Mr. Smith to learn from him formally the story of his remarkable purchase.

In reply to a number of questions Mr. Smith said:

"Eight years ago I purchased No. 58 West Fourteenth street from Jacob Rothschild, the owner of the Majestic Hotel, and paid him \$215,000. The building was situated between Macy's, Macy on both sides. I understood that the Macy people were willing to pay \$150,000 only. I did business at No. 58 West Fourteenth street for about three years, made lots of money, but the Macy people did not like me much. They had decided to move to their present quarters, and announced it so.

"One night after closing the store I went to the corner with a couple of friends to get some refreshments. I met three gentlemen who have charge of Macy's business, and they also joined us. They called my attention to the fact that after they would leave Fourteenth street they would use the block for their stables. I at the time owned six buildings on the block. You can imagine that I did not feel any too comfortable after these remarks. One of the gentlemen asked me whether or not I would like to move my business uptown with them. My answer was yes. Their reply was that they bought up everything in order to prevent a competitor. The following day I learned that as yet they did not buy the northwest corner. The owner, Mr. Alfred Duane Pell, was in Europe. One of the Macy people, I understood, went abroad to buy that corner, but did not succeed in meeting Mr. Pell.

"They both returned to America on the same day, on two separate steamers at 10 o'clock a. m. on a Saturday. One hour later I arranged a meeting with Mr. Pell at his Fifth avenue residence, and in less than an hour I bought the corner for \$375,000 cash and no mortgage.

"I called on Mr. Percy Straus and offered to trade with him at No. 56 West Fourteenth street, twenty-five feet on the street and one hundred feet on Thirteenth street, now occupied by Mr. Siegel. The reception he gave me was as follows: 'You paid too much for the corner; we would not think of paying any such price. We will not trade. None of you can have our Fourteenth street property. Shortly after I sold the corner to Henry Siegel. Mr. Siegel erected a five-story, fireproof building. The building is so constructed that five additional floors can be added, which I am going to do. It is now leased to the United Cigar Store people, and the basement to Mr. Murray for a rathskellar, for \$42,000 per year. They make a profit of \$10,000 over the \$42,000.

"I have an offer of \$60,000 a year for the corner if I can get possession. The present leases are to run eighteen years longer.

"You will agree with me that this is the best and most expensive corner in the world. I am also preparing plans for No. 11 West Thirty-fourth street, which is twenty-five feet in front, one hundred and twenty-six feet in back and twelve feet through the block adjoining James McCreery, and opposite the Waldorf-Astoria, a fireproof building for my own business. The price I paid for it is \$400,000 and to-day it is worth at least \$500,000. It is not in the market for sale."

The little story is of considerable interest as indicative of the go-aheadness of Mr. Smith, who is one of the most progressive business men of this city.

Hebrew Tabernacle Auxillary.

The auxillary of the Hebrew Tabernacle, of 218 West 130th street, a society composed of young ladies and gentlemen, will tender their first social event of the season by giving a dance at the Elmsere, 80 West 126th street, on Saturday evening, October 5.

This auxillary was organized for the purpose of raising money in order that the Hebrew Tabernacle may build a religious edifice. The society is directed by the Rev. Dr. El. Lissman, who, in conjunction with Mr. Adolf Schwarzbach, the secretary of the Tabernacle, and principal of the Sunday school, were the founders of the Hebrew Tabernacle.

A sisterhood is also connected with the Tabernacle, and, together with the Young Folks' Auxillary, are making rapid strides in the struggle for a new building.

The officers are: Mortimer E. Isaacs, president; Carrie Plate, vice-president; Guskie Kleinman, financial secretary; Leah Isaacs, recording secretary; Milton J. Teller, treasurer.

(For the Hebrew Standard.)

THE WANDERER'S RETURN.

BY DOROTHY STEGMAN.

great advantages of this new offer? Why, dearest, it paves the way to court. There will come fame and, perhaps, still greater fame, till the earth shall ring with the name of Helvi."

"Do they know you are a Jew?" "No! Don't start, dearest. I have not embraced their faith; but in time—"

The maiden sprang up. "What, what is it? In time—"

"It must be; it must. Don't tremble so; let me speak to you. It, perhaps, may not be necessary. I do not believe their's is the truthful religion. I am indifferent to all religious faiths; none attracts me; but it will help me to attain that fame. They will not let a Jew rise; you know it is so."

"And you ask me to do this? Have I sunk so low that you think I will consent? Tell me, Israel, it is not true; that I have not heard you rightly. Quickly!" She almost shook him in her eagerness.

He buried his face in his hands and said brokenly: "It is so!"

Then she arose. Miriam was accounted very fair, and that beauty had been serene and calm. Now she stood before him, her eyes flashing, her breast heaving. The moon touched her white-clad form weirdly; her black hair was part of the dense shadows behind. She spoke almost sharply:

"You are not in your right senses! Are you going to thrust the splendid heritage of your faith handed down to you through blood and persecution from you with your own hand? Such things cannot last. Your ambition is a passion that will soon wear itself out. Besides, it is not a right ambition that will kill your mother and spoil my life. Look at me. Oh, Israel, you may lose me! Will not I make up for all that? Am I not fair? Am I not pure? Is your ambition so fair, so pure! Above all, has your ambition love?"

The man's face was full of pain, and he answered in choking tones:

"Don't, don't hurt me so; I cannot change. Even the thought of my mother does not move me as it did. Come with me, Miriam; you shall rise with me. I shall be able to give mother a serene—nay, a luxuriant—old age. She need not know."

"The same arguments. How false they sound! Go, go from me, then, if it cannot be otherwise. What shall I say to your mother? It would kill her. No, I shan't tell. God! that it should come to this!"

She moved rapidly from him.

"Miriam!" She hesitated—returned.

"Do I not count, Israel?" she asked, almost sadly. "See, I give myself to you so freely! Stay with me here; I will make you forget."

"I cannot," he answered.

"Then fare thee well!" Her hand rested a moment lightly on his head; then she passed slowly from his sight.

Through the narrow streets she walked. She reached his mother's cottage, and through the window saw her sitting near the dim lamp, her lips moving in prayer. She stopped, as if on impulse, and knocked at the door. Some time later they were both in an attitude of prayer.

And the moon sailed calmly along in its course in the heavens.

The crowded house had discussed over and over again the protegee of the duke's. The very little that they knew that was true of his birth, appearance and his ways, all that was exhausted, and the audience had begun to invent stories of their own to enliven their interest in the singer.

THE synagogue was crowded to the doors, and the air was stifling; yet the worshippers in their prayer-shawls minded not the heat, and swayed their bodies to and fro in a fervor of devotion. Through the open door one could see a group of young people listening to a man with two red curls on either side of his face. It was Rob Schlonie, who always had a store of adventures, mostly of his own invention, on hand for eager listeners, who at this time took advantage of the intermission allowed during the prayers to hear him talk. A peddler by trade in cheap pins, handkerchiefs and other trifles, he told of the busy streets of the city proper where "goyim" ruled, and piously-bearded people were mocked at.

"Think you that they stop their work on such holy days? No! They go on building and working and hurrying. The great God will punish them some day, I know. They will certainly be crushed by the weight of their sins." And he shook his head prophetically.

"Don't they ever have Yomtoyrim?" spoke up one.

"Don't they just? The day their falls on comes in the winter, when they drive to their churches in carriages through the thick snows. One could see things through the doors as they go in. Oh, the great ceilings they have! and," he added impressively, "their organs send such beautiful music out! I think that should our prayers ever be played on them, the great Moses himself would come down to hear them. It is even as grand as your voice, Israel." And he nodded to a boy of eighteen who had listened with great eagerness to the music-part of the talk.

"Now, we must get back, children. They are beginning to pray."

They walked into the building, but Israel sank on a bench and stared on the ground, his hand clenching his prayer-shawl. A series of pictures rushed through his brain. He saw his mother, sweet and kindly, working daily to supply the necessary funds for his education; sacrificing and saving to make her dream of his becoming a rabbi a reality. He saw her day after day, her sweet face encircled by her white head covering, sitting near the table, her form bent to catch the light, sewing, sewing, sewing. He saw the bed in one corner of the room, the chair in the other, and the cupboard, with its few dishes, opposite. He remembered the peculiar candlestick on the shelf, in which a light burned every year in memory of his father, who had died for the Emperor. On the whole, it was typical of Jewish conditions in the early eighteenth century.

He thought of the people among whom he lived—their dirt, their picturesque cloaks, their queer head-dresses. Were things never to change? Did they never have any new desires? Their nature, so full of a religious poetry, attracted him. They lived their lives each day so that it brought them a step nearer to God. What he called their submission to circumstances almost maddened him at times. Why did not they use their great intellect to their best advantage to better their conditions? Here was their Rabbi, Miriam's father, a preacher with a silver tongue, who could move thousands, spending his years unknown beyond the Ghetto leading

(these simple dreamers—yes, dreamers! They lived in their past and in their future. The present, with its persecutions and its jeerers at their religious faith, was something to put up with for the sake of that future.

Oh! he would do otherwise. He would rise, yes, leave if necessary—here he stopped—leave his mother! Not yet. His ambitions must wait. A tender smile crossed his lips, and for a moment he sat silent in his drooping attitude.

The outline of the humble synagogue, its open door, the men with their passionate gestures, the women with their wailing voices, all this impressed themselves with a peculiar emphasis on his vision. At last he passed his hand impatiently through his curls, was about to rise, when a hand was laid gently on his shoulder.

"Thou art wanted, Israel; the singing will soon begin."

Slowly he arose, and looked gravely at the girl who had come to call him. He passed his eyes over her as they walked side by side, and wondered why it was her beauty had never struck him so forcibly. They entered.

The singing—or chanting, rather—had already commenced, and Israel joined in. His heart seemed lighter since his resolve to wait. His voice rose; higher and higher swelled the notes. They sounded now above the rest. The others stopped. He sang alone, yet he knew it not. It was wonderful. He caught his mother's eye and smiled. He looked again at the girl, whose face was now hidden by her kerchief, and his voice trembled for an instant; then it went forth in even greater volume. When he ceased there was a silence, broken now and then by a suppressed sob from the women.

It was night—Yom Kippur night several years later. The autumn moon looked down on the sleeping village, its small houses, its market place, softening the commonplace into the beautiful. It shone on the synagogue and its wooden star that rose above the roof. It even penetrated into the interior, touching the rude furniture. The only human forms its silver light streamed on were those of a man and woman on the bench that stood near the walls of the little temple. The man was sitting in a pleading position, and his soft tones broke on the night air passionately.

"The time has come, Miriam. I know it; I feel it. I have argued it with myself over and over again. I have almost no sympathy with these people. Their ways are not mine. I have ambitions that I want to be realized. I cannot waste my powers; it would be wrong. Was I ever meant to be a rabbi? My feelings are so stormy, how can they ever sooth and calm the sorrows of others? I cannot even guide myself aright. I have my youth and my—yes, I may say it—genius. I am going, Miriam, going, and pleading with you to go with me. I dare not ask my mother. I shall let her know nothing but that I love her, and shall provide for her. So much time has already been lost through my indecision. Listen! For a year I have been singing in the Church of St. Paul. "Ah!" as she started, "you knew it not? You thought the money came from the great Festing? You thought he was my patron? Why, he is a miser through and through. Yes, I have risen, and cannot you see the

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"We need another sensation in the musical world," said another officer. "We are tired of the old prima donnas that commit the usual sins, and it seems that here is food for the entire season. Other cities have gone wild over him, and we shall see whether the impression here will be the same. We are hard to please though, I'll admit."

"They say he is not a Catholic—this Raton!—and I wonder how the duke could overlook such a fact in these times."

"I think he has no religion," broke in the mother of the beauty who had just spoken. "Was it not you, major, who told me so?" She looked interrogatively at him.

"Indeed, my dear madam, he may be a Jew for all we know. That race has given us still greater surprises, I think."

A heavily-veiled woman who sat near enough to the box to hear them leaned eagerly forward at this.

"Impossible! However, we shall see, or hear, rather;" but the curtain went up at that moment and the opera had begun.

The veiled woman sat in silence through it all. She took no notice of the tears of the audience, and when it rose as if mad, and repeatedly shouted the singer's name, she did not move.

She was so unnaturally still that her silence wore on the nerves of an enthusiastic girl who sat next to her. In her emotion the latter almost grasped her arm.

"Why don't you rise and applaud?" she cried. "Do you do not see it is a voice from the very heavens!" And the next moment had begged her pardon.

Yet the woman did not seem to notice her act.

Again the people rose; they waved their arms.

Raton! Raton! Ho for Raton, the immortal!" they cried.

The shouting grew into a roar, but she did not stir. At the end, when the last notes had died away, and the singer had made his final bow; when the people, dazed with what seemed to them a miracle, grew almost hysterical, she stretched out her arms.

"Israel," she cried, in a voice of anguish.

But no one minded her. She rose with the rest and was soon lost in the moving mass of humanity.

Five years later a weary man flung himself in an easy chair, and allowed his coat to be removed. His face was pale. Where, where was the delight he had expected to, feel at his success? His triumphs meant almost nothing to him; his fame had even saddened him.

"God! if I only could forget! The years have brought no relief to me." Mechanically he took up a letter he had overlooked that morning. It said:

"Israel Helvi, your mother died three months ago! Your disappearance did not kill her, for her faith in you was great. You were not worthy of it. She lived each day in the hope that you would return. You never came back, and through all the bitter years she cursed you not. I could not find you till now. Rise, you who have sinned so deeply, and say Kaddish for her soul."

It was unsigned. For the first time in the twenty years since he had buried his past and accepted his solitary greatness Israel Helvi buried his face in his hands and sobbed.

The sounds startled the tapestried walls, that had witnessed nothing that was not all calmness from the singer. Aye, they even startled the Jew himself. All through the night he sat—sat till the winter dawn outlined the objects in the room and revealed its cold splendor. Then he slowly stretched his hands towards heaven.

"Hear, O Israel! The Lord our God, the Lord is one!"

And the new-born day touched his head, which had grown quite gray in that single night. Then the sun rose and shed its brilliant rays on him who had sinned so grievously.

It is Yom Kippur—the Day of Atonement. The prayers had ended, the Torah had been put in its place, the rabbi and his people had gone, leaving Miriam, his daughter, alone in the synagogue. That was not new, since she frequently stayed when everyone had gone.

She could see a white-haired man on the bench near the door talking to some children about him. Snatches of their conversation floated to her at times. It is only in the gestures can we recognize Reb Schломie, since the man had greatly aged.

"Those were golden times. What did we care whether the peasants struck us and took our possessions from us as long as they left us our 'Srulinke.'"

His voice was a wonder. How he sang the praises of the Lord! His eyes would shine and his voice rise as if one inspired.

"Now they have taken him, too," he ended sadly.

"Do they know where he is gone?" asked a wondering little fellow.

"Somewhere far, far away."

"And did he become a goy?" inquired another.

"I do not know," the old man replied. "Do not ask me, child. But do thou pray when thou art in Shule for God to restore to us our sweet singer. Come, boy, art thou not anxious to break thy fast? Let us hurry home."

Then the group broke up.

Within the synagogue all was silent. Miriam was a vision of still beauty as she sat there; yet her loveliness had become so sad that mothers called her "She of the broken heart." For twenty years had she tried to forget, and had resolutely set her mind on other things. No, she had not been very successful, she acknowledged to herself. Work among the Ghetto inhabitants, alleviating their sufferings, had brought her some relief. Her father, who had grown feeble, too, claimed her care. His sorrow was that she never married, and though he never told her so, she knew it.

Since the night that Miriam had gone to hear Israel it seemed as if she had lost her youth—all her power of being glad. Till then she had hoped he would return, but after witnessing his triumph, all thought that he would ever come lack vanished. She did not follow his doings, but one thing she had learned—he had not been baptized. Miriam, at home, trembled with gladness when she heard of it, and told herself that her joy was only for religious reasons.

The world at first was shocked at his claim that he was an agnostic; yet, after it recovered, it made answer that since he claimed no faith it would accept him for his genius. So most of them believed of him what they chose. The peasants even went as far as to declare him a messenger from Christ. That was four years ago, and since then she had gotten into the habit of praying for him when there was no one in the synagogue; for his name

was never mentioned in the Ghetto, and Reb Schломie was the only one who thought he understood Helvi and still dared to speak of him.

Miriam, as she sat there, felt a tender feeling surge over her for the staunch old Jew. Her mind slowly moved back to the Yom Kippur night so long ago—the night he left her. She leaned back in her seat lost in the memories of it. A sound as of a foot-fall roused her somewhat.

However, the maiden rose, walked slowly over to the rude little altar that contained the Torah. She looked like a priestess about to perform a rite. Then Miriam buried her face in the folds of the worn velvet curtain that hung from it and prayed aloud.

"God, our Father, why dost thou let him wander so far from us? Are our sins so great that we cannot have even a reflection of those times when Thy chosen people sang in their own temples. Give us back our sweet singer. Let him inspire us to be more worthy of Thy goodness. Put into his heart a love for his people. Do we not need him more than the world? Breathe into him a longing to help us—a step nearer to the dreams of our future." Her voice rose to a sob. "Hear, Thou, O Merciful, and answer our prayer. Let his heart command his footsteps to us and to our need of him."

She could go no further for her tears, yet a voice, a trembling voice, completed the prayer.

"Amen!"

Miriam lifted her head. A white-haired man stood beside her in the same prayerful attitude. She trembled, drew nearer, peered into his face.

"O God! Israel! Thou!"

Then she lost consciousness.

The appearance of Raton! had caused talk and wonder enough in the world. The sound of his name had rung through the universe, and the star of his genius had shone brightly indeed; yet for years and years after the event men still discussed his strange disappearance—so sudden, so complete, as if he had vanished in the air. No one knew where he had gone, and the singer's life passed into the tradition of the peasants. They thought their Christ who had sent him on earth, had recalled him and that he had returned at his command. Even the nobles had a way of swearing "by the wonder of Raton!"

Yet on every holy day, when the devout Jew betakes himself to the synagogue in the Ghetto of a certain city, a stately old man walks beside a white-haired, beautiful woman to the house of prayer. There they take part in the prayers as the humblest. But when the singing begins, ah! then their faces become illumined—a new life seems to pass into the man. His form straightens, his eyes burn with a holy light, and he sings with a fervor that wrings men's hearts and a beauty that brings tears to their eyes. The notes swell until the very air seems to sing. Men rock themselves and beat their breasts in religious passion, and when it is through blanched faces and trembling forms tell its effects.

Miriam and Israel Helvi never pass through the Ghetto gates. They live a pure and holy life, worshipped by their brethren.

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The camel's kick is soft, but it takes life away.

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LEHMAN, CAROLINE.—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 Caroline Lehman, 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 Louis J. Hamel, No. 236 Broadway, in the City of New York, on or before the 26th day of January, 1908. Dated New York, the 9th day of July, 1907. LOUIS LEHMAN, Executor. Louis J. Hamel, attorney for executor, 236 Broadway, New York City.

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NEW YORK, FRIDAY, OCTOBER 4th, 1907. TISCHRI, 26th, 5667.

בראשית ט"ז

GEOLOGY gives us a key to the patience of God.

So God created man in His own image; in the image of God created He him.—Genesis i, 27.

WHAT must He be, the great Master Workman, seeing that all the selfishness, compassion and love that are continually shining out in our humanity are but faint reflections of Him!—Hamilton.

DR. KRAUSKOPF, of Philadelphia, may be a rabbi by grace of the osculatory smeecha of the Hebrew Union College. He is not a Zionist, but his invitation to Rose Pastor to speak at the National Farm School is convincing proof that he is an ass—imilator.

WE were always opposed to the "muzzling of the pulpit," but since Dr. Silverman's Yom Kippur hash against the Pope, the lawyers and the doctors, and his defense of Police Commissioner Bingham, we are of the opinion that the Reform pulpit not only requires muzzling, but asphyxiation.

THERE can be no real conflict between science and the Bible, between nature and the Scriptures—the two books of the great Author. Both are revelations made by Him to man; the earlier telling of God made harmonies coming up from the deep past, and rising to their height when man appeared; the latter teaching man's relation to his Maker, and speaking of loftier harmonies in the eternal future.—Dana.

THE striking aspect of this newest outburst on the part of the senior minister of Temple Emanu-El is that it does encourage anti-Semitic prejudice, and only adds hundreds to the already large army of Rabbi Silverman's enemies. I would rather worship in a congregation where the old orthodoxy stands upright than on Fifth avenue, where a babbling and foolish sound strikes my ear.—New York Correspondent of *The Reform Advocate*.

Truly spoken.

THE *Chicago Israelite* is between the devil and the deep sea. It cannot, with due regard to the Hebrew Union College, hold up any of its graduates to well-deserved scorn and condemnation. At the same time its own sense of propriety demands that pulpit sensationalism should not pass unnoticed. The editor's comment, "the aggressiveness which the rabbi of Temple Emanu-El of New York is reported to have displayed, a most pernicious exemplification of want of tact," leads us to believe that "he is as mild a mannered a man as ever cut a throat or scuttled a ship," for not only is it an "exemplification of want of tact, but as Talleyrand said, "A regular Meshugaas."

The New Hungarian Schule---Its Possibilities.

HARLEM, which has become a great Jewish district, now boasts of a new synagogue, known as the Hungarian Synagogue—that is, the founders of the congregation are natives of Hungary, though among its worshippers during the Holy Days the number of Hungarian Jews was very small. The name of the synagogue concerns us very little. It makes no difference to us where the congregants hail from—they are Jews, and that is sufficient for our purpose.

The ritual of the new synagogue is strictly orthodox, and therefore affords an excellent opportunity for orthodox Jews living in that section of the city to become identified with a congregation adhering to the old faith. The question which, however, suggests itself to us is: Shall the new Hungarian synagogue be only a place for worship, or shall the beautiful structure, costing about \$165,000, be made use of for purposes other than prayer?

The synagogue in the days of old was the House of Assembly. The native as well as the stranger gravitated toward it. It was the House of Worship, the Schove, and the meeting-place—in fact, all communal activities emanated therefrom. In these modern days the synagogue is opened on stated occasions, and attractions have to be offered ere the people will go. At the new 116th street schule the star is the chazan, and the people come to listen to the beautiful voice of the cantor. So far so good; but is this the sole object for which this magnificent edifice, upon which so much money has been expended, has been erected?

It is estimated that in Harlem there are about 10,000 Jewish boys and girls between the ages of six and fourteen receiving no religious instruction whatever. Adding to this the thousands of young men and women under no religious influence, it will be conceded that the problem is stupendous. With the exception of Temple Israel of Harlem, no congregation above 100th street concerns itself with the problem. Here is a field of endeavor of which

the trustees of the new Hungarian synagogue might well take advantage.

The chazan will attract the old, but what of the young? There should be in connection with the synagogue:—

- (1) An up-to-date Hebrew and Religion School.
- (2) Bible and History Classes for young men and women.
- (3) Friday evening lectures.

Such a programme will, of course, necessitate the services of a rabbi, who must be a man in the highest sense of the word. The minister must be a powerful orator and speak English, and he must be able to wield considerable influence. He must be the attraction for the young, who are entitled to greater consideration than the old generation.

We deplore the lack of religion in our children, but we do nothing to remedy the state of affairs. How many orthodox congregations in this city take any trouble to attract the young people? Are they given an opportunity to express their religious sentiment? Will the old-fashioned *Maggid* keep them within the fold? Down town there are not a dozen orthodox congregations maintaining Hebrew classes; in Harlem we do not know of five. The duty of the Hungarian congregation is plain; it should make its synagogue a centre of Judaism; the building should not only be a House of Worship, but a House of Assembly, more for the young than for the old. The religion classes which should be established should be conducted in line with the public school education which all the children are receiving. No YIDDISH SPEAKING MELAMMED; no dirty, unkempt *rebbe*; no matter how erudite a Talmudic scholar he may be, should be permitted to destroy the opportunities for good, because he happens to be a *landsmann* of any member of the "Board of Education."

We conclude our advice in this issue by hoping that, whether it is accepted in whole or in part, the authorities will take care to avoid the necessity which seems to exist in another New York institution, where a husky janitor marches about with a six-foot horsewhip, and in this way awes the children into submission, if not discipline.

Mr. Schiff's Position.

THE following letter from the Rabbi of Minsk to a London friend eloquently depicts the condition of our brethren in the Holy Muscovite Empire:

"Our hopes of last year for better times turned out to be a dream, and our condition all over Russia has got much worse, almost unbearable. On New Year's Day very few ventured to leave their homes and attend divine worship, and as to the Day of Atonement, we were cautioned to keep indoors. Our most intelligent sons and daughters are either in prison or on their way to Siberia. How happy you ought to feel, and how thankful you must be, that you live in a free country in safety and security. How we envy your lot! To whom shall we flee for help? Whom shall we ask to plead our cause? We here are helpless. But you in free England can no doubt appeal to the good and faithful Christians to raise their voice on our behalf; you ought to approach your beloved Royal Family, who, as we are informed, are very humane, and the most kind-hearted rulers in the world. A word from them on our behalf would brighten the hearts of millions of our unfortunate people. Would to God that the English press, which is powerful and fearless, would take up our cause and obtain for us justice and humane treatment."

"I have held for years, and events have only strengthened the opinion, that the Russian-Jewish Question, in its entirety, can only be solved in Russia."—Mr. Jacob H. Schiff. With all due deference to Mr. Schiff, the evidence of the Rabbi of Minsk is more conclusive. And if Mr. Schiff and those who agree with him are not impressed by the pathetic letter of the Rabbi of Minsk, perhaps the statements of well-known correspondents will be acceptable. The correspondent of the London *Jewish Chronicle* says: "The anti-Jewish excesses at Odessa demonstrated once more not only the complicity of the local administration in the riot, but also the indifferent attitude of the Premier towards occasional pogroms. In spite of the fact that he received a wire from Odessa concerning the brutalities that were taking place there, the official organ of Mr. Stolypin, the *Rossia*, published an article on Odessa professing absolute ignorance of what occurred there."

A Reuter's dispatch from Odessa, published in London, on *Erev, Yom Kippur*, stated:

"While the hooligans of the Union of the Russian People were parading the street yesterday, mercilessly beating the inhabitants, two of whom were killed, the Grand Duke Constantine, President of the Academy of Sciences, who is inspecting the military schools here, received a deputation of the Union and gave the military a most favorable welcome, conversing with them for a long time, and finally accepting the badge of membership of the Union. The public considers this gracious reception of the deputation at such a moment the best proof that, notwithstanding some dislike for the proceedings of the Union on the part of the Premier, it is, as it always has been, favorably regarded in the highest quarters, and that all the promises of the new Prefect to hold the Union in check, and put an end to its atrocities, must consequently come to naught. Indeed, eighteen hooligans, who were arrested yesterday, have just been released without even being put on trial."

Owing to the storm of protest against his uncalled-for attack upon the Zionists, Mr. Schiff, in his second epistle to Prof. Schechter, has thought it wise to recede from his previous attitude. He now pleads that he has been misunderstood, and says that: "In our own country the agitation is apt to retard the perfect Americanism of thousands who, in recent years, have come among us, and whose success and happiness in this and coming generations, no less than the weal of the State, must, to a considerable extent, depend upon the readiness with which the newcomers shall be able in a civic condition, as separate from their faith, to become absorbed into the American people."

In reply to this contention, we reiterate that the cry *כל ישראל כורמים* does not conflict with what is called "perfect Americanism." What we object to is the principle of assimilation underlying the contention of Mr. Schiff. If Judaism is to become compatible with Americanism, it must be an Americanism which shall not destroy Judaism.

God's Original Light.

אורך ואמתך המה ינהוני
"And God said, Let there be light; and there was light."—Genesis ii, 3.

IF we contemplate God's creative power, we could ask the question, the God who could create the world in six days, could he not have created it in six hours, or even six minutes? but whether that was done in order to impress us with the significance of a weekly rest, or to inspire us that God, who could create the world with a single behest and still took six days, that man should not be too hasty in doing an important work, but do it deliberately and well rather than swiftly and faultily, we do not know. We know, however, that the creation was wisely planned, day by day showing the development of nature as it would have to work its course after it should be established. So, first of all, light was made to shed its beneficent influence upon creation. It was not the light that God should have needed to see to work by, and to move by. God did not need such light, nor was it actually the physical light, the luminaries of the universe, that was here created; for we read that on the fourth day it was when the sun and the moon were created. This, therefore, was the light of intelligence, of hope, of reason, that preceded all creation—*כי בחכמה יסר ארץ*—for God founded the earth with wisdom.

This is the light that brightens up the intellect, that dispells ignorance, superstition and prejudice. The light for the vision only makes your eyes useful—it makes them see which in the darkness is hid from sight; God's original light that makes us see with our mind, with our reason, with our understanding. Anyone having that light in his heart is void of superstition, and knows no prejudice; concedes to everybody the rights that everybody is entitled to, and hates and prejudices none on account of different views.

God's original light is the light of hope. In deepest distress, in sorest misfortune, that light burns in the soul and ignites a spark of hope that bids him bear his burden manfully, till ultimately he comes forth victorious from the struggle. Does it not often occur that the heart within weeps with grief—even the eyes seem to be veiled with gloomy darkness, though the sun casts down from its orb a lustrous sheen, making the sub-lunar world smile with luminous brightness? Yet we do not grasp a weapon and end our life in despair, because hope bids us trust in God and help live—live bravely, and time heals our wounds, betters our condition, and brings us prosperity and happiness.

God's original light, furthermore, is the light of reason that teaches our understanding to be void of superstition and blind faith, but follow God's truth, which is pure reason, understandingly. That was the light that David sang of, accompanied by his harp—*לאורי וישעי*—"The Lord is my light and my salvation," or as he pronounced it:

ורח ברושך אור לישרם
"In the darkness there shineth a light for the upright," and prayeth to the Lord that His light and His truth may lead him—

אירך ואמתך המה ינהוני
and so could we cite evidence after evidence from Scripture literature to show that light does not always stand for luminaries for the vision, but more often, in figurative terms, as the light for the mind and heart. That is the light that preceded creation, implying that we have to keep this light

The Function of the Synagogue.*

BY REV. DR. WM. ROSENAU.

"My house shall be called a house of prayer for all peoples."—Isaiah iv, 7.

TO make the synagogue an indispensable factor of society is certainly our hope. Otherwise we should not contribute to its maintenance. We of this generation and of this country are entirely too practical to make propaganda for a lost cause.

What specific purpose the synagogue should subserve is a question which is, therefore, deserving of occasional consideration, and more especially in these days of ours, when religion and all that pertains to it are being subjected to a crucial test. This test does not leave the devotees of any creed, whatever its origin or age, without considerable concern. Christians are solicitous for the life of the church as Jews are for the survival of the synagogue. There are certain facts which are so patent that they cannot be overlooked.

The age is an intensely practical one. Everything must give evidence of its fitness before meeting with support, or even with encouragement. The air is more than ever surcharged with the doctrine of evolution. Old institutions cannot count upon survival simply because they are old. Authority must be demonstrated and cannot be demanded. Sociology is the science which has now come to the fore. The problems confronting the people are sociological, and not metaphysical. Sociology is not simply favorite university discipline, but also a welcome theme among the common people. Its name indicates that it has in view the study of society, the righting of existing evils, and the establishment of the greatest good. It touches the common life of humanity.

Either because they are too much preoccupied with sociological work, or overpowered by the pressing social needs, many have been weaned from the church and synagogue, which they have ever believed busy with the solution of only metaphysical problems. The ranks of both church and synagogue are certainly being depleted, and, if filled to satisfaction, they, unfortunately, do not include many an intellectual person who would do credit to and help in their work. Thus it happens that the feeling has gotten abroad that the church and synagogue should be subjected to a reorganization. Hence the creation of the institutional synagogue, with its endless variety of interests—library, study classes of all kinds, lectures, concerts, gymnasiums, sewing circles, charitable bands and what not. It is thought that probably the old synagogue, like the old church, is an anachronism. It is believed that by making church and synagogue thoroughly modern in a certain sense the indifferent will perhaps become interested, the intellectuals will find opportunities for the exercise of their respective talents and likes, and the synagogue, as well as the church, will succeed in holding its own.

As argument in favor of the change, it is urged that, as religion, including Judaism, was once juridical, then mystical and then rational, expressing always the spirit of the age, so it must now become sociological, to reflect our times. And if this be a fact, what, it is further contended, is to prevent the new synagogue from coming into existence?

This tendency is again brought into the limelight of publicity this year by

*Sermon preached Saturday, Sept. 21, at the Eutaw Place Temple, Baltimore, Md.

the announcement made in the public press a few months ago that a Jewish congregation of prominence in Chicago is going to strike out on new lines and become a settlement center. If this news be based on the truth, we are surprised that the rabbi of that congregation, who, in season and out of season, has fought and ridiculed the institutional synagogue, will, in the face of his knowing better, permit such a departure.

And if it be not true, we, nevertheless, feel that we should state the function of the synagogue clearly, for it may be safely supposed that the report circulated concerning the Chicago congregation will make many a one believe that the synagogue ought to be a settlement center in order to wield its desired influence for social betterment.

That the synagogue has changed, and must change, nobody will deny. Each generation establishes distinct needs. The synagogue of the ghetto, while subserving the same primary ends as the synagogue of Alexandria, was certainly different in many respects. And so it is but natural that amid a new environment marked by physical and intellectual freedom, and by specific religious and sociological questions, the synagogue should have a nature all its own and distinguishing it from the synagogue of a hundred or fifty years ago and from the synagogue of the Orient. But be this as it may, we cannot deny that institutionalism or settlement work is not its most important function or fit substitute for its entire conventional and old character. Gymnastics, concerts, lectures, classes and libraries, should not be made the means to a lofty end. They will not fill the want that the synagogue is to supply.

Nor should settlement work be made the synagogue's means of gaining recruits, however laudable settlement work in itself may be. Every synagogue, like every church, may add whatever it will to its activities by way of philanthropy, but these features should be secondary at all times. Over and above everything else its primary character should stand out prominently.

This prophet understood what that primary purpose is. He was a preacher par excellence. He was an intensely practical man. He, too, knew something of sociology, although his name had not been coined in this day. He was neither mystic nor a dreamer. He was aware of the needs of the people. He was confronted with problems very much akin to those which we encounter, only not in as large proportions. Often as he emphasized the sociological duties of the people, he did not try to give the house of God a place it was not to occupy. He took good care not to secularize the holy habitation of the Almighty. He declared: "My house shall be a house of prayer for all peoples." In the citation of this sentiment we frequently emphasize only the phrase, "for all peoples," showing the sufficiency of the faith of Israel for all nations, and forget that other and more important fact, that the house of God is to be a house of prayer.

Yes, the function of the synagogue is to be a house of prayer, a religious influence. As such it is a strong social factor. The people need the house of prayer. It is the only fountain to which they can go for strength, cheer, hope and upliftment. They need strength when crushed by burdens; cheer when dejected by sorrow; hope when perplexed by doubt, and uplift-

ment when degraded by temptation. Nor as a mere colorless religious influence is the synagogue to work, but as a Jewish religious influence. It is to be the bulwark of our faith. It is to be the school where the Jew is to learn the history, ideals and aims of his people. It is to be the sun from which is to be obtained that warmth of appreciation, love and enthusiasm for the institutions of our religion, so essential in the makeup of Jews and Jewesses. Only indirectly, by stimulating a desire to strive for and do the best, and thus help to right what is socially awry, is the synagogue to be a social or intellectual center.

Although in former centuries these numerous activities did not exist in the synagogue which promise to mark its newer successor, the sons and daughters reared within its walls contributed to the righteousness, love and humanity regnant in the world.

I believe that those who advocate institutionalism or social settlement work, if introduced into the synagogue as saving power of its influence, mistake the signs of the times.

That which will save the synagogue, as well as the church, is the religious fervor of the people, generated by the fervent preaching of a fervent faith. No matter how intellectual or practical men may be, they hunger for religion, for a theory of life, and for a proper understanding of the relationship which should obtain between them and their Maker. Their nature is responsible for this hunger, and it cannot be ignored, any more than the hunger of the stomach for food, or that of the mind for knowledge.

To be a house of prayer and an exponent of Judaism is the function of the synagogue—or, to put it in the language of the prophet, "My house shall be a house of prayer for all peoples."

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burning in our breast and our principle in order to have a good world. Some may think that they are but a small, very small part of the world, and their actions and efforts would neither make nor break a world, but everybody thinking that way, the whole world would be filled with wrong-doers; if, however, everybody considers himself part and parcel of the world, all become supporters and upholders of the world. So let us incline our ear to the voice divine that whispers into our conscience if we keep it conceptive, "Let there be light!" then mutter devoutly: "Thy light and Thy truth, O God; they shall lead me!" and we will be led and fed by God's grace.

Schools and Seminaries.

THE exclusion of Hebrews from the hotels in the mountains and sea shore resorts has not had the effect of keeping them at home; nor has it injured the Hebrews financially. To the contrary, it has been a benefit to many, as it has opened an industry to them in which few were engaged before.

If one will travel through the mountains and summer resorts, it will be found that the Hebrews are now owning or controlling most of the hotels, particularly those which did not entertain Hebrews.

How is it with the private schools—particularly those for girls—and private seminaries? A large number of these educational institutes, which are being conducted as private enterprises, are averse to receiving pupils of Hebrew parentage.

Of course the circulars and prospectuses do not say that Jewish children will not be accepted, but an application for entrance will be answered by the statement that, "while we (that is, the school or seminary) do not object to Hebrew children as pupils, the parents of our pupils object, and we are bound to respect their wishes."

In some instances replies come that we limit the entrance of Jewish children as pupils to three or four in a school of one hundred pupils.

The excuse that the large hotels made were the same as is now taken up by the schools and seminaries: "We (the hotel-keepers) do not object to Hebrews, but our guests do."

Possibly the children of wealthy Hebrew parents will have to put up with the Public School education, or the Normal College, but as all the Hebrews do not live in large cities wherein these abound, and are anxious to have their girls go to a private school or seminary, it may become necessary to establish schools and seminaries conducted under Hebrew tutors, or possibly acquire the possession of seminaries now in existence, and keep them open as non-sectarian establishments.

This problem for the education of the Jewish misses will have to be solved, just as the hotel question was solved, and it will not be to the disadvantage of those professing the Jewish faith. L'AIGLON.

We have just about enough lectures by Rabbis on The Life of Jesus. Is it impossible for those expounders of Judaism to find subjects more interesting for Jewish listeners than on the life of Jesus? If not, try some other vocation.

To make the synagogue a house of prayer is the duty of every Jewish congregation and preacher. Let them do this unitedly, and there will be no need of fearing that religion's light will be eclipsed by other lights, or that the synagogue, any more than the church, need be supplanted by other social factors.

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Children's Page.

Mottoes for the Week.

"Life is too short to waste
In critic peep or cynic bark.
Quarrel or reprimand:
Twill soon be dark:
Up! mind thine own aim and
God speed the mark!"
— Ralph Waldo Emerson.

The Three Friends.

ONCE upon a time, there lived a man who had three friends. The first of these he loved very dearly indeed, the second he also loved but not with so great an affection as the first, and to the third he was only attached by the slightest ties of affection, and to him he had shown no attention or regard.

Now, the king of the country in which this man lived sent an officer to him, demanding his immediate presence before him. The man was greatly frightened at the summons. He feared that some one must have spoken evil of him to the king, or had accused him falsely of some crime he had not committed. He was so afraid to go alone that he determined to ask one of his friends to accompany him to give him the benefit of his company and his support. Naturally, he asked first the man who was his dearest friend. But to his astonishment, his friend absolutely declined to go with him. He would not even give a reason or excuse for his refusal.

Much hurt, the man went to his second friend. "Well," said the latter, "I will go with you as far as the palace gates, but I certainly will not go before the king with you to support you."

In despair, the man went in search of his third friend, whose friendship he had neglected and despised.

"Certainly, I will come," said he, "I will speak for you and I will go with you into the presence of the king. Do not be afraid, I will not leave you until you are free from your anxiety and trouble."

When a soul is summoned to its Maker, it looks for three friends for support in the Day of Judgment. The first friend is typified by the worldly possessions of a man. They can not go with him nor win his pardon; they remain behind.

The second friend is typified by the dear ones, his kith and kin, who can only follow him to the grave, the palace gates of Paradise.

But the third friend is typified by the good deeds and noble impulses of the man; which alone go with him and speak on his behalf before the throne of the Most High.

Teacher. "Wait a moment, Johnny: What do you understand by that word 'deficit'?"

Johnny. "It's what you've got when you haven't got as much as if you just hadn't nothin'."

True Scholars.

THE Scholars of the Talmud were workers with hand as well as with brain, and never tired of inculcating the value of business occupation. They did not use their learning for their livelihood; their learning was in pure love for learning's sake. The most menial of all labor was to them preferable to being supported by paid Rabbis. In *Baba Bathra* we read: "Rather strip a carcass in the street and take your pay for the labor than say, 'I am priest or man of importance, and such a thing is beneath my dignity.'" In *Aboth* there is a strong recommendation to unite study to some worldly avocation, "so that the combination may dispel sin." These Scholars of the Talmud would have scorned to plume themselves as such; they preached—and what is more, practised—the dignity of labor with an energy, an earnestness, and an assiduity which, in comparison, render Carlyle's passionate invocations in its behalf mere belated vaporings. Hence we find all kinds of occupations pursued by the Rabbis for a livelihood. Hillel was a wood-splitter. Akiba was a shepherd, Abba Shaul a gravedigger, Joshua ben Chanonya was a working blacksmith, whilst Rabbi Jochanan was not alone a shoemaker by trade, but always called himself Rabbi Jochanan "Hasandalor," which means "the shoemaker." It is told of one Rabbi that, when elected President of the Sanhedrin, he was found by his predecessor all grimy in the midst of his charcoal mounds. Of all things most hated were idleness, asceticism, mental or spiritual; healthy bodily work, whilst it negated the former, prevented the latter.

Not all the Scholars of the Talmud were poor men. Some of them, like Rabbi Judah and Rabbi Gamaliel, were possessed of vast wealth; but that, no more than grinding poverty, could dull the edge of keen scholarship amongst them. Neither wealth nor poverty in its worldly sense counted aught amongst the Rabbis. Wealth of learning, possession of knowledge—these alone, when joined to manly industry and independence, marked out for distinction. Nor was the means, so long as it was honest, by which they gained their living, held to be a bar to association. The Rabbis formed a Republic of Letters, more fitting its name than any the world has ever seen. In short, the Scholars of the Talmud were true scholars; the first lesson they learnt from their masters was the first they taught their disciples—humility. A snob has been described as a man who "puts on airs." If Thackeray had lived in their days he could not have found even a tiny niche in his immortal work for the Scholars of the Talmud.

"Let every day, therefore, be a day of humility; condescend to all the weaknesses and infirmities of your fellow creatures, cover their frailties, love their excellencies, encourage their virtues, relieve their wants, rejoice in their prosperities, compassionate their distress, receive their friendship, overlook their unkindness, forgive their malice, be a servant of servants, and condescend to do the lowest offices to the lowest of mankind."
— William Law.

There are many to put on the saddle if I become a donkey.

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How Lucile Helped.

The schoolroom was very noisy. The children were moving their feet, turning the leaves noisily in their books, and some were whispering. Poor little teacher was so tired, she was almost ready to give up in despair! It seemed that none of the children loved her to-day, for, if they did, surely they would obey.

"Oh, if three o'clock would only come," she sighed to herself, "so that I might let them all go home and have a rest!"

She started down the aisle between the rows of seats to try once more to get the children quiet. Her heart was very heavy and tears were near to her eyes. As she passed one seat occupied by two girls, a little hand thrust itself out into the aisle and crowded a piece of crumpled paper into the teacher's hand. The teacher went back to her desk, unfolded the piece of paper, and read:

"DEAR TEACHER.—I love you very much. LUCILE."

When teacher looked there were two bright tears in her eyes, but they were glad tears. When she spoke there was a new ring in her voice.

"Children," she said, and her voice was soft and low, "put away your books and let's sing a merry song."

And as the children sang all of the trouble seemed to leave the room. Soon they went back to work and all was sweet peace and quiet.

And as the children were leaving school that day, the teacher looked into a pair of blue eyes and smiled, "I love you very much, Lucile," she said.

Tishri.

Tishri is indeed so filled with days of religious importance that one might easily imagine it to be the beginning of the sacred year. The first day is the official New Year, and is supposed to be the anniversary of the first day of the world, or perhaps more probably of the second day of the week, for it is calculated that the first of Tishri occurred on a Monday, October 7, and from this date all the subsequent New Year's days are calculated. Then on the tenth of Tishri the great Day of Atonement occurs, which, however, is soon followed on the fifteenth by a compensating period of rejoicing in the Festival of Tabernacles, which represents the old Harvest Home of the Holy Land. This lasts for seven days, but is followed by two succeeding festivals, the eighth day of rejoicing and the Rejoicing of the Law. Altogether Tishri is the most sacred month of the year, judging it by the number of sacred events which occur in it.

Teacher. "Jacob, what are the seasons?"

Jacob. "Busy and Slack."

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Cleanliness.

One day Rabbi Hillel left the Academy accompanied by a number of his scholars. "Can we see you home, Rabbi?" they asked.

"My friends, I am going to perform a religious duty," the Rabbi answered. When asked what was the religious act, he replied to the astonishment of the students; "I am going to take a bath."

"Why should this be a religious performance?" they exclaimed. "Explain it, Rabbi." The Rabbi complied.

"See here in this public place the statue of the Roman Emperor, and more pictures and statues of emperors and princes and statesmen are preserved in the palaces of the great; they are carefully kept and guarded against being soiled, they are dusted every day, in the honor of the mortals which they portray. Is not our body deserving of yet greater care in honor of Him in whose image it is formed?" (Midrash.)

The Gifts of Nature.

The air was glowing hot from the rays of the sun.

Quite exhausted, Simon let himself down at the foot of the hill. A maiden passed by, and he addressed her:

Pray, move your fan a little while, it will revive my spirits; I shall give you a bunch of scented flowers for your kindness.

At that moment a soft breeze sprang up, that cooled his temples. He inhaled the reviving air with delight, and exclaimed:

Ah! How many bunches of scented flowers do I owe now to the Lord! (Talmud)

Thou wonderest that from humble station

A man could rise with lords in line;
A spark became a conflagration
A fragrant grape changed into wine.

(Samuel Ha-Levi Nagdilah, 11th century.)

No girl's face is in it with a retouched photograph.

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The Earth Rocked For Ten Days. The greatest earthquake that has ever occurred within the limits of the United States since the discovery of America began in California at 2:30 o'clock on the morning of March 26, 1872, and continued until the 4th of April, during which time the surface of the earth was continually agitated, not being perfectly quiet for as much as a single moment.

An Incident of War. In the midst of a battle General Fuller was trying to check the flight of panic stricken men. One poor fellow came stumbling along, not heeding a word that was said to him.

The Lion in the Jungle. Frederick Selous, the African pioneer, says in one of his books that regular habits and high living agree with lions and other brutes and that those exhibited in menageries are much handsomer than those the hunter meets in the jungle.

New York's Firemen. Much as they admire the men of their fire fighting force, comparatively few New Yorkers are familiar with the insignia of the fire department. The trumpets and axes are the insignia of an officer.

Shelley and Turner. There are pictures in Shelley which remind us of Turner's. Pure light breaks into all its colors and floods the world, which may be earth or sea or sky, but is above all rapture of color.

Church—Did you ever try any of these "close to nature" methods? Gotham—Well, I've used a porous plaster!—Yonkers Statesman.

A Quaint Comparison. A southern congressman tells of an old darky whom he once encountered in a railroad station at Charleston and whom the congressman, expecting to remain in town but a few minutes, desired to take a note to a friend in the city.

The Land Pirate. She went up to a surrey standing at the station. "How much to the inn?" she asked the man. "Fifty cents," he answered.

Hereditary. Vincent was altogether too garrulous in school to please his teachers. Such punishments as the institution allowed to be meted out were tried without any apparent effect upon the boy until at last the headmaster decided to mention the lad's fault upon his monthly report.

Juvenile Diplomacy. "Pa," inquired Freddie, "what is diplomacy?" "Diplomacy, my boy," responded the old man proudly, "is doing exactly the right thing at exactly the right moment."

Needed to Marry. The modern bachelor is by no means so black as he is painted. He is simply one of those exceptional men who have been born without the genius for matrimony.

A Weighty Trojan. One of the ladies in fancy dress was, though fair enough, a trifle fat, and we will not say that she did not look well out of the thirties.

The Visitor—How old are you, Tom? The Boy—Aw, ma says I'm too young to eat the things I like an' too old to cry when I don't get 'em!

FREE SONS OF ISRAEL

Office of the Grand Lodge of the United States and District Grand Lodge No. 1, 21 W. 124th St. Office of the District Grand Lodge No. 2, 108 La Salle Street, Chicago, Ill. GRAND LODGE OF THE UNITED STATES OFFICERS

Leveridge, Samuel G.—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 G. Leveridge, 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 Harry Greenberg, Nos. 61-65 Park Row, in the City of New York, on or before the 31st day of January, 1908, next.

SCHIFFER, WALTER A.—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 Walter A. Schiffer, 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 Liebmann, Naumburg & Tanzer, No. 22 Broadway, in the City of New York, on or before the 14th day of January next.

JOSEPHATH, LOUIS.—IN PURSUANCE OF an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Louis Josephath, 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 Marcus, No. 43 Cedar Street, in the City of New York, on or before the 4th day of March, 1908, next.

ROSENSTEIN, 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 Rosenstein, 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 Stroock & Stroock, 320 Broadway, in the City of New York, Borough of Manhattan, on or before the 15th day of March next.

NEUMARK, JULIUS.—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 Julius Neumark, 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 Stroock & Stroock, 320 Broadway, in the City of New York, on or before the 25th day of October next.

KAMHOLZ, 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 Kamholz, 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 Honnecker & Magen, No. 225 Broadway, Manhattan, in the City of New York, on or before the 20th day of November next.

BERMAN, BERNARD.—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 Bernard Berman, 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 Robertson, Harmon & Robertson, No. 32 Park Place, Borough of Manhattan, in the City of New York, on or before the 19th day of April, 1907, next.

BARNARD, 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 Barnard, 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 Maurice S. Cohen, No. 44 Broadway, Borough of Manhattan, in the City of New York, on or before the 27th day of February, 1908, next.

HEIDELBERG, JENNIE.—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 Jennie Heidelberg, 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 27th day of February next.

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WOLF, THEODORE.—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 Theodore Wolf, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, at the office of George H. Rudolph, No. 141 Broadway, Manhattan Borough, City of New York, on or before the 31st day of January next. Dated New York, the 24th day of June, 1907. August Kuhn, Julius Kuhn, Executors. George H. Rudolph, Attorney for Executors, No. 141 Broadway, Manhattan Borough, New York City.

ULMANN, ADOLPH.—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 Adolph Ulmann, late of the Borough of Manhattan, City and 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 Melpham & Necarsulmer, No. 38 Park Row, Manhattan Borough, City of New York, on or before the 1st day of February next. Dated New York, July 22, 1907. MATHILDE ULMANN, JAMES ULMANN, Executors. MELPHAM & NECARSULMER, Attorneys for Executors, 38 Park Row, Manhattan Borough, New York City.

WEILER, MARK.—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 Mark Weiler, 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. 115 Broadway, in the City of New York, on or before the 1st day of February, 1908. Dated New York, the 15th day of July, 1907. DOROTHY WEILER, CHARLES H. WEILER, ALBERT WEILER, Executors. HAYS & HERRSHFIELD, Attorneys for Executors, 115 Broadway, Borough of Manhattan, New York City.

LEVY, MITCHELL.—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 Mitchell Levy, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, at the office of James C. de La Mare, No. 220 Broadway, Borough of Manhattan, in the City of New York, on or before the 4th day of February next. Dated New York, the 26th day of July, 1907. BERTHA LEVY, Executrix. JAMES C. DE LA MARE, Attorney for Executrix, 220 Broadway, Manhattan, New York.

MALMBERG, JOHN A.—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 John A. MalMBERG, 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 Adam Wiener, No. 320 Broadway, Borough of Manhattan, in the City of New York, on or before the 28th day of January next. Dated New York, the 16th day of July, 1907. CHARLES G. STEVENSON, IDA M. JACOBSON, Executors. ADAM WIENER, Attorney for Executors, 320 Broadway, Borough of Manhattan, New York City.

RAPAPORT, WILLIAM.—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 William Rapaport, 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 Ensel, Engel & Oppenheimer, her attorneys, No. 123 Nassau Street, in the City of New York, on or before the 1st day of November next. Dated New York, the 15th day of April, 1907. WILLIAM RAPAPORT, Administratrix. ENGEL, ENSEL & OPPENHEIMER, Attorneys for Administratrix, 123 Nassau Street, New York City.

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The Free Synagogue,
Eighty-first street, between Columbus and Amsterdam avenues. The subject of Dr. Wise's address on Sunday morning will be "The Things for Which We Stand." Services begin at 11.15. All are welcome. The religious school opens at 10 o'clock for enrollment.

Temple Ez Chaim.
At Temple Ez Chaim of Yorkville, 107 East 92d street, Rev. Dr. Spear will speak on Saturday, October 6, on "Replenish the Earth and Subdue It" (German). The Sunday school of the congregation will begin with its term on Sunday, October 6. Applications for enrollment will be received at the school. On September 28 the bar mitzvah of Frank Reich, son of Mr. and Mrs. L. Reich, of 293 East Ninetieth street, was celebrated at the temple.

Sisterhood Hope of Israel.
The religious school of the Sisterhood Hope of Israel, formerly located at 1666 Madison avenue, will be reopened at its new permanent quarters, Congregation Mikveh Israel, 107 West 117th street, Room 17 (Bernheimer Building). Enrollment Sunday, October 6, from 2 till 4 p. m. All are welcome. In several lessons during the week will be taught elementary Hebrew, reading Hebrew proficiently, translating prayers, Biblical history, religion. Mrs. R. W. Sundelson is the president, and Mrs. L. Lubetkin the vice-president.

The Emanu-El Brotherhood.
Volks Lyceum, 220 Second street. Religious services conducted every Friday evening, at 8.30 o'clock sharp. Address: Friday evening, October 4, by Rabbi Samuel Greenfield; Friday evening, October 11, by Rabbi Martin A. Meyer; Friday evening, October 18, by Rabbi Joseph Silverman; Friday evening, October 25, by Rabbi Isaac S. Moses. Rev. Isidore Frank, Cantor. Free Hebrew and religious classes for boys and girls are conducted at the Social House, 316 Fifth street, on week days at 4 o'clock in the afternoon; children's services Saturday afternoon at 3 o'clock and Sabbath school classes on Sunday morning at 10 o'clock.

Bathing in the Dead Sea.
"No sooner has one plunged into the water than one is whipped off one's feet and goes bobbing helplessly about like a wretched cork," says the Rev. Haskett Smith of bathing in the Dead Sea. "In the effort to regain one's footing and to get back to shore one's feet and shins are barked by the jagged stones and pebbles, and when at length one does emerge from its treacherous bosom, with the lower limbs bleeding and torn, one becomes aware of a horrible tingling sensation in eyes, ears, nostrils, mouth and almost every pore of the skin, from the brine and bitumen which have penetrated everywhere."
"Unless great care is taken the bather in the Dead Sea is liable to an eruption, which breaks out all over his body, and which is commonly known as the 'Dead Sea rash.' The best antidote to this is to hurry across as quickly as possible to the River Jordan and take a second plunge therein. The soft and muddy waters of that sacred but dirty stream will effectually remove the salt that has incrustated the body."—Detroit Free Press.

Klaw & Erlanger presented Henry Arthur Jones' latest play, "The Evangelist," at the Knickerbocker Theatre last Monday evening, for the first time in New York. It proved a very powerful drama, which is likely, because of its theme and daring treatment, to provoke wide and very spirited discussion among theatergoers, church people and the clergy alike.

Klaw & Erlanger have given the play an adequate stage mounting. The role of Sylvanus Rebbings, the evangelist, is impersonated by Howard Kyle, who possesses, both in his personality and stage methods, a splendid realization of Mr. Jones' powerful creation. The role of Christabel Nuneham, the erring wife, is played by Miss Dorothy Thomas, an actress who has lately made several marked successes on the London stage and in the principal cities of England. The remainder of the cast is strikingly effective throughout, and fully realizes in personality and treatment the characters of the story.

Klaw & Erlanger's production of "The Round Up" has made such a remarkable hit at the New Amsterdam Theatre that it will not be sent on the road when Colonel Henry W. Savage's London success, "The Merry Widow," comes to that house on the 21st inst. "The Round Up" will be transferred to the Broadway Theatre, where it will remain for several weeks and where it will undoubtedly repeat the really wonderful popular success it has made at the New Amsterdam. The thrilling battle spectacle in the third act of this play is the most realistic feature that has been presented on the New York stage in many years. Over three hundred actors, cavalrymen, cowboys and Indians appear in this scene.

An all star "modern vaudeville" bill will be presented at the Percy G. Williams' Alhambra Theatre next week, for Master Gabriel, the original Buster Brown, heads the bill with his own company, including George All and Al La Mar, in "Aunt's Visit;" May Tully, in "Matthew White, Jr.," playlet, "Stop Look and Listen," conveys a moral. This marks her farewell in vaudeville, as she enters the legitimate next season. The Boston Fadettes will make their first Harlem appearance. Martinetti and Sylvester, Foster and Foster, Smith and Campbell, Mignonette Kokin and Galetti's monkeys complete the bill.

BROOKLYN.

Hebrew Ladies' Auxiliary of Bath Beach.

The Charity Whist given Wednesday of last week at Supper's Cafe by the Hebrew Ladies' Auxiliary was well attended, being representative of the Executive staff and the many outside friends of the society. The day was cool, and all present enjoyed the afternoon, while the ladies managing it left nothing undone to contribute to the pleasure or comfort of the players. Mrs. D. Weigel, Mrs. M. Keller, Mrs. Sig. Cohen and Mrs. I. Goldsmith are to be complimented upon their success. Mrs. O. Wormser assisted in punching. Through the strenuous efforts of both Mrs. Weigel and Mrs. Keller the handsome umbrella kindly donated through Mrs. Keller realized a large amount, adding greatly to the funds. It was chanced off during the afternoon, No. 58 being the lucky number, Mr. Riley kindly consenting to do the drawing. The umbrella was won by Mrs. Arthur Pinover.

Montauk Theatre.

On Monday evening and during the coming week the Montauk Theatre will be the scene of the one big Broadway success of last season, Anna Held's "beauty show," as the press nicknamed her latest musical comedy, "The Parisian Model." That the production filled the Broadway Theatre, one of the largest playhouses in Manhattan, for more than 400 performances is strong argument that the play was a real hit, and it is to be presented at the Montauk in its entirety. From all accounts the quaint little comedienne has in "The Parisian Model" scored an artistic success not even equaled in "Papa's Wife." The new musical comedy is by Harry B. Smith, and the music is by Max Hoffman. Julian Mitchell staged the production, which is sufficient to vouch for its perfection, while Miss Held's husband and manager, Florenz Ziegfeld, Jr., has combined for it a number of European novelties and surrounded the star with a small army of handsome girls, the chorus being, indeed, one of the principal features. The scenes of the play are laid in a Paris dressmaking establishment of the ultra-fashionable type, in the studio of an American sculptor resident abroad, in the boudoir of the beautiful and pampered model, who has come into a fortune, and a big and novel scene in a French roller-skating rink.

WANTED.

WANTED—An organizer for one of the largest and best known Jewish fraternities; one who has a large acquaintance with the Jewish public desired; exceptional financial inducements will be offered to the right party. Address, stating full particulars, "Fraternity," care the Hebrew Standard, 87 Nassau st., New York.

BOARDERS WANTED.—In a refined Jewish family; high-class accommodations, with superior Kosher table, in one of Harlem's exclusive neighborhoods; references exchanged. Address Harlem, Box 59, HEBREW STANDARD.

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EDITOR WANTED for the official organ of a leading Jewish fraternity; applicant need not be a member of the order; liberal terms will be made with the right party. Address Editor, care the Hebrew Standard, 87 Nassau st., New York.

BOOKKEEPER, expert accountant, wants part time, temporary, evening engagements; books opened, balanced, posted; moderate. Hermann E. Goldschmidt, 128 Broadway; Phone, 1686 Cortlandt.

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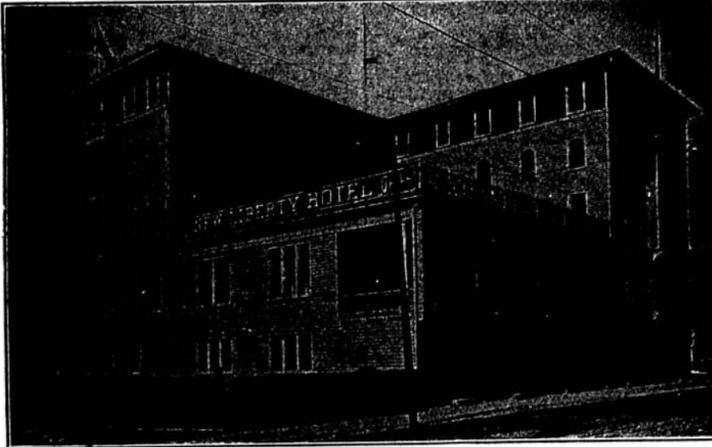
An intelligent young man, who is well mastered in the Hebrew and English languages, also had long experience in teaching Hebrew, desires to give Hebrew lessons in respectable families. S. J. FINE, 9 West 112th street.

WANTED, for Temple Anshe Chesed, a Cantor; one who is able to officiate with choir. Apply to S. Reinhardt, president, 1694 Lexington avenue, N. Y.

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SECRETARY WANTED.
District No. 1, Independent Order B'nai B'rith, desires to engage the services of a secretary of the Jewish faith, competent to do field and propaganda work, and perform the general duties of secretary; liberal salary to competent man. Applicants may address Adam Wiener, President, 320 Broadway, Manhattan, New York City.

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References: Rabbi M. S. Margolies, Officers and Trustees of Congregation Kehilath Jeshurun. 85TH ST., NEAR LEXINGTON AVE.

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CORRESPONDENCE.

Sephardim.

Editor HEBREW STANDARD.

On Yom Kippur I attended service at the Central Park West Synagogue. I can not sufficiently praise the strict order that prevailed there. Solemn attention and devotion were visible everywhere. Instead of the usual monotonous sing-song, melodies full of sweetness and harmony were chanted by the reader and minister, and responded to by the whole congregation.

One thing, however, greatly surprised — nay — shocked me. During the reading of the Torah those honored with a *Mitzvah*, the two guards, (?) who flank the chazan during service, and the others who relieved those guards, bowed deeply, nay obsequiously, on scores of occasions to the President and the Vice President, and to the minister, he again to the recipient of the *Mitzvah*, he again to the chazan etc., not a slight inclination of the head, but a deep reverential bow. What did it all mean, I wondered? It struck me as a remnant of the old Spanish *hidalgo's* excess of polish and empty courtesy! But, I ask myself, is a place of worship a suitable place for the exercise of these courtly manœuvres? Methinks in a synagogue the worshipper should bow deep to the altar alone — to the ark that holds our Torah! every thing else is, in my eyes, little less than sacrilegious. How is it that our brethren of Spanish descent have retained this souvenir of their task-masters? Who was benefitted most, the Spaniard or the Hebrew to whom he gave an Asylum?

Why should then the Jew of Spanish descent condescend to borrow something from the Spaniard to flaunt in the Synagogue? Should not rather the Spaniard borrow something from the Jew who has done much for the country of his adoption, and ape the old Jews of Spain by greeting friends with *sholem aleychem* instead of *common stata*?

The Jews of Spanish and Portuguese descent are far too noble to require such an empty bauble — in a synagogue.

J. MORDAUNT SIGISMUND, M. D.
New York, September, 22nd, 1907.

[We print the above because it gives us the opportunity to point out to the correspondent and to others, who have from time to time criticized the "courtly manœuvres" of the Spanish and Portuguese Synagogue, that the acts of courtesy which they condemn are only the natural corollary to the devotion and decorum they notice only to praise. We are not qualified to speak officially for the minister and members of the oldest synagogue in New York but if we understand their attitude in this matter at all, we believe that they retain the respectful attitude towards each other while engaged in divine worship, not in servile obsequiousness to wealth or position, nor in imitation of the Spaniards or men of any other country, but in recognition of the fact that those who are performing the *Mitzvohs* feel the proper spirit of reverence for the sacred duty they are performing.]

We hope that our correspondent will not fail to emulate the devotion and decorum of the Sephardic congregation, and use his influence to introduce, if not the "courtly" manœuvres, at all events a more reverential behaviour in other synagogues. The disorder, want of decorum, the inattention, the loud talking and the general atmosphere of mechanical observance of a ritual that is not "respected by the whole congregation" in "melodies full of sweetness and harmony" conditions so usual in most orthodox synagogues, have done more

to drive our young people into indifference to Judaism than everything else. —Ed. HEBREW STANDARD.]

Mr. Schiff's Pronouncement.

Editor, HEBREW STANDARD.

As only the first paragraph of my letter of the 25th of August was published by the *American Hebrew*, I would request the hospitality of your columns for the few sentences more.

At first I indulged the hope that other Jews would be shy of giving countenance to such an act of unfaithfulness to Judaism, and to the majority of the Jewish people, who, despite the great tribulations they have suffered, believe that they would be traitors to their God who has preserved them alive to this day, if they were to renounce, in this free country, the purpose of their preservation. So long then, as I could have any hope that all would soon see the matter in its most serious aspect, I was willing to drop it. Now, however, I understand that the *American Israelite* still supports a pronouncement so fraught with disaster for the scattered people; and the HEBREW STANDARD, has said that since Dr. Kohler's tournament with the Zionists, Zionism has become *bonne bouche* for every pulpit speaker among the Radicals. The remarks to which I refer must, therefore, apply to them as well, and it thus becomes obviously essential that all Jews should be warned against the danger of Radicalism. It would be deplorable if the storm that has been raised should be allowed to subside without leaving a lesson. The present defection in Judaism is nothing but what was foreseen fifty or sixty years ago, when Reform first made its appearance in this country, for its consequences, if allowed to run riot, were then predicted.

Meanwhile Reformers have been growing wealthy, and have used their wealth, both covertly and openly, for the suppression of "orthodox" Judaism, of which they seem to be ashamed, and to regard as shackles. It has come so far that they can no longer sympathize with their race in the further tribulations which it has been shown them their pronouncement against Zionism is likely to produce. Yes, it must be regretfully observed that the principal offender has not yet offered any expression of sorrow for the cruelties to his race that have been demonstrated to him not only by Zionists in mass meeting but also by all impartial people to be the possible results of his, let us hope, unwitting accusation. Instead, he has taken refuge in the want of agreement among the orthodox, as to the means by which the restoration is to be effected, to represent them as opposed to Zionism while the position of the dissidents, with few exceptions, is one of neutrality. Even in Germany, the hotbed of recreancy, the attack on a Rabbi Cohn's Zionism provoked no little agitation and censure. If Radicalism is so hostile now, we may justly expect that if no heed is taken of it, it will be as pernicious a question in the next twenty-five years as Hellenistic assimilation was in the days of the Maccaebes.

The only course left us is to foster a public sentiment in favor of the observance of religious precepts, so that those that are now fleeing from the persecution of the Old World should not fall victims to the spirit of desertion that is prevalent here. It is not manifest that but for the immigration of the last twenty-five years, there would be a constantly diminishing Jewish population in this refuge of the oppressed! And it is by such means that Mr. Schiff would proclaim

the Eternal to be One, and his name One?

Besides what the Zionists are doing, all Israelites who have faith in Judaism should have their children religiously educated, so that the belief cannot be imposed upon them that they can be Jews at heart and not in practice, and that the knowledge of God can be spread throughout the earth by means false to the teachings of Scripture. The first lesson to be imparted, then, is faith in His Omnipotence and Providence; and the repudiation of the false doctrine that transgression of any of His commandments is an economic problem. The truth is that if we have a correct knowledge of the Bible we will understand that if, after using every righteous means, we are unsuccessful in our efforts to enjoy life comfortably, we must accept hardships with resignation as the will of a wise Father. Yet even these hardships might be lightened if there were sufficient religious sentiment in this land of plenty, to prompt the bestowal of help for the observance of the Divine Law.

To make it evident, then, that to study our convenience, as the Reformers do, is declared by Scripture to be the precursor of extinction, and that obeying the behests of the Most High, even at a sacrifice, however great, is the only source of life, is, I repeat the first duty before us.

Copy of unpublished part of letter to the *American Hebrew*.

Evidently Mr. Schiff belongs to that variety of Jew against whose doctrines the Maccaebes had first to prevail before they could conquer Hellenism: a victory "without which neither Christianity nor Mohammedanism could have come into existence and live." But the present evidence brings us no surprise, since his Seminary, some time ago, conferred an honorary degree on the Minister of Temple Beth El, after the latter had vaunted of "Reform," being the rebirth of Hellenism. Yet Mr. Schiff has the assurance to speak of "the high value to mankind" of "Judaism, the mother religion" of Christianity and Mohammedanism, as I have quoted in the above adaptation.

How much better would it not be if he would turn his attention, instead, to the numerous defections from Judaism which are occurring under his very eyes, and under the aegis of such doctrines as he enunciates which make their enunciators the ones who fly in the face of the divine resolve, and not those whom he charges with it. Indeed to promote the observance of Scriptural precepts, unperturbed, should, under actual circumstances, be the chief concern of every Jew of the present day who desires that the world might be reformed by the speedy establishment of the kingdom of the Almighty God, as the orthodox will pray on the approaching high festival.

But Reformers insist that the objections raised against it were actuated by bigotry and intolerance.

DAVID M. PIZA.
New York, Oct. 1st, 1907.

The Union of American Hebrew Congregations.

The receipts for the Isaac M. Wise Memorial Fund to September 30, 1907, amount to \$342,777.35.

Adath Israel Congregation, of Lexington, Ky., has become a member of the union.

The opening of the Hebrew Union College last week for the present scholastic year was attended with the most happy circumstances. While an increase in the number of students was looked for, the number that matriculated was a most pleasant surprise to the friends of the college, many of whom were present to witness the opening exercises. The valuable additions that have been made to the faculty and the concord and harmony which now prevail among the students, faculty and governing body of the college augurs well for the future of the institution.

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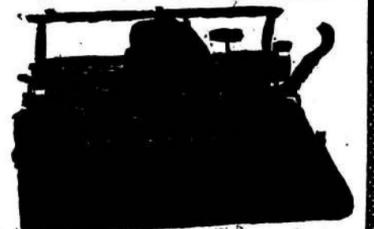
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Young Men's Hebrew Association.

The month of September was a very busy one in the Y. M. H. A. building. The large number of young men who joined during the month to take up the various studies and to participate in other activities exceeds all previous records. All the evening classes opened on Tuesday evening, September 24, with a satisfactory attendance in each class. The class in English to foreigners has become popular and is constantly increasing in number.

The Friday evening services began last Friday evening with a good attendance. Rev. H. L. Martin officiates as cantor, and addresses will be delivered weekly by our rabbis, who kindly aid the association in this important feature of its work. The service has been improved by the introduction of a trained choir composed of pupils of the religious school.

On Friday evening, October 4, Rabbi Martin A. Meyer, of Brooklyn, will deliver the address, and on Friday evening, October 11, Rabbi Rudolph I. Coffee, of Pittsburg, will speak.

The Succah was much admired by those who visited it after the Friday evening services. On Sunday evening, October 13, the first lecture and entertainment of the regular course will be held in the auditorium. Mr. Marcus M. Marks will speak on "Friendship." The address will be followed by literary and musical exercises. Members and their friends are cordially invited to attend.

DEPARTMENT OF FINANCE, BUREAU FOR THE COLLECTION OF TAXES, No. 57 CHAMBERS STREET, BOROUGH OF MANHATTAN, NEW YORK, September 30, 1907.

NOTICE TO TAXPAYERS.

NOTICE IS HEREBY GIVEN THAT THE assessment rolls of real estate and personal property in The City of New York for the year 1907, and the warrants for the collection of taxes, have been delivered to the undersigned, and that all the taxes on said assessment rolls are due and payable on

MONDAY, OCTOBER 7, 1907,

at the office of the Receiver of Taxes in the borough in which the property is located, as follows:

Borough of Manhattan, No. 57 Chambers street, Manhattan, N. Y.
Borough of The Bronx, corner of Third and Tremont avenues, The Bronx, N. Y.
Borough of Brooklyn, Rooms 2, 4, 6 and 8, Municipal Building, Brooklyn, N. Y.
Borough of Queens, corner Jackson avenue and Fifth street, Long Island City, N. Y.
Borough of Richmond, Borough Hall, St. George, Staten Island, N. Y.

In case of payment during October the person so paying shall be entitled to the benefits mentioned in section 915 of the Greater New York Charter (chapter 378, Laws of 1897), viz.: A deduction of interest at the rate of 6 per cent. per annum between the day of such payment and the 1st day of December next.

ALL BILLS PAID DURING OCTOBER MUST BE REBATED BEFORE CHECKS ARE DRAWN FOR PAYMENT.

When checks are mailed to the Receiver of Taxes they must be accompanied by addressed envelopes with postage prepaid in order to insure return of receipted bills by mail. Checks dated October 7th should be mailed to the Receiver as soon as possible after bills have been received by the taxpayers.

Draw checks only to the order of the Receiver of Taxes.

DAVID E. AUSTEN,
Receiver of Taxes.

STATE OF NEW YORK, OFFICE OF THE Secretary of State, Albany, July 25, 1907.—Pursuant to the provisions of section one of article fourteen of the Constitution of the State of New York, and section seven of chapter nine hundred and nine of the Laws of eighteen hundred and ninety-six, notice is hereby given that the following proposed amendment to section ten of article eight of the Constitution of the State of New York is to be submitted to the people for approval at the next General Election in this State to be held on the fifth day of November, nineteen hundred and seven, and is published once a week for three months next preceding such general election in conformity with the aforesaid provisions. JOHN S. WHALEN, Secretary of State.

AMENDMENT NUMBER ONE. Concurrent Resolution of the Senate and Assembly, proposing an amendment to section ten of article eight of the constitution, relating to the limitation of indebtedness of counties, cities, towns and villages, by excepting cities of the second class from the provisions of said section after the first day of January, nineteen hundred and eight.

Whereas, the legislature at its regular session in nineteen hundred and six duly adopted a resolution, proposing an amendment to section two of article twelve of the constitution relating to the limitation of indebtedness of counties, cities, towns and villages, by excepting cities of the second class from the provisions of said section after the first day of January, nineteen hundred and eight; and whereas, such resolution has been duly published in accordance with law and the constitution, and referred to the legislature for action; therefore: Section 1. Resolved (if the senate concur), that section ten of article eight of the constitution be amended to read as follows: Article VIII. § 10. No county, city, town or village shall hereafter give any money or property, or loan its money or credit to or in aid of any individual, association or corporation, or become directly or indirectly the owner of stock in, or bonds of, any association or corporation; nor shall any such county, city, town or village be allowed to incur any indebtedness except for county, city, town or village purposes. This section shall not prevent such county, city, town or village from making such provision for the aid or support of its poor as may be authorized by law. No county or city shall be allowed to become indebted for any purpose or in any manner to an amount which, including existing indebtedness, shall exceed ten per centum of the assessed valuation of the real estate of such county or city subject to taxation, as it appeared by the assessment rolls of said county or city on the last assessment for state or county taxes prior to the incurring of such indebtedness; and all indebtedness in excess of such limitations, except such as now may exist, shall be absolutely void, except as herein otherwise provided. No county or city, whose present indebtedness exceeds ten per centum of the assessed valuation of its real estate subject to taxation, shall be allowed to become indebted in any further amount until such indebtedness shall be reduced within such limit. This section shall not be construed to prevent the issuing of certificates of indebtedness or revenue bonds issued in anticipation of the collection of taxes for amounts actually contained, or to be contained in the taxes for the year when such certificates or revenue bonds are issued and payable out of such taxes. Nor shall this section be construed to prevent the issue of bonds to provide for the supply of water; but the term of the bonds issued to provide the supply of water shall not exceed twenty years, and a sinking fund shall be created on the issuing of the said bonds for their redemption, by raising annually a sum which will produce an amount equal to the sum of the principal and interest of said bonds at their maturity. All certificates of indebtedness or revenue bonds issued in anticipation of the collection of taxes, which are not retired within five years after their date of issue, and bonds issued to provide for the supply of water, and any debt hereafter incurred by any portion or part of a city, if there shall be any such debt, shall be included in ascertaining the power of the city to become otherwise indebted; except that debts incurred by the city of New York after the first day of January, nineteen hundred and four, and debts incurred by any city of the second class after the first day of January, nineteen hundred and eight, to provide for the supply of water shall not be so included. Whenever the boundaries of any city are the same as those of a county, or when any city shall include within its boundaries more than one county, the power of any county wholly included within such city to become indebted shall cease, but the debt of the county, heretofore existing shall not, for the purposes of this section, be reckoned as a part of the city debt. The amount hereafter to be raised by tax for county or city purposes, in any county containing a city of over one hundred thousand inhabitants, or any such city of this state, in addition to providing for the principal and interest of existing debt, shall not in the aggregate exceed in any one year two per centum of the assessed valuation of the real and personal estate of such county or city, to be ascertained as prescribed in this section in respect to county or city debt. § 2. Resolved (if the senate concur), that the foregoing amendment be submitted to the people for approval at the general election to be held in the year nineteen hundred and seven, in accordance with the provisions of the election law.

State of New York, In Assembly, May 2, 1907.—The foregoing resolution was duly passed, a majority of all the members elected to the Assembly voting in favor thereof, three-fifths being present. By order of the Assembly, J. W. WADSWORTH, JR., Speaker.

tary or state, as: I have compared the preceding copy of concurrent resolution, proposing an amendment to section ten of article eight of the Constitution, with the original concurrent resolution on file in this office, and I do hereby certify that the same is a correct transcript therefrom, and of the whole thereof. Given under my hand and the seal of office of the Secretary of State, at the city of Albany, this twenty-fifth day of July, in the year of our Lord, one thousand nine hundred and seven. [L. S.] JOHN S. WHALEN, Secretary of State.

Form For Submission of Amendment Number One.—Shall the proposed amendment to section ten of article eight of the Constitution, relating to the limitation of indebtedness of cities of the second class, be approved?

STATE OF NEW YORK, OFFICE OF THE Secretary of State, Albany, July 25, 1907.—Pursuant to the provisions of section one of article fourteen of the Constitution of the State of New York, and section seven of chapter nine hundred and nine of the Laws of eighteen hundred and ninety-six, notice is hereby given that the following proposed amendment to section two of article twelve of the Constitution of the State of New York is to be submitted to the people for approval at the next General Election in this State to be held on the fifth day of November, nineteen hundred and seven, and is published once a week for three months next preceding such general election in conformity with the aforesaid provisions. JOHN S. WHALEN, Secretary of State.

AMENDMENT NUMBER TWO. Concurrent Resolution of the Senate and Assembly, proposing an amendment to section two of article twelve of the constitution in relation to the classification of cities.

Whereas, the legislature at its regular session in nineteen hundred and six duly adopted a resolution, proposing an amendment to section two of article twelve of the constitution in relation to the classification of cities; and whereas, such resolution has been duly published in accordance with law and the constitution, and referred to the legislature for action; therefore: Section 1. Resolved (if the senate concur), that section two of article twelve of the constitution be amended to read as follows: Article XII. § 2. All cities are classified according to the latest state enumeration, as from time to time made, as follows: The first class includes all cities having a population of one hundred and twenty-five thousand, or more; the second class, all cities having a population of fifty thousand and less than one hundred and twenty-five thousand; the third class, all other cities. Laws relating to the property, affairs of government of cities, and the several departments thereof, are divided into general and special city laws; general city laws are those which relate to all the cities of one or more classes; special city laws are those which relate to a single city, or to less than all the cities of a class. Special city laws shall not be passed except in conformity with the provisions of this section. After any bill for a special city law, relating to a city, has been passed by both branches of the legislature, the house in which it originated shall immediately transmit a certified copy thereof to the mayor of such city, and within fifteen days thereafter the mayor shall return such bill to the house from which it was sent, or if the session of the legislature at which such bill was passed has terminated, to the governor, with the mayor's certificate thereon, stating whether the city has or has not accepted the same. In every city of the first class, the mayor, and in every other city, the mayor and the legislative body thereof concurrently, shall act for such city as to such bill; but the legislature may provide for the concurrence of the legislative body in the cities of the first class. The legislature shall provide for a public hearing and opportunity for a public hearing concerning any such bill in every city to which it relates, before action thereon. Such a bill, if it relates to more than one city, shall be transmitted to the mayor of each city to which it relates, and shall not be deemed accepted unless accepted as herein provided, by every such city. Whenever any such bill is accepted as are other bills, to the action of the governor. Whenever, during the session at which it was passed, any such bill is returned without the acceptance of the city or cities to which it relates, or within such fifteen days is not returned, it may nevertheless again be passed by both branches of the legislature, and it shall then be subject as are other bills, to the action of the governor. In every special city law which has been accepted by the city or cities to which it relates, the title shall be followed by the words "accepted by the city," or "cities," as the case may be; in every such law which is passed without such acceptance, by the words "passed without the acceptance of the city," or "cities," as the case may be. Section 2. Resolved (if the senate concur), that the foregoing amendment be submitted to the people for approval at the general election to be held in the year nineteen hundred and seven, in accordance with the provisions of the election law.

State of New York, In Assembly, Feb. 12, 1907.—The foregoing resolution was duly passed, a majority of all the members elected to the Assembly voting in favor thereof, three-fifths being present. By order of the Assembly, J. W. WADSWORTH, JR., Speaker.

State of New York, In Senate, Mar. 8, 1907.—The foregoing resolution was duly passed, a majority of all the Senators elected voting in favor thereof, three-fifths being present. By order of the Senate, LEWIS STUYVESANT CHANLER, President.

State of New York, Office of the Secretary of State, Albany, July 25, 1907.—Pursuant to the provisions of section one of article fourteen of the Constitution of the State of New York, and section seven of chapter nine hundred and ninety-six, notice is hereby given that the following proposed amendment to section two of article six of the Constitution, with the original concurrent resolution on file in this office, and I do hereby certify that the same is a correct transcript therefrom, and of the whole thereof. Given under my hand and the seal of office of the Secretary of State, at the city of Albany, this twenty-fifth day of July, in the year of our Lord, one thousand nine hundred and seven. [L. S.] JOHN S. WHALEN, Secretary of State.

my hand and the seal of office of the Secretary of State at the city of Albany, this twenty-fifth day of July, in the year of our Lord, one thousand nine hundred and seven. [L. S.] JOHN S. WHALEN, Secretary of State.

Form For Submission of Amendment Number Two.—Shall the proposed amendment to section two of article twelve of the Constitution, relating to the classification of cities, be approved?

STATE OF NEW YORK, OFFICE OF THE Secretary of State, Albany, July 25, 1907.—Pursuant to the provisions of section one of article fourteen of the Constitution of the State of New York, and section seven of chapter nine hundred and ninety-six, notice is hereby given that the following proposed amendment to section two of article six of the Constitution of the State of New York is referred to the Legislature to be chosen at the next General Election of Senators in this State to be held on the fifth day of November, nineteen hundred and seven, and is published once a week for three months next preceding such General Election in conformity with the aforesaid provisions. JOHN S. WHALEN, Secretary of State.

AMENDMENT NUMBER THREE. Concurrent Resolution of the Senate and Assembly, proposing an amendment to section two of article six of the constitution in relation to justices of the appellate division of the supreme court.

Section 1. Resolved (if the assembly concur), that section two of article six of the constitution be amended to read as follows: Article VI. § 2. The legislature shall divide the state into four judicial departments. The first department shall consist of the county of New York; the others shall be bounded by county lines, and be compact and equal in population as nearly as may be. Once every ten years the legislature may alter the judicial departments, but without increasing the number thereof. There shall be an appellate division of the supreme court, consisting of seven justices in the first department, and of five justices in each of the other departments. In each department four shall constitute a quorum, and the concurrence of three shall be necessary to a decision. No more than five justices shall sit in any case. From all the justices elected to the supreme court the governor shall designate those who shall constitute the appellate division in each department; and he shall designate the presiding justice thereof, who shall act as such during his term of office, and shall be a resident of the department. The other justices shall be designated for terms of five years or the unexpired portions of their respective terms of office, if less than five years. From time to time as the terms of such designations expire, or vacancies occur, he shall make new designations. A majority of the justices so designated to sit in the appellate division, in each department shall be residents of the department. He may also make temporary designations in case of the absence or inability to act of any justice in the appellate division, or in case the presiding justice of any appellate division shall certify to him that one or more additional justices are needed for the speedy disposition of the business before it. Whenever the appellate division in any department shall be unable to dispose of its business within a reasonable time, a majority of the presiding justices of the several departments at a meeting called by the presiding justice of the department in arrears may transfer any pending appeals from such department to any other department for hearing and determination. No justice of the appellate division shall, within the department to which he may be designated to perform the duties of an appellate justice, exercise any of the powers of a justice of the supreme court, other than those of a justice out of court, and those pertaining to the appellate division, or to the hearing and decision of motions submitted by consent of counsel, but any such justice, when not actually engaged in performing the duties of such appellate justice in the department to which he is designated, may hold any term of the supreme court and exercise any of the powers of a justice of the supreme court in any county or judicial district in any other department of the state. From and after the last day of December, eighteen hundred and ninety-five, the appellate division shall have the jurisdiction now exercised by the supreme court at its general terms and by the general terms of the court of common pleas for the city and county of New York, the superior court of the city of New York, the superior court of Buffalo and the city of Brooklyn, and such additional jurisdiction as may be conferred by the legislature. It shall have power to appoint and remove a reporter. The justices of the appellate division in each department shall have power to fix the times and places for holding special and chief terms therein, and to assign the justices in the departments to hold such terms; or to make rules therefor. § 2. Resolved (if the assembly concur), that the foregoing amendment be referred to the legislature to be chosen at the next general election of senators, and in conformity with section one, article fourteen of the constitution, be published for three months previous to the time of such election.

State of New York, In Senate, Feb. 12, 1907.—The foregoing resolution was duly passed, a majority of all the Senators elected voting in favor thereof. By order of the Senate, LEWIS STUYVESANT CHANLER, President.

State of New York, In Assembly, Mar. 12, 1907.—The foregoing resolution was duly passed, a majority of all the members elected to the Assembly voting in favor thereof. By order of the Assembly, J. W. WADSWORTH, JR., Speaker.

State of New York, Office of the Secretary of State, Albany, July 25, 1907.—Pursuant to the provisions of section one of article fourteen of the Constitution of the State of New York, and section seven of chapter nine hundred and ninety-six, notice is hereby given that the following proposed amendment to section two of article six of the Constitution, with the original concurrent resolution on file in this office, and I do hereby certify that the same is a correct transcript therefrom, and of the whole thereof. Given under my hand and the seal of office of the Secretary of State, at the city of Albany, this twenty-fifth day of July, in the year of our Lord, one thousand nine hundred and seven. [L. S.] JOHN S. WHALEN, Secretary of State.

under my hand and the seal of office of the Secretary of State at the city of Albany, this twenty-fifth day of July, in the year of our Lord, one thousand nine hundred and seven. [L. S.] JOHN S. WHALEN, Secretary of State.

Form For Submission of Amendment Number Two.—Shall the proposed amendment to section two of article twelve of the Constitution, relating to the classification of cities, be approved?

STATE OF NEW YORK, OFFICE OF THE Secretary of State, Albany, July 25, 1907.—Pursuant to the provisions of section one of article fourteen of the Constitution of the State of New York, and section seven of chapter nine hundred and ninety-six, notice is hereby given that the following proposed amendment to section seven of article six of the Constitution of the State of New York is referred to the Legislature to be chosen at the next General Election of Senators in this State to be held on the fifth day of November, nineteen hundred and seven, and is published once a week for three months next preceding such General Election in conformity with the aforesaid provisions. JOHN S. WHALEN, Secretary of State.

AMENDMENT NUMBER FOUR. Concurrent Resolution of the Senate and Assembly, proposing an amendment to section seven of article six of the constitution in relation to judges of the court of appeals and justices of the supreme court.

Section 1. Resolved (if the senate concur), that section seven of article six of the constitution be amended to read as follows: Article VI. § 7. The court of appeals is continued. It shall consist of the chief judge and associate judges now in office, who shall hold their offices until the expiration of their respective terms, and their successors, who shall be chosen by the electors of the state. The official terms of the chief judge and associate judges shall be fourteen years from and including the first day of January next after their election. Five members of the court shall form a quorum, and the concurrence of four shall be necessary to a decision. The court shall have power to appoint and to remove its reporter, clerk and attendants. Whenever and as often as a majority of the judges of the court of appeals shall certify to the governor that said court is unable, by reason of the accumulation of causes pending therein, to hear and dispose of the same with reasonable speed, the governor shall designate not more than four justices of the supreme court to serve as associate judges of the court of appeals. The justices so designated shall be relieved from their duties as justices of the supreme court and shall serve as associate judges of the court of appeals until the causes undischarged in said court are reduced to two hundred, when they shall return to the supreme court. The governor may designate justices of the supreme court to fill vacancies. No justice shall serve as associate judge of the court of appeals except while holding the office of justice of the supreme court, and no more than seven judges shall sit in any case. There shall be elected at the next general election to be held after the adoption of this amendment, and thereafter as vacancies may occur, two additional associate judges of the court of appeals, of the judges of which court not more than seven shall sit on the hearing of any appeal, except that the court may, in its discretion, direct a rearrangement to be had for the entire court. Upon the entry of the judges so elected upon their respective offices the existing provision for designating justices of the supreme court as associate judges of the court of appeals shall cease and determine. The salary of the associate judges of the court of appeals shall be the sum of fifteen thousand dollars a year, and that of the chief judge the sum of fifteen thousand five hundred dollars a year, with salary shall be in lieu of and shall exclude all other compensation and allowances for expenses of every nature and kind whatever. § 2. Resolved (if the senate concur), that the foregoing amendment be referred to the legislature to be chosen at the next general election of senators, and in conformity with section one, article fourteen of the constitution, be published for three months previous to the time of such election.

State of New York, In Assembly, May 22, 1907.—The foregoing resolution was duly passed, a majority of all the members elected to the Assembly voting in favor thereof, three-fifths being present. By order of the Assembly, J. W. WADSWORTH, JR., Speaker.

State of New York, In Senate, June 13, 1907.—The foregoing resolution was duly passed, a majority of all the Senators elected voting in favor thereof, three-fifths being present. By order of the Senate, L. S. CHANLER, President.

State of New York, Office of the Secretary of State, Albany, July 25, 1907.—Pursuant to the provisions of section one of article fourteen of the Constitution of the State of New York, and section seven of chapter nine hundred and ninety-six, notice is hereby given that the following proposed amendment to section seven of article six of the Constitution, with the original concurrent resolution on file in this office, and I do hereby certify that the same is a correct transcript therefrom, and of the whole thereof. Given under my hand and the seal of office of the Secretary of State, at the city of Albany, this twenty-fifth day of July, in the year of our Lord, one thousand nine hundred and seven. [L. S.] JOHN S. WHALEN, Secretary of State.

STATE OF NEW YORK, OFFICE OF THE Secretary of State, Albany, July 25, 1907.—Pursuant to the provisions of section one of article fourteen of the Constitution of the State of New York, and section seven of chapter nine hundred and ninety-six, notice is hereby given that the following proposed amendment to section seven of article three of the Constitution of the State of New York is referred to the Legislature to be chosen at the next General Election of Senators in this State to be held on the fifth day of November, nineteen hundred and seven, and is published once a week for three months next preceding such General Election in conformity with the aforesaid provisions. JOHN S. WHALEN, Secretary of State.

AMENDMENT NUMBER FIVE. Concurrent Resolution of the Senate and Assembly, proposing an amendment to section seven of article three of the constitution in relation to the powers of the boards of supervisors, and county

Section 1. Resolved (if the assembly concur), that section twenty-seven of article three of the constitution be amended to read as follows: Article III. Section 27. The legislature shall, by general laws, confer upon the boards of supervisors of the several counties of the state such further powers of local legislation and administration as the legislature may from time to time deem expedient, and in counties which now have, or may hereafter have, county auditors or other fiscal officers, authorized to audit bills, accounts, charges, claims or demands against the county, the legislature may confer such powers upon said auditors, or fiscal officers, as the legislature may, from time to time deem expedient. § 2. Resolved (if the assembly concur), that the foregoing amendment be referred to the legislature to be chosen at the next general election of senators, and in conformity with section one, article fourteen of the constitution, be published for three months previous to the time of such election.

State of New York, In Senate, May 22, 1907.—The foregoing resolution was duly passed, a majority of all the Senators elected voting in favor thereof. By order of the Senate, L. S. CHANLER, President.

State of New York, In Assembly, June 14, 1907.—The foregoing resolution was duly passed, a majority of all the members elected to the Assembly voting in favor thereof. By order of the Assembly, J. W. WADSWORTH, JR., Speaker.

STATE OF NEW YORK, OFFICE OF THE Secretary of State, Albany, July 25, 1907.—Pursuant to the provisions of section one of article fourteen of the Constitution of the State of New York, and section seven of chapter nine hundred and ninety-six, notice is hereby given that the following proposed amendment to section three of article two of the Constitution of the State of New York is referred to the Legislature to be chosen at the next General Election of Senators in this State to be held on the fifth day of November, nineteen hundred and seven, and is published once a week for three months next preceding such General Election in conformity with the aforesaid provisions. JOHN S. WHALEN, Secretary of State.

AMENDMENT NUMBER SIX. Concurrent Resolution of the Senate and Assembly, proposing an amendment to section three of article two of the constitution, in relation to the qualification of certain voters.

Section 1. Resolved (if the senate concur), that section three of article two of the constitution be amended to read as follows: Article II. § 3. For the purpose of voting, no person shall be deemed to have gained or lost a residence, by reason of his presence or absence, while employed in the service of the United States; nor while engaged in the navigation of the waters of this state, or of the United States, or of the high seas; nor while a student of any seminary of learning; nor while kept at any almshouse, or other asylum, or institution wholly or partly supported at public expense or by charity; nor while confined in any public prison. The legislature may, however, provide that an inmate of the New York state soldiers' and sailors' home and of the New York State Women's Reformatory Home, who possess the qualifications prescribed by section one of this article, except the qualification of residence, and who has been an inmate of such home for each a period of time as would have qualified him to vote in the election district in which such home is located if he had resided therein for such period, may vote for officers of the state or of the United States in the election district or districts in which such home is located, but not vote in any other election district of the state. § 2. Resolved (if the senate concur), that the foregoing amendment be referred to the legislature to be chosen at the next general election of senators, and in conformity with section one, article fourteen of the constitution, be published for three months previous to the time of such election.

State of New York, In Assembly, Apr. 23, 1907.—The foregoing resolution was duly passed, a majority of all the members elected to the Assembly voting in favor thereof, three-fifths being present. By order of the Assembly, J. W. WADSWORTH, JR., Speaker.

State of New York, In Senate, Jun. 11, 1907.—The foregoing resolution was duly passed, a majority of all the Senators elected voting in favor thereof, three-fifths being present. By order of the Senate, J. RAINES, Temporary President.

State of New York, Office of the Secretary of State, Albany, July 25, 1907.—Pursuant to the provisions of section one of article fourteen of the Constitution of the State of New York, and section seven of chapter nine hundred and ninety-six, notice is hereby given that the following proposed amendment to section three of article two of the Constitution, with the original concurrent resolution on file in this office, and I do hereby certify that the same is a correct transcript therefrom, and of the whole thereof. Given under my hand and the seal of office of the Secretary of State, at the city of Albany, this twenty-fifth day of July, in the year of our Lord, one thousand nine hundred and seven. [L. S.] JOHN S. WHALEN, Secretary of State.

State of New York, In Assembly, Apr. 23, 1907.—The foregoing resolution was duly passed, a majority of all the members elected to the Assembly voting in favor thereof, three-fifths being present. By order of the Assembly, J. W. WADSWORTH, JR., Speaker.

State of New York, In Senate, Jun. 11, 1907.—The foregoing resolution was duly passed, a majority of all the Senators elected voting in favor thereof, three-fifths being present. By order of the Senate, J. RAINES, Temporary President.

State of New York, Office of the Secretary of State, Albany, July 25, 1907.—Pursuant to the provisions of section one of article fourteen of the Constitution of the State of New York, and section seven of chapter nine hundred and ninety-six, notice is hereby given that the following proposed amendment to section three of article two of the Constitution, with the original concurrent resolution on file in this office, and I do hereby certify that the same is a correct transcript therefrom, and of the whole thereof. Given under my hand and the seal of office of the Secretary of State, at the city of Albany, this twenty-fifth day of July, in the year of our Lord, one thousand nine hundred and seven. [L. S.] JOHN S. WHALEN, Secretary of State.

State of New York, In Assembly, Apr. 23, 1907.—The foregoing resolution was duly passed, a majority of all the members elected to the Assembly voting in favor thereof, three-fifths being present. By order of the Assembly, J. W. WADSWORTH, JR., Speaker.

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Got Rid of His Company. A visitor at a health springs was disinclined to sociability. After he had been there a few days a young woman stopping at the same hotel took pity on his seeming loneliness and tried to engage him in conversation.

Expletives. How hopeless it is to render one nation's expletives in another language is curiously illustrated in an English-German and German-English dictionary, where "Donnerwetter" is translated "Zounds!" while "Zounds!" on the other hand, is rendered in the English-German part by "Potztausend!" and "Sapperment!" "Potztausend!" again is translated "The deuce!" and "Good gracious!"

Moonshine. The glory of the sun and the glory of the moon are widely variant in degree. "Try," said an astronomer, "to imagine the sky studded all over with full moons. You might think such a glare would be intolerable, that we should be deluged with an overwhelming light. Yet it is perfectly true that we could very well live under a sky whose every part was just as bright as the moon itself. This is easily proved, for when we compare the brightness of the full moon with the brightness of the sun we find that the sun is as bright as 600,000 full moons."

A Libel. Mrs. Greene—They say that when the men go on fishing trips they take a lot of liquor along with them. Mrs. Gray—I don't think that is so. I'm sure it is not so when my husband goes fishing. I have overhauled his luggage when he got home on purpose to see, and I have never been able to find a drop of liquor in any of the bottles in his bag.—Boston Transcript.

Mutual Help. The race of mankind would perish did they cease to aid each other. From the time that the mother binds the child's head till the moment that some kind assistant wipes the death damp from the brow of the dying we cannot exist without mutual help. Ah, therefore, that need aid have a right to ask it from their fellow mortals; no one who holds the power of granting can refuse without guilt.—Scott.

Her Vaulting Ambition. "The height of my ambition," said the woman who hasn't always had to work, but has to now, "is to make so much money that I won't have to recognize every piece of lingerie I possess. I want to have so many pieces of everything that I can take up, say, a skirt to put it on and won't know it is mine because I have had to wear it over and over about a hundred times."—New York Press.

The Need For Companionship. There is a wise old German saying that "only a god or a brute can dwell in solitude." Men and women need congenial companionship, both for the sake of health and happiness. There is such a thing as mental as well as physical hunger. Women on lonely farms and in small villages grow morbid and mildly insane, and people do not guess that the cause is want of companionship.

Battle of the Sea of Japan. In the battle of the Sea of Japan the Russians had thirty-five battleships, cruisers and torpedo boats. Of these twenty-one were sunk, five captured and nine escaped. The Russian loss in men was 4,000 in killed and wounded and 7,000 prisoners. The Japanese lost three torpedo boats and had one battleship badly damaged. Their loss in killed and wounded was 654.

"Maud, I am almost afraid to go and see your father." "You needn't be, Harry. When he asks you if you can support me in the style to which I have been accustomed tell him you can support me a great deal better than he every could if it hadn't been for mamma's money."

Meeks—The man who tries to change a woman's views is a fool. Weeks—How do you know? Meeks—My wife told me so.

There is nothing known to science that will remove enlarged pores unless the skin is kept scrupulously clean. A warm soap facial bath must be taken every night, the face then rinsed in several clear waters and a good skin food applied. A mere wiping of the face with a wet cloth is not washing.

"Spacer out of a job? Why, I thought he was running a fashion department in a woman's magazine?" "Yes, but he caused the magazine to lose so many subscribers they fired him." "How did that happen?" "Why, the lobster headed his column 'New Wrinkles For Women.'"

Habit is a queer thing. An old gentleman who said he could not see to sign his name until given a pair of glasses was given a pair from which the lenses had been removed. He signed the paper nicely and declared he could see better with those than any others he had tried.

Fine soap scraps are sometimes put into an agate pan, covered with water and cooked slowly in a moderate oven for an hour or two to jelly. In a covered jar this is always in demand for washing delicate laces, embroideries and handkerchiefs which should never be rubbed in soap.

Jobson—What did Hobson say about my play?

Dobson—He said he felt that he had got the worth of his money.

Jobson—Anything else?

Dobson—Oh, yes; he asked me to thank you for the complimentary ticket you sent him.

To remedy a scratched mahogany surface take the kernel of a Brazil nut, separate through the center and rub the oil thoroughly into the scratched or marked place. The white mark will disappear entirely. Then your favorite furniture polish may be applied to the restored surface.

They tell a story to the effect that when the Society For the Prevention of Cruelty to Animals proposed to establish a branch in a leading city of Spain the municipal body courteously accepted the proposal and offered to hold a grand bullfight at once to furnish the funds.

Cows wearing smoked glass spectacles may be seen in the interior of Russia, where great tracts of country are covered with snow six months of the year. The cows unless protected become afflicted with snow blindness while looking for fine grass under the melting snow.

A remarkable botanical specimen of Japan is a hollow tree trunk sixty-five feet in circumference containing a living tree nine feet in circumference. The older tree was destroyed about 130 years ago, leaving thirty feet of trunk, and the inner tree is about 110 years old.

The most offensive thing you can say to a Tuscan is that he is ignorant or ill bred. You may call him a fool or a thief or a liar, and he will only grin at you, but every peasant considers himself a gentleman and desires to run a knife into any one who questions his manners.

Several naturalists have commented on the remarkable fact that glow-worms become more brilliant when a storm is imminent than at any other time, but the cause of this curious phenomenon, in common with many mysteries of nature, has never been explained.

"The lady whose name you gave as reference, Delia," said Mrs. Hiram Offen, "tells me you were not always truthful and obedient." "No, ma'am," replied the new servant, "I couldn't be, wid her tellin' me all the time to say she wasn't at home."—Philadelphia Press.

Trotter—He told me about this time last year that he had arrived at the conclusion that the trip to Europe would do him good. Holmes—Yes, and he's there yet. Trotter—In Europe? Holmes—No; where he had arrived when you saw him.—Philadelphia Press.

Lady (age seven)—How much is that, please? Stallholder, at booth of church fair (age nine)—How much has your mother given you to spend?—Punch.

The first library in Connecticut was founded at Branford by clergymen in 1700. This little library finally became the beginning of Yale university.

English cumpers are much more careful than those of other nations. German tourists head the list in Alpine accidents and Swiss come next.

FOR YOUR PROPOSED MONUMENT IT WOULD BE TO YOUR ADVANTAGE TO CONSULT THE PRESBRY-COYKENDALL CO. 198 BROADWAY, N. Y. CITY

PUIG, EMILIO.—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 Emilio Puig, late of the County of New York, deceased, to present the same with vouchers there- to, at her place of transacting business, at the office of Rose & Putzel, No. 128 Broadway, Borough of Manhattan, in the City of New York, on or before the 17th day of January next.

Dated New York, the 14th day of June, 1907. EMMA R. PUIG, Executrix. Rose & Putzel, Attorneys for Executrix, 128 Broadway, Borough of Manhattan, New York City.

ROSENBERG, 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 Rosenberg, late of the County of New York, deceased, to present the same with vouchers there- to, at her place of transacting business, at the office of Solomon S. Lefkowitz, No. 230 Broadway, in the City of New York, Borough of Manhattan, on or before the 8th day of November next.

Dated New York, May 1, 1907. SOLOMON S. LEFFKOWITZ, Administrator. SOLOMON S. LEFFKOWITZ, Attorney for Administrator, 230 Broadway, New York City.

ROSENWALD, CARL.—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 Carl Rosenwald, late of the County of New York, deceased, to present the same with vouchers there- to, at the office of Hays & Hershfield, No. 118 Broadway, Borough of Manhattan, in the City of New York, on or before the 15th day of January next. Dated New York, the 25th day of June, 1907. LOUIS H. NORDLINGER, Milton H. Nordlinger, Sidney H. Nordlinger, Executors. Hays & Hershfield, Attorneys for Executors, 118 Broadway, New York City.

ROSENBERG, NATHAN.—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 Nathan Rosenberg, late of the County of New York, deceased, to present the same with vouchers there- to, at the office of Morris E. Gossett, No. 309 Broadway, in the City of New York, on or before the 29th day of October next.

Dated New York, the 31st day of April, 1907. MORRIS E. GOSETT, Administrator. MORRIS E. GOSETT, Attorney for Administrator, 309 Broadway, N. Y. City, Borough of Manhattan.

POLLOCK, MINNA R.—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 Minna R. Pollock, late of the County of New York, deceased, to present the same with vouchers there- to, at the office of Stewart Building, Room 234, No. 289 Broadway, in the Borough of Manhattan, in the City of New York, on or before the 27th day of January, 1908, next.

Dated New York, the 23d day of July, 1907. LAWRENCE L. LEVY, Attorney for Executrix, 289 Broadway, Borough of Manhattan, New York City.

BEAR, SAMUEL L.—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 L. Bear, late of the County of New York, deceased, to present the same with vouchers there- to, at the office of HANNAH BEAR, Executrix, 90 Wall Street, Borough of Manhattan, New York City.

BERNSTEIN, HIRSCHE.—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 Hirsch Bernstein, late of the County of New York, deceased, to present the same with vouchers there- to, at the office of HANNAH BEAR, Executrix, 90 Wall Street, Borough of Manhattan, New York City.

BEHRENS, SIMON.—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 Simon Behrens, late of the County of New York, deceased, to present the same with vouchers there- to, at the office of Max D. Steuer, his attorney, No. 115 Broadway, in the City of New York, on or before the 21st day of January next.

Dated New York, the 19th day of July, 1907. MAX D. STEUER, Attorney for Executor, 115 Broadway, Manhattan, New York City.

EISENSTEIN, Toby or Toba.—Supplemental Citation—The people of the State of New York, in the grace of God free and independent, to Wolf Eisenstein, Huggen, Julius D. Eisenstein, Harry Eisenstein, and Ida Jarmulowsky, husband, heirs and next of kin, and Asher Salwin, executor of Toby Eisenstein, otherwise known as Toba Eisenstein, deceased, send greeting.

WHEREAS, Sender Jarmulowsky, of the City of New York, has lately applied to the Surrogate's Court of our County of New York to have a certain instrument in writing, dated the 12th day of May, 1903, relating to both real and personal property, duly proved as the last will and testament of Toby Eisenstein, otherwise known as Toba Eisenstein, late of the County of New York, deceased.

THEREFORE, you and each of you are cited to appear before the Surrogate of our County of New York, at his office, in the County of New York, on the 4th day of November, one thousand, nine hundred and seven, at half-past ten o'clock in the forenoon of that day, then and there to attend the probate of said last will and testament.

AND such of you as are hereby cited as are under the age of twenty-one years are required to appear by your guardian, if you have one, or if you have none, to appear and apply for one to be appointed, or in the event of your neglect or failure to do so a guardian will be appointed by the Surrogate to represent and act for you in the proceeding.

IN TESTIMONY WHEREOF we have caused the seal of the Surrogate's Court of the said County of New York to be hereunto affixed. Witness: Hon. Abner C. Thomas, Surrogate of the County of New York, this 4th day of September, in the year of our Lord one thousand, nine hundred and seven. Daniel J. Dowdney, Clerk of the Surrogate's Court.

LEVY, LOUIS.—In pursuance of an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Louis Levy, late of the County of New York, deceased, to present the same with vouchers there- to, at the office of Max D. Steuer, No. 115 Broadway, in the City of New York, on or before the 31st day of December next.

Dated New York, the 12th day of June, 1907. ABRAHAM E. LIBVY, Executor. MAX D. STEUER, Attorney for Executor, No. 115 Broadway, New York City.

WEISBECKER, 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 Weisbecker, late of the County of New York, deceased, to present the same with vouchers there- to, at the office of Max D. Steuer, No. 115 Broadway, in the City of New York, on or before the 20th day of February next.

Dated New York, the 12th day of August, 1907. SAMUEL STRASBOURGER, MORRIS S. SCHUSTER, Executors. STRASBOURGER, WEIL, ESCHWEGE & SHALLEK, Attorneys for Executors, 74 Broadway, New York City.

REINHHEIMER, 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 Reinheimer, late of the County of New York, deceased, to present the same with vouchers there- to, at the office of MARY REINHHEIMER, Administratrix, 156 Broadway, Borough of Manhattan, New York City.

Dated New York, the 10th day of June, 1907. MARY REINHHEIMER, Administratrix. MARKS & WIELAR, Attorneys for Administratrix, 156 Broadway, Borough of Manhattan, New York City.

NORDLINGER, EDWIN H.—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 Edwin H. Nordlinger, late of the County of New York, deceased, to present the same with vouchers there- to, at the office of Hays & Hershfield, No. 118 Broadway, Borough of Manhattan, in the City of New York, on or before the 15th day of January next. Dated New York, the 25th day of June, 1907. LOUIS H. NORDLINGER, Milton H. Nordlinger, Sidney H. Nordlinger, Executors. Hays & Hershfield, Attorneys for Executors, 118 Broadway, New York City.

RASSETT, MARGARET ANN.—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 Margaret Ann Rasset, late of the County of New York, deceased, to present the same with vouchers there- to, at the office of Pannock & Co., Attorneys, No. 206 and 208 Broadway, in the Borough of Manhattan, in the City of New York, on or before the 21st day of December next.

Dated New York, the 18th day of June, 1907. EDWARD BASSETT, Executor; ANNA SILLCOCKS, THIBS TITUS, Executrices. BENNO LOEWY, Attorney for Executor and Executrices, 206 and 208 Broadway, Borough of Manhattan, New York, N. Y.

CANNOLD, HARRIS.—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 Harris Cannold, late of the County of New York, deceased, to present the same with vouchers there- to, at the office of his attorney, No. 147 Delancey Street, in the City of New York, on or before the 30th day of January next. Dated New York, the 5th day of July, 1907. DAVID KESPER, Executor. EMIL A. KLEIN, Attorney for Executor, No. 147 Delancey Street, New York City, Manhattan Borough.

BACHARACH, HERMANN.—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 Hermann Bacharach, late of the County of New York, deceased, to present the same with vouchers there- to, at the office of their attorneys, Bandler & Haas, at No. 52 Broadway, in the City of New York, on or before the 5th day of October next. Dated New York, the 25th day of March, 1907. EDWIN H. NORDLINGER, MAX HERMAN, BRAH BACHARACH, Executors. BANDLER & HAAS, Attorneys for Executors, 52 Broadway, Manhattan, New York City.

SCHWICARDI, MARY J.—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 Mary J. Schwicardi, otherwise known as Mary Schwicardi, late of the County of New York, deceased, to present the same with vouchers there- to, at the office of Goldfogel, Cohn & Lind, No. 271 Broadway, Borough of Manhattan, in the City of New York, on or before the 10th day of December next.

Dated New York, the 22d day of May, 1907. MARY SCHWICARDI, Administrator. GOLDFOGEL, COHN & LIND, Attorneys for Administrator; Office and P. O. Address, 271 Broadway, New York City.

COHEN, SOLOMON L.—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 Solomon L. Cohen, late of the County of New York, deceased, to present the same with vouchers there- to, at the office of Goldschmidt, their attorneys, No. 84 Pine Street, Borough of Manhattan, in the City of New York, on or before the 7th day of December next.

Dated New York, the 31st day of May, 1907. STANLEY A. COHEN, LEWIS S. COHEN, Executors. GBO. B. & MD. GOLDSCHMIDT, Attorneys for Executors, 84 Pine Street, New York City.

MEYER, GUSTAVE A.—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 Gustave A. Meyer, late of the County of New York, deceased, to present the same with vouchers there- to, at the office of HESS, Churchhill & Marlow, No. 74 Broadway, in the Borough of Manhattan, in the City of New York, on or before the 15th day of February next.

Dated New York, the 25th day of July, 1907. HESS, CHURCHILL & MARLOW, Attorneys for Administratrix, 74 Broadway, Borough of Manhattan, New York City.

LITTMAN, 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 Littman, late of the County of New York, deceased, to present the same with vouchers there- to, at the office of M. S. & I. S. Isaac, No. 52 William Street, in the Borough of Manhattan, City of New York, on or before the 1st day of February next.

Dated New York, the 15th day of July, 1907. JOSEPH L. BUTTENWISER, ELIAS LITTMAN, HENRIETTA LITTMAN, SELIG LITTMAN, Executors. M. S. & I. S. ISAAC, Attorneys for Executors, 52 William Street, Borough of Manhattan, New York City.

HESS, HENRY.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Henry Hess, late of the County of New York, deceased, to present the same with vouchers there- to, at the office of George M. Heumann, No. 261 Broadway, Borough of Manhattan, City of New York, on or before the 30th day of November next.

Dated New York, the 18th day of May, 1907. GEORGE M. HEUMANN, Executor. MICHAEL HEUMANN, Attorney for Executor, No. 261 Broadway, Borough of Manhattan, City of New York.

PINCUS, ISIDOR.—In pursuance of an order of Honorable Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Isidor Pincus, late of the County of New York, deceased, to present the same with vouchers there- to, at the office of the subscriber, at her place of transacting business, at the office of Benno Loewy, her attorney, at Nos. 206 and 208 Broadway, in the Borough of Manhattan, in the City of New York, on or before the 28th day of October next.

Dated at New York this 15th day of April, 1907. RENATE PINCUS, Administratrix. BENNO LOEWY, Attorney for Administratrix, 206 and 208 Broadway, Borough of Manhattan, New York, N. Y.

ROSENBAUM, SIGMUND D.—In pursuance of an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Sigmund D. Rosenbaum, late of the County of New York, deceased, to present the same with vouchers there- to, at the office of their attorneys, J. C. GUGGENHEIMER, No. 52 William Street, in the City of New York, on or before the 15th day of February next.

Dated New York, the 24th day of June, 1907. EMMA ROSENBAUM, JULIUS J. FRANK, DAVID GUGGENHEIMER, MARTIN ROSENBAUM, MORTIMER FLEISHACKER, Executors. J. C. GUGGENHEIMER, Attorney for Executors, Office and Postoffice Address, 52 William Street, New York City.

HEYMAN, 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 Heyman, late of the County of New York, deceased, to present the same with vouchers there- to, at the office of the subscriber, at his place of transacting business, No. 106 East 125th Street, in the City of New York, on or before the 18th day of December next.

Dated New York, the 6th day of June, 1907. WALTER M. ROSENTHAL, Executor. ABRAHAM G. MEYERS, Attorney for Executor, 182 Nassau Street, N. Y. City.

BAUMGARTEN, WILLIAM.—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 Baumgarten, late of the County of New York, deceased, to present the same with vouchers there- to, at the office of the subscriber, at their place of transacting business, at the office of Harold C. Knoepfel, 5 Beekman Street, in the City of New York, on or before the 5th day of February next.

Dated New York, the 25th day of July, 1907. CLARENCE BAUMGARTEN, PAUL J. BAUMGARTEN, Executors. HAROLD C. KNOEPFEL, Attorney for Executors, 5 Beekman Street.

HIRSCH, LAZAR.—In pursuance of an order of Hon. FRANK T. FITZGERALD, a Surrogate of New York, made the 28th day of May, 1907, NOTICE is hereby given to all persons having claims against Lazar Hirsch, also known as Lazarus Hirsch, late of the County of New York, deceased, to present the same with vouchers there- to, at the office of the subscriber, at his place of transacting business, No. 123 Broadway, Manhattan, in the City of New York, on or before the 1st day of February, next.

Dated New York, the 2d day of July, 1907. AUGUSTA HIRSCH, Administratrix. ARNSTEIN & LEVY, Attorneys for Administratrix, 123 Broadway, Manhattan, New York.

MARCUS, FISHEL.—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 Fishel Marcus, late of the County of New York, deceased, to present the same with vouchers there- to, at the office of the subscriber, at his place of transacting business, at the office of Jacob Brody, Esq., No. 99 Nassau Street, in the City of New York, on or before the 1st day of January, next.

Dated New York, the 17th day of June, 1907. SAMUEL J. HERMAN, JACOB BRODY, Executors. JACOB FREEMAN, Attorney for Executors, 99 Nassau Street, New York City.

SALINGER, EMIL.—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 Emil Salinger, late of the County of New York, deceased, to present the same with vouchers there- to, at the office of the subscriber, at their place of transacting business, at the office of Messrs. Kirsman & Frankenhelmer, No. 25 Broad Street, Borough of Manhattan, New York City, on or before the 27th day of November, 1907.

Dated New York, May 24, 1907. HANNAH SALINGER, PERETZ ROSENBERG, MILTON E. OPPENHEIMER, Executors. KIRZMAN & FRANKENHEIMER, Attorneys for Executors, 25 Broad Street, Borough of Manhattan, New York City.

GRAUSMAN, SAMUEL.—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 Grausman, late of the County of New York, deceased, to present the same with vouchers there- to, at the office of the subscriber, at his place of transacting business, at the office of Fleischman & Fox, Attorneys, No. 25 Broadway, in the City of New York, Borough of Manhattan, on or before the 30th day of November next.

Dated New York, the 10th day of May, 1907. FLEISCHMAN & FOX, Attorneys for Administrator, 25 Broadway, Borough of Manhattan, N. Y. City.

POLLOK, JULIE 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 Julie J. Pollok, late of the County of New York, deceased, to present the same with vouchers there- to, at the office of the subscriber, at their place of transacting business, at the office of Broadway Trust Company, No. 756 Broadway, in the City of New York, Manhattan Borough, on or before the 20th day of January next. Dated New York, the 12th day of July, 1907. CHAS. E. RICH, Broadway Trust Company, Executors.

MESSERS. H. & J. J. LESSER, Attorneys for Charles S. Rich, 320 Broadway, New York City. LEO BAMBERGER, Esq., Attorney for Broadway Trust Company, 806 Broadway, New York City, Manhattan Borough.

SPRUNG, 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 Sprung, late of the County of New York, deceased, to present the same with vouchers there- to, at the office of the subscriber, at their place of transacting business, at the office of HARRY J. SPRUNG, SOLOMON SPRUNG, Executors. ISAAC SPRUNG, Attorney for Executors, 25 Broadway, Borough of Manhattan, N. Y. City.

