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## THE WHIMS OF LOVE:

BY H. B. NOMBERG.

Translated into English by MORRIS SALEM.

IT IS full two hours that he is walking with her from street to street, and he feels happy near her.

Not exactly happy, but almost happy. It seems to him that in a little while, in a minute, in five minutes, something important will happen, some miracle will take place, and the last thin partition that stands between their hearts will be removed, and the happy hour for which he was waiting so long, for which he hoped so much, and which he longed for so ardently, will strike.

One moment more and everything will be changed. Instead of foolish doubts and uncertainties, instead of low, trivial, empty, broken and useless thoughts, devoid of beauty and vigor, his heart will be filled with one beautiful and distinct thought—which will suffice him like a clear light, and bring into him freshness, activity and life—that this proud young creature is united to him, is one with him.

One minute later, five minutes later, there will no more be "he," who longs for her and follows her like a shadow, and there will no more be "she," who approaches him one step and retraces two, who repels him from her and attracts him again to her; but there will be one whole, a harmony of two hearts—LOVE.

The streets are quiet, the stores are closed. The light of the moon is mingling with the light of the street lamps and sheds a peculiar brightness noticeable in summer nights in large cities. The moon, clear and full, looks on them while they walk, from various places, from the roof down, from behind the chimneys, from the street corners; it appears and disappears. The night watchmen pass them by rapping with their clubs. From time to time a door bell rings. Some people pass. A drunkard staggers by. A cab rushes by rattling over the pavement. Here is the church with the high steeple, over which hangs a patch of cloud, calm, motionless, and looks as if bathing in its own ecstasy. Here the streets are crossing, one over which they walk is long and broad, and the other, where MANIE lives, is short and narrow. Bender stopped and said:

"I don't feel like going into that narrow street; it's lonesome. Come, Manie, let's walk a little more."

"No, Bender, it's late."

Still she didn't move. She pulled out her watch from her blouse and looked at the time. Bender took it from her and held it in his hand with a peculiar sensation. The little black watch seemed to him a part of Manie, and to hold it in his hand gave him pleasure and excited his loving heart.

"A quarter past twelve," he said after a short pause. She stood a little while meditating, then turning to him energetically, she put her watch back into her blouse, and said:

"All right; let's yet walk a little, they are sleeping there already anyway. Where shall we walk?"

"Anywhere."

Again they walked over streets and alleys; again the moon appeared and disappeared; again a cab, a drunkard . . . , and the uninteresting talk about things that didn't concern him, about theatres, acquaintances, etc. The conversation continued endlessly and the happy moment didn't arrive. Bender began again to rebel against himself. The former sad thoughts, which he almost suppressed to-day began to penetrate into his brain more forcibly than ever. "Between us," he thought, "there is no love, no harmony, nothing, but a deaf. She, a clever girl, full of life and gayety, sees in me, a young man making money, a good match for her . . . ; but I am a fool, I don't know what is going on around me." He was silent and thoughtful. The silence of the man whom she didn't yet fully comprehend angered and insulted her. She walked close to him, looked into his eyes, but he remained silent, obstinately silent, only by his bent head and closed lips she knew that he was absorbed in thought. A strong desire took possession of her to ascertain what his thoughts were and to find the key to his heart.

"Why are you so quiet, Bender?" she asked.

"I feel so serene, Manie," he replied, in the same time thinking that he is telling an untruth. "I don't care to speak, to philosophize, but to walk with you and feel happy."

"What a selfish man you are! You always think about yourself and never give a thought about others."

"That's true," Bender replied curtly.

This expression which she often heard of Bender always angered and insulted her. It looked to her as if he concealed something from her, and she said angrily:

"You always repeat 'That's true, that's true.' I know it without your telling me. What I want to know is, why it is NOT true. You consider me even incapable of understanding you, isn't that so?"

"You are right, Manie."

The conversation stopped short, and she wanted to go home. Bender didn't detain her any longer. He accompanied her to her house, and when leaving her he pressed a kiss on her hand. Why he did that, he didn't know. The kiss seemed to him a foolish, thoughtless act, like all other acts of his, like all his thoughts and doubts.

Once he was sitting close to Manie on the lounge in her house. Just a few minutes before she was gay, lively, full of laughter and spite. She sat down, got up, spoke and made fun. Every expression in her face seemed to say: "I am a free bird, I am young, pretty and full of life." Suddenly she became quiet as if she submitted. Her hair was not in order, it hung down her shoulders, covered her ears, and waving it played on her cheeks and eyes. Her small darkish face looked as if it absorbed all her beauty; a deep earnestness was spread over her face; her eyes sank deeper. She was dressed in a light skirt. . . . He smoothed down her hair, kissed her cheeks, her eyes, her forehead, and she spoke softly and entreatingly:

"What is this for, Bender? It isn't nice of you. . . . Stop!"

But these were useless words, without meaning, that sounded like a distant echo in the wilderness over which he passed long ago and which he forgot. She now entirely belonged to him and was under his spell. He bent her head towards him, her shoulders trembled in his embrace, and her quick nimble hands now lay powerless, motionless, only her lips didn't close and were murmuring: "Stop,

Bender. . . . By God! . . . What are you doing?"

Bender became angry. "Keep still! I don't want you to talk now!"

He was startled at the sound of his own voice. It was not the voice of a lover, but the cry of a painful sufferer. One moment was enough to sober him up and bring back to him the old painful thoughts. He looked with pity on the graceful creature that sat near him frightened, pained, and devoid of will power.

"You don't love me, Manie. Tell the truth."

"I don't know, Bender; I respect you very much, indeed."

"You feel unpleasant when I kiss you? You can't bear it?"

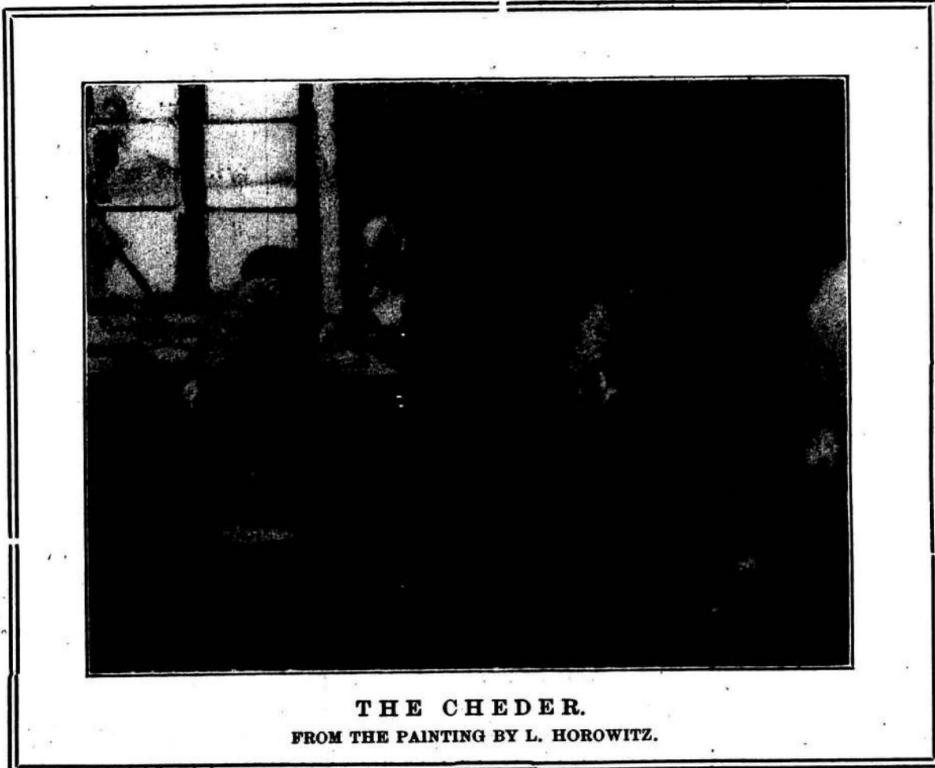
A slight smile appeared on her lips. She again began to feel free, proud and spiteful. She got up, went to the looking glass that stood on the table, fixed her hair, and said:

"What nonsense you talk to-day! You want to know everything, only touch and search unceasingly. . . ."

"I let go my grip of her and she, liberated, began to bite and scratch again like a cat," thought Bender.

"No, Manie," he said; "I don't like uncertainty, I can't bear it any longer. You cause me pain; you deprived me of my peace of mind; I am in constant agitation, worried. Do I dis-

(Continued on Page 13.)



# As Others See Us.

The Chattanooga Times.  
The Jew in America.

SOME thoughtless person in New York the other day rushed into print to deplore the fact that vast numbers of the people of Israel, the Jews, are coming into this country every year. This person was unmindful of the fact that we of the United States have long ago come to regard the Jew as one of us—as American in sympathy, habits and otherwise. We, as a people, think of the Jew exactly as we think of a Methodist, a Baptist or a Catholic. We do not regard them in any sense as objectionable foreigners.

The ill-timed protest to which we have referred calls forth from the Brooklyn Eagle an editorial on the Jew in America. Speaking of the fact that we regard the Jew as an American, the Eagle says:

"This is because the Jew, who had not a fair chance in the Old World, has made good. He has proved himself industrious, progressive, eager for education, capable of sharing with others the political responsibilities of a republic. His attitude toward the Christian is tolerant here, whereas in the times when and the countries where his origin aroused unceasing enmity, it is no wonder that he regarded his persecutors with dread and hate. By the same token, the attitude of the Christian, as a religionist, toward the Jew is far broader than it ever was before. That Christianity was a later growth of Judaism, that its Founder and first apostles were Jews, that the ethics of the two religions are the same in substance, are facts that Christians accept to-day without a question.

"Race narrowness that refuses to recognize these facts is here to be looked for only among those incapable of opinion—the East Side rowdies, to whom Jew baiting is still a sport. Indeed, the commercial and political importance, which the Jew has achieved by sheer numbers, ought to secure for him an immunity from the abuse and insult that have been so plentifully dealt to him in the Old World, and that are still his lot in Russia. There are to-day in this one city 700,000 Jews by moderate estimate, and the probability is that this will increase to a round million by the end of the decade. Rabbi Eichler, in his paper in Government on 'The Jew in America,' says the number of synagogues opened in various parts of the country will average nearly

one a week, and among the millions of his people there is not a single able-bodied pauper.

"So far as is known, the first Jews landed in New York in 1654. They had been turned away from Brazil and sought refuge in New Amsterdam, but old Peter Stuyvesant was nearly as hard as his people beyond the water; some of the flint of which his head was made had been taken into his heart. The Jews were imprisoned because they could not pay their passage money, and all their goods were appropriated; but Stuyvesant was overruled in his wish to exclude them from the colony, and they were admitted from that time forward, on the assurance that their poor would never become a public charge.

"Rather different is it to-day, when we find members of the Hebrew race in places of authority and consequence all over the land. We find them as bankers, owners of great bazaars, editors of journals, writers of books, painters of pictures, players and composers of music, managers of theaters; they are on the bench and at the bar; they are doctors of medicine and explorers of science; and that their presence and influence is certain to be known in our public schools who can doubt, when he sees that the New York City College has very many more Jews than Gentiles, and that of the girls who are studying in the normal school to become teachers, 75 per cent. or more are Jewish also. There might have been a time when the knowledge of a fact like this would create apprehension of some vague kind, like that of a Catholic conquest of our government and institutions forty years ago; but that time is passed and is never to be again.

"The presence of the Jew in this country has been of benefit to the American people. The history of the Jew in America shows what may be done by an ambitious race under a free government. The advantages of that government cannot morally, even if they can legally, be denied to any race of equal qualifications."

George R. Wendling said in one of his lectures that "The Jew is the Gulf stream of civilization"; that no people had been touched by a Jew without receiving a benefit. Certainly the Jew has been of benefit to the American people, and we have no objection whatever to Jewish immigration. It is an ignorant and vicious spirit that would seek to bar them from the protection and the blessing of the American flag wherever it flies.

The Montreal Daily Witness.  
Our Jewish Citizens.

DO we wish the Jews among us to remain strangers forever, or do we want them to become Canadians? We have our choice. Even if they are to be accounted strangers, one of the most reiterated teachings of the Jewish Scriptures is to treat the stranger well, and we do not profess an inferior ethical standard. But, even from the selfish point of view, even though we cared nothing for them, but only for ourselves, we must still note the fact that they are here, and that, both by migration and by multiplication, they are gaining on us at a very rapid rate. They have apparently a larger vitality than those among whom they have come to live—both a greater tenacity of life and a greater tenacity of purpose; and they, for the most part, prosper and acquire. Those who are poor to-day will be rich ten years hence. There will be no opportunity which our system offers them for getting on that they will not take better advantage of than we take, and profit by in a way to surprise us ordinary Gentiles. They are going to be a very powerful element among us. Now, do we want it to be a separate element—a unit to rule us by its solidity, or do we want these people to be—hearty Canadian citizens? If we do, let us hear nothing more about separate school tax panel for Jews. The socialism of the world is, it is true, largely promoted by Jews; but that is not due to the nature of the Jew, but to conditions which have forced him to be at issue with the existing social system in the countries where he has lived. He is by nature strongly individual. He is not given to following leaders like sheep do, and as some races of men do. Jews are on every side of politics. Every man among them likes to be his own master, both in business and in politics.

The desire of the Jews who have come here is to be Canadian citizens. Their defect, as such, is their racial separatism. If it were not for that there would be no Jewish question, educational or other. This separatism is an unfortunate fact, but it is a fact; and it may be added that there are some among us who, on this score, cannot cast a stone at them. We may encourage and enforce this separatism. We can force them to be at war with our institutions by excluding them from our community, or we can make good citizens of them by frankly holding out the hand to them—we had almost said good Protestant citizens, for the Jew, though not a Christian, is no end of a Protestant, so far as that word has a meaning of its own.

Let us accept the situation and welcome the Jews to our schools. Our correspondent, "A Protestant," has placed the case against this policy pretty strongly. At the present season of the year the classes are terribly disorganized by the obligatory holy days of the Jewish pupils. It would seem as though some of the schools had better close up on those days. It would make less distinction between Jew and Gentile, a thing which is always to be deprecated. There are some of the classes where there are only two or three who are not Jews. It is to be remembered, too, that in these days of strain there may be more good than harm in holidays if they are only arranged for so as not



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to derange work. Indeed, we know it to be the opinion of the medical faculty that hard school work is not desirable before the equinox, as in very many seasons the weather at that time is most oppressive. At all events, the situation being what it is, we have just to fit ourselves to it. We shall find that in being accommodating towards our neighbors, we shall not hurt ourselves. The holidays do not hinder the Hebrews from getting on in life; why should they hinder other people? It seldom does turn out disadvantageous to be accommodating, and people are generally none the worse off in the long run for doing the right thing.

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**The Emperor Titus in Jewish History and Anecdote.**  
 BY REV. J. ABELSON.

IT is strange that, whereas in Rabbinic literature, the name of Titus is invariably qualified by the adjoining epithet, הרשע, "the wicked" secular literature immortalizes this same Roman Emperor as Titus, the Delight of Men. I suppose that the fact can be accounted for in one of two different ways: first, by saying that the ancient Rabbins were biased in their view by the thought of Titus as the supreme troubler of Israel, the author and instrument of our people's direst calamity; secondly, by the possibility of a psychological dualism of character. The same man may be at once saint and sinner, hero and knave. Where some only have occasion to witness the reprobate, whose name and memory are a byword and reproach, others behold the saint for whom they would fain claim the homage of generations.

Still, it is difficult to see how, even on this theory, the name of Titus can be accorded so happy an immortality as that embodied in the designation, "Delight of Men." For even Josephus, who had everything to gain by heaping flattery upon both Vespasian and Titus, makes no apology in pointing out repeated acts of the lowest barbarity on the latter Emperor's part, which cannot, by any reasonable in-

terpretation, be made to tally with what one understands by a humane monarch. The mood in which some of the Roman authors go out of their way to invest Titus with a halo of saintliness is more than confounding to the student of Rabbis who comes to his Tacitus or Suetonius fresh from his study of the פירוש הרמב"ם or the Midrash Rabba on the Lamentations of Jeremiah. And many an old English author is found to serve up the same Roman fiction. Thus:—

Titus indeed gave one short evening gleam More cordial felt, as in the midst it spread Of storm and horror; the delight of men.  
 Thompson—Liberty III

The poet's "short evening gleam" is an allusion to the monarch's premature death, which took place in his forty-first year, after a reign of a little over two years. So many were his public works and so admirable was his philanthropy that at his death, says Suetonius, all Rome was in tears.

Among other obscure points clustering round the personality of Titus, importance attaches to the question of the real part which he played in the actual burning down of the Temple. The historians, Dion Cassius, Josephus and Tacitus, give differing versions. The Talmud associates him with several heinous crimes, but makes no mention of any act of conflagration on his part. Josephus's statements are, of course, the most interesting to us, but he must be read critically.

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His obvious partiality to the Romans, and the suspicion of treachery and duplicity that overshadow him in his governorship of Galilee and afterwards, detract largely from the value of his narrative. According to him, Titus was, tooth and nail, opposed to the last fatal step of setting fire to the Sanctuary. On the eve of that sorrowful day he summoned a council of his commanders in order to elicit their opinion as to "what should be done about the holy house," (Wars of the Jews, Book vi., 4, 3). While some were of opinion that it should be forthwith demolished by fire, Titus sided with the opposing party, and remarked that, "Al though the Jews should get upon that holy house and fight us thence, yet ought we not to revenge ourselves upon things that are inanimate, instead of the men themselves." But when the next day dawned, and before it was possible to concentrate upon some one plan of attack, one of the soldiers, "without staying for any orders and without any concern or dread upon him at so great an undertaking, and being hurried on by a certain divine fury, snatched somewhat out of the materials that were on the fire, and, being lifted up by another soldier, he set fire to a golden window, through which there was a passage to the rooms that were round about the holy house, on the north side of it. As the flames went upward, the Jews made a great clamor . . . since that holy house was perishing for whose sake it was that they kept such a guard about it." Titus receives the news, and at once hurries to the spot, giving orders that the fire be forthwith quenched, but, continues Josephus, "they did not hear what he said, although he spake so loud . . . nor did they attend to the signal he made with his right hand." The fury of the soldiery was unbridled and impossible to be stemmed. Titus made yet another attempt to quench the flames and even gave orders to beat the refractory soldiers, but in vain. "And thus," tersely concludes Josephus, "was the holy house burned down, without Caesar's approbation."

But even if this trace of humanity can be honestly accepted by the readers of Josephus, it is strangely contradicted by the same historian's account of the after-throes of the war. The events here comprised bring again into question the accuracy of the Emperor's designation as the "Delight of men." The Rabbinic epithet, הרשע seems nearer the mark. Titus stands out here as the ruthless tyrant of blood and fury. Graetz (vol. ii., p. 315,) following Josephus's ver-

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sion, shows how the gentle Titus when, after his victory, he held his court in Caesarea and entertained his friends with the lavishness of the Roman aristocrat, ordered wild beasts to be brought into the arena and to be fought with by Judæan captives until the latter were torn to death. "Thus" says Graetz, "at Caesarea two thousand five hundred brave Judæan youths perished to celebrate the birthday of Domitian, the brother of the conqueror. And at Caesarea Philippi on Mount Hermon, the residence of King Agrippa, this terrible spectacle was renewed to gladden the eyes of that monarch and of the Princess Berenice. Vespasian's birthday was honored in the same way at Berytus, the sand of the arena being literally soaked with Jewish blood. In fact, the gentleness and humanity of Titus

(Continued on Page 11)

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## Inaugural Meeting.

An audience that nearly filled the large auditorium of the Educational Alliance was present at the mass meeting held by the Jewish Endeavor Society, last Saturday evening, to inaugurate its season's work. Joseph L. Schwartz, president of the society, acted as chairman, and after a few brief remarks on the history of the organization, read an encouraging letter from Dr. H. P. Mendes, who was prevented by illness from being present. Addresses endorsing the activities of the society were made by the Rev. Dr. Drachman, the Rev. Dr. J. M. Asher, the Rev. Dr. H. S. Morals, the Rev. E. L. Solomon and the Rev. R. I. Coffee. All the speakers laid particular emphasis upon the importance of the society's resumption of its former services for young people with English sermon, but in a synagogue of its own. Excellent music was rendered during the evening by Maurice Siegel, violinist, and Gabriel Hines, pianist.

The lecture course to be given under the auspices of the society this winter at its headquarters, 213 East Broadway, every first and third Sunday evening of the month, is an unusually interesting one. There will be a series of nine lectures by well-known Jewish scholars on Jewish Literature from Bible to Present Time, while the six remaining lectures in the course will be on subjects of popular interest, including expositions of the meaning, history and customs of Jewish feasts and holidays at their appropriate seasons.

The first lecture in the course will be given this Sunday evening, October 20, at 8.30 o'clock, at 213 East Broadway, when the Rev. Dr. H. P. Mendes will deliver the introductory lecture in the series on "The Value of the Study of Jewish Literature." The public is cordially invited to attend.

Under the able leadership of Louis I. Egelson, M. A., of the Jewish Theological Seminary, the Bible and Hebrew classes for young people conducted by the society will meet on Wednesday evenings at 213 East Broadway. The Bible class will make a special study of the Spanish, or Golden Period of Jewish History, and will hold its first session on Wednesday evening, October 23, at 8.15 o'clock. These classes are open to all young people, whether members of the society or not, and young men and women are cordially invited to join either or both classes.

### Chebrah Leenas Hatsedek Anshi Sokolko.

Although bearing a long name, this society has a small membership, restricted to those who claim Sokolko as their birthplace and notwithstanding the limited means at its disposal is a recognized charitable factor on the East Side. Its main object is to particularly assist the newcomers from Sokolko in their efforts to obtain a livelihood, afford them pecuniary aid in time of sickness or distress and help them in every possible manner, so as not to become burdens upon the communal charities. It is a well-managed Chebrah and the membership is harmonious. All the natives of Sokolko residing in New York are not poor, and when a "Sokolko" has prospered he does not forget his needy townsmen. A notable instance, has recently come under our notice, demonstrating that the old-fashioned Jewish sentiment and feeling still exists, especially in the bosoms of those who had to cross the Red Sea of bitterness and poverty themselves before reaching the promised land of success.

Mr. Robert Smith, the well-known merchant of 52 West Fourteenth street, is a native of Sokolko, coming to this country when a mere lad and naturally with more courage and determination than money.

His career has been a remarkable one, showing glints of a perfect romance and scarcely credible in its realization. By dint of his indomitable energy, strict mercantile probity and keen business foresight, he has climbed to one of the topmost rounds on the ladder of prosperity; not alone in mercantile enterprises, but as an operator in real estate. It appears to the onlooker that Midas like, everything he touches turns to gold. Learning that the funds of the Chebrah were at a low ebb, he sent them, besides his annual munificent contribution, a donation of \$500 with the assurance that whenever they needed any further contribution they should have no hesitancy in calling upon him, but that he would among his large circle of friends obtain an amount sufficient for the Chebrah to continue its good work upon a larger scale.

His praiseworthy example should be emulated by others who are now enjoying the warm rays of prosperity and we shall take equal pleasure in placing their practical benevolence before the readers of the "Hebrew Standard."

Mr. Smith was recently elected unanimously as a member of the Board of Directors of the Beth Israel Hospital, and has forwarded a letter of acceptance.

## Dr. David Blaustein Honored.

REPRESENTATIVE GATHERING IN RECOGNITION OF THE FORMER SUPERINTENDENT OF THE EDUCATIONAL ALLIANCE.

Thursday night of last week the friends of Dr. David Blaustein to the number of over three hundred met at the Clinton Hall in order to give expression of their recognition of the services rendered by him during the nine years he was superintendent of the Educational Alliance. It was a thoroughly representative gathering and included directors of the Alliance, Commissioner of Emigration Watchorn, Rabbis, Social Workers, Journalists, Men of Business, Doctors, Lawyers, Teachers, Actors, in fact all professions and trades were there. Some of those present came from Boston and Philadelphia, in order to give evidence of their appreciation of Dr. Blaustein's services.

After the dinner a number of speeches were delivered, Dr. James H. Hamilton, head worker of the University Settlement who acted as toast-master, first having read several letters from friends who were unable to attend.

Mr. Isidore Straus, the president of the Educational Alliance, spoke in laudatory terms of the work accomplished by Dr. Blaustein. He referred to the activities of the Alliance and said that the directors had never refused to alter their policy when they found it necessary. The other speakers were the Rev. H. Maslansky, Rabbi S. H. Schochet, who made a very strong plea for Jewishness; Mr. Mayer Schoenfeld, who "roasted" the "up-townners" who were present; Dr. H. Moskowitz, Dr. Paul Abelson, Commissioner Watchorn, Joseph Baroness, who apologized to the guest of the evening for having attacked him when he first came to the Alliance; Lawyer Lande, who unparadonably introduced politics; John Paley, the Editor of the Jewish Daily News, and Dr. H. Fleschman, the acting superintendent of the Alliance who, on behalf of the co-workers in the Alliance, presented to Dr. Blaustein a beautiful gold watch and fob suitably engraved.

Dr. Blaustein on rising to reply was the recipient of an ovation.

### DR. BLAUSTEIN'S RESPONSE.

His remarks were based upon what the previous speakers had said, given in brief, and gave an outline of the policy that governed him throughout his career in the Alliance, and the principles upon which he worked. He stated that though the Educational Alliance is not an institution to promote Judaism, as this was the function of the synagogue, yet being a Jewish institution, its work should be on Jewish lines. He said that nothing should be done that would widen the gap between parent and child.

He drew a parallel between the conditions under which the immigrant Jew lived before coming to America, and what effect the conditions he found here made upon him. In Eastern Europe the Jewish life, economic, social, moral, etc., turned itself around the religious life with the synagogue as the centre. In America, owing to the economic conditions, the synagogue was confined to the worship only. Since the synagogue offered to the Jewish young men and women no social opportunities, an institution like the Alliance, governed by Jews for the benefit of Jews, should have social work in a Jewish spirit, such as celebration of Jewish holidays, discussion of Jewish affairs, etc.

He then went on to say that in our effort to Americanize the Jew, we should not be impatient with our results. We should have regard for the feelings of the older generation. In dealing with the young people we should endeavor to acquaint them with the Jewish history, with the martyrdom of our ancestors, so that they should not look down upon their parents; not consider them old-fashioned, but on the contrary, respect their spirit of martyrdom, who lay more stress upon duty than upon pleasure; who are ready to make the greatest sacrifices in order to live up to their principles and ideas.

He also referred to the future of phil-

anthropy. He said that a great deal of the philanthropic work would, in a short time, be taken over by the municipality. In fact, a great deal of the work in which the Alliance was engaged before, such as commercial work, industrial work, etc., had already been taken over by the schools of the Board of Education.

There will, however, be one part of social work which will always be the concern of private philanthropy, and this is religious and moral, including, of course, social.

In America, he said, there were no Jewish interests as there was in Europe. We need not get concessions from the government, as was the case in Russia or in other countries of persecution and oppression. Our interest in America was religious, moral and social. And this was to be the future work of Jewish philanthropy. He dwelt on the method of how this work should be carried on, and stated that it should be persuasive, convincing and quiet influence rather than institutional and disciplinary.

Dr. Blaustein gave a short sketch of his own life. How he was educated in Russia in the "Yeshiba," and went to Germany to get the education that was denied to him in his native land, and how, being a Russian, he was expelled from Germany. The results he achieved from his Hebrew School in Boston shortly after his arrival in this country. What he did as a minister in Providence, Rhode Island, and as instructor in Semitics in Brown University, and finally, more at length, of the difficulties he had to contend with in the nine years at the Alliance.

He spoke of the opposition he met with on part of the radicals, in fact, on the part of all classes of people, because of his policy being impartial.

Dr. Blaustein's speech was attentively listened to and was interrupted by frequent applause.

It was nearly three A. M. before the gathering unique in its kind broke up.

### LADIES' FUEL & AID SOCIETY.

A radical departure from time honored custom this year marks the annual charity ball of the Ladies' Fuel and Aid Society.

For eighteen years the evening of the thirty-first of December has been peculiarly known as the Ladies' Fuel and Aid Society night, and the crowded condition of the ball-room on New Year's eve gave eloquent testimony that this affair was an event to be reckoned with in the calendar of social functions. The change made this year will be both in the nature of the entertainment and the place where the ball will be given.

The entire eighth floor of the Hotel Astor has been engaged for Christmas Eve, December 24th, and a high-class musicale has been decided upon as the form of entertainment to be presented. It is expected that some of the best known artists singing in grand opera will be among those who will contribute to the entertainment. The price of the tickets of admission will remain the same as heretofore.

The Ladies' Fuel and Aid Society is particularly deserving of support in view of the fact that its entire income from all sources is spent in well directed charity, no part of it being expended for salaries, as the officers give their services gratuitously, and the record shown by its last report of the many families relieved with fuel and general supplies during the winter and special Passover necessities, entitles the Ladies' Fuel and Aid Society to bid for public encouragement.

From the report of the Financial Secretary, it appears that the income from all sources last year amounted to \$6,874.53, the disbursements totaling \$6,589.36. It is only by making a success of the annual ball that the Ladies' Fuel and Aid Society can meet the increasing demands of the deserving poor. We bespeak for it the co-operation and support of the charitably inclined.

### Y. M. H. A.

The past week was a very active one in the Y. M. H. A. Building.

On Friday evening, October 11, Rev. Rudolph I. Coffee, of Pittsburg, who was in the city for a brief visit, spoke at the religious services. Dr. Coffee was for a number of years the leader of these services and has many friends in the association. The audience on Friday evening was one of the largest ever assembled for religious services. Dr. Coffee also spoke at the Children's Sabbath Afternoon services the following afternoon and the auditorium was filled with little ones, nearly all of them being pupils of the Hebrew Free School.

This Friday evening, October 18th, Rabbi Alex Lyons, of Brooklyn, will deliver the address.

Next Friday evening, October 25th, Rabbi Aaron Elsemann will speak.

The Concert and Entertainment on Sunday evening, October 13th, was a great success. Every available seat was taken and many were obliged to stand. The address by Mr. Marcus M. Marks on Friendship was attentively listened to and thoroughly enjoyed by all present.

### IN THE SYNAGOGUES.

#### Temple Shaari Zedek of Harlem.

The Rev. Dr. Adolph Spiegel will speak Saturday morning on "Abraham."

#### Madison Avenue Synagogue.

Dr. A. S. Isaacs will speak on Sabbath morning on "A Hero of the Olden Time."

#### The Free Synagogue.

Services will be held this Sunday morning at 11.15 A. M. Dr. Wise will deliver an address on the subject "The Hope of Brotherhood."

#### Seventy-Second Street Temple.

Rev. Aaron Elsemann will preach the sermon Saturday on the topic "What It Means to be a Blessing." Services for deaf mutes are held regularly every Friday evening at 8 o'clock, in the Synagogue, Seventy-second street and Lexington avenue.

#### Congregation Anshe Chesed to Move.

The Congregation Anshe Chesed has sold its old place of worship and the land at No. 160 East 112th street, and the property it recently acquired at Nos. 122, 124 and 126 West 136th street. The buyer is Golde & Cohen, who gave in exchange, as part payment, the block front in the north side of 114th street, between St. Nicholas and Seventh avenues. This will cause the abandonment of the congregation's original plan to build a synagogue in West 136th street. Plans for improving the new property will at once be made.

#### Rev. S. Fyne Elected.

The Rev. S. Fyne, formerly of England, and who is well known to the readers of the "Hebrew Standard" has been unanimously elected principal of the Hebrew Institute of Hoboken, N. J.

Dr. Fyne is an experienced pedagogue and there is no doubt that under his guidance the institution will make considerable progress.

The annual entertainment and ball in aid of the funds of the Hebrew Institute took place on Sunday last at the Odd Fellows' Hall and was very well attended. Mr. A. N. Goldram was chairman of the Committee of Arrangements.

#### A Growing Business.

There is no better sign of prosperity than when an old established concern finds it necessary to add increased space to an already large plant, as Messrs. Coe & Brandt were recently forced to do with their large establishment at 419-423 East Forty-eighth street. This concern has been established for many years, and their constantly increasing clientele is due as much to the recommending of new customers by already satisfied customers as by any other source, and what better attestation of good work, etc., can be given than this? Their main office is still located at No. 1558 Broadway, and all orders received there receive prompt attention. Messrs. Coe & Brandt employ various methods of cleaning carpets either by hand, by steam, by compressed air or on the floor without removal, if desired.

### BOROUGH OF RICHMOND.

The meeting of the Hebrew Benevolent Society held in the Vestry of Temple Emanuel last Thursday was a brisk and short affair. Business was dispatched quickly and after a brief social sermon the meeting was adjourned. The Sisterhood of the Temple met Wednesday in the Vestry Room with a large attendance. All reports point to a great success of the Euchre to be held on October 23rd, the proceeds of which will go to the Temple building fund. The Temple itself is a building of classic beauty and a lasting monument to those who organized and started it. It will be completed soon and our New York friends will soon be enabled to see for themselves what Staten Island's handful, but enthusiastic Jews can accomplish. The Hebrew school under Principal A. Goldfarb meets three times a week and on Sundays. The pupils attend the Sabbath twice and participate in the services to the delight of old and young. They are about to complete the formation of a society among themselves, the principal object of which shall be the developing of true Jewish feeling among the children and active participation in the Temple services.

It is with sincere satisfaction that we chronicle the recovery of Mrs. Abraham Greenwald from her serious illness. May this kind and gentle lady soon enjoy complete health is the wish of her many friends and acquaintances.

One of the main pillars of the Roger's Club, a society of young folks, which gave so fine an entertainment last week, is Mr. Harry Katcher, who fills the important position of Master of Ceremonies. The club is a creditable acquisition to the society life of the Jewish community.

#### Home of the Daughters of Jacob.

In three large sightseeing automobiles seventy of the inmates of the Daughters of Jacob Home, ranging from seventy to 112 years in age, made a tour of the city Sunday.

In charge of Albert Kruger, superintendent, the party left the Home, No. 302 East Broadway, at noon, and proceeded to the home of Mrs. Annie Josephs, No. 323 East Sixty-eighth street, for refreshments. From Mrs. Josephs' home they went to the residence of Mrs. Abraham J. Dworsky, president of the corporation, at No. 53 East Ninety-third street, which, after a brief reception, they left for 110th street, where Central Park was entered.

In the park the seventy attracted so much attention that mounted police were necessary to prevent blockades by persons in automobiles and by pedestrians, many of whom showered the three cars with candy and confetti. From the Park the party proceeded down Broadway, stopping several times to permit the aged folk to look over the big buildings.

After they had returned to the Home a banquet was served and there they met many of the friends, at the expense of Mrs. Sarah Goldman, of 19 West 117th street, of the Home.

In the party was Mrs. Esther Davis, who is 112 years old, and who enjoyed the trip quite as much as her friends of only seventy. Mendel Diamond, who is 106 years and bears a remarkable resemblance to General Booth; Mrs. Michla Schertsky, who is 102; Sarah Gotthelmer, who is ninety-two, and Alter Silverman, who is ninety-five, also were in the party.

## A Jewish Pilgrimage.

The Sheltering Guardian Orphan Asylum was the Mecca, and all the parents, relatives and friends of its seven hundred little wards were the pilgrims last Sunday afternoon on the occasion of the regular visiting day. From all directions they came, from Brooklyn, Richmond, Manhattan and Bronx, laden with the best provisions and sweetmeats that their purses could afford, all anxious all eager, all expectant and all bent upon the same errand, to spend the beautiful afternoon hours in happy conversation with their sons, daughters, nephews, nieces and grandchildren. And happiness was the keynote, too. The parents were happy in being united once more with their boys and girls, the children were happy in the spiritual and material benefits which the few fleeting moments brought; the superintendent and his associates were happy in the contemplation of so much real gladness in those who were for the time their guests.

Then there were the club leaders who, always beneficent and effective, are particularly helpful to these children whose parents and relatives are for some reason or other unable to be present. Of the thirty-five leaders who are now affiliated with the club work, over twenty came yesterday to bring cheer and friendship to the little ones who, without their presence, would be sad and disappointed. Along with the leaders came several of their friends, who were especially interested in the Boys' Republic Bank, which is always open for deposits on visiting day. That the day's business was worth while is attested by the fact that the grand total of all moneys given up by the young depositors amounted to about \$85, to which must be added to the \$12 contributed as spending money for such children who never receive any. Before taking leave all were invited to the Synagogue, where they listened to a heart-to-heart talk delivered in German by Dr. L. B. Bernstein. Schoolwork, regularity in visiting the children, the giving of gifts and other subjects helped to bring parents and foster-parents in closer touch with each other. Altogether, the pilgrims numbered about 1,500.

Once every year an entertainment is given at the Hebrew Sheltering Guardian Orphan Asylum, One Hundred and Fiftieth street and Broadway, under the direction of Ernest Waddock. He always has the voluntary assistance of popular artists, who are pleased to entertain the twelve hundred children. This year the annual treat for the children will be given next Sunday afternoon.

The big hall will be converted into a theatre. F. F. Proctor, Jr., will equip the stage with scenery, and John Wanamaker will decorate with flags. Prof. Max Schmidt's orchestra of the New Amsterdam Theatre, composed of twenty-two pieces, will furnish the music.

The entertainment is exclusively for the orphan children. All visitors and friends will be excluded from the institution during the afternoon.

### Coatesville, Pa.

(From a Correspondent.)

The Coatesville Y. M. H. A. is certainly living and enjoying themselves. Thursday, Oct. 10, they held a debate on "Resolved, that wealth has a greater influence than education." The affirmative was C. Applebaum, E. A. Kauffman and S. D. Smulowitz. Negative—M. G. Garber, H. D. Cohen and S. P. Blechman. After deliberating for over an hour, the judges Louis Katz, Max Barber, Eli Etelson returned a verdict in favor of the affirmative side. The negative questioned the judges' decision, and the affirmative side to prove that they are the negatives' superiors, granted them the opportunity to debate the question over again on Thursday, Oct. 17th, with the same contestants. A warm time is expected.

Mr. C. A. Cohen, of Reading, gave a very interesting lecture on Modern Judaism on Sunday, Oct. 13, which was enjoyed by about 100 people.

The Y. M. H. A. has purchased a piano which will be installed on Oct. 26th. In connection with the installation a package party and musical will be held.

Too much credit can not be given the Sunday School Committee—Conrad Appelbaum, M. G. Garber and William Cohen. Our superintendent, Mr. Morris Katz, is just the ideal keeping children in order, and has everything down to so fine a point in attendance and promptness that the school reported one tardiness and no absentees out of an attendance of 75 scholars.

The teachers, consisting of Misses Rae Smulowitz, Anna Margolies, Mrs. Ginnis Miss Sara Margolies and Miss Bessie Smulowitz, are doing good work, considering that they have never had any previous experience.



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**LAYING A GHOST.**

A STORY OF THE SUPERNATURAL.

IT was some time before the event of which I shall tell you that the Chevra Kadisha of Shikyon held a meeting. It is a curious fact—and had I time I would tell all about what was said and what was done, but that shall come some other time—that they were discussing the question of Elchanan's funeral. Elchanan, you should know, was not as yet dead. It is undoubtedly true that while the young are only liable to die, the old must die; but, as Elchanan's beard had more gray hairs than black, the Chevra Kadisha was not wandering from its duties in considering him in the light of a candidate for the better world. At the time of this meeting old Elchanan was proud of his activity. He was always busy about his little shop, which stood on the road to Shikyon, and which had the reputation of having the best spirits in the neighborhood. The one concession to his increasing age was the employment of his daughter Chaitzke about the business. Since the death of her mother, she had assumed the duties of mistress. Although only seventeen, she knew that a rou le was worth more than a smile, and that people liked to be flattered, and since the use of her smiles did not involve any expense, she always gave a smile as a souvenir with every purchase. As a result Reb Elchanan enjoyed a flourishing trade and the respect of his neighbors.

But to return to the Chevra Kadisha meeting. What should happen but that some time before his death Reb Elchanan should make Reb Zebulun, the Rich Man, angry. And about what! It was when Yankee Laps was taken as a substitute to serve in the army in place of Labele, Reb Zebulun's son. Elchanan was visiting in Shikyon on business, and he said to the crowd in the Beth Hamidrash that a wrong was being done an orphan. He even went so far as to say that a poor boy should not be made to serve in place of a rich one, even though it be Reb Zebulun's son. Naturally, when this was told Reb Zebulun, he was wroth. (Who would not be?) That a Man of the Earth should so insult a man of his standing could not be passed by in silence. Reb Zebulun then called the meeting of the Chevra Kadisha (all of which is introductory to the main part of my story), being Gabbai, for who but a Rich Man could do the honors of the office better? When they met, and had partaken of a generous quantity of Reb Zebulun's vodka, they decided how and what, when and where—they knew nothing about it afterwards—that Elchanan should not be buried in Shikyon; but, of course, if he paid a thousand roubles, he could rest with his fathers as his children would wish it.

Who knows? Perhaps it was to try the Chevra Kadisha that what followed happened. It is true that soon Elchanan died—died like all of us must die; and his children were gathered about to do the last honors, and the burial was the chief topic of discussion. You can believe me, they all were in great distress. What to do? Well, they knew the grudge Reb Zebulun had against their father, and of the resolutions that had been passed. To beg pardon of the Gabbai was like begging pardon of a snake, and to pay a thousand roubles meant for poor Chaitzke everlasting maidenhood. Who would marry a girl, no matter how beautiful or how virtuous, without a dowry? Still the question

was to bury their father. As chance would have it (for God sends the remedy before the plague itself), Motke Pieyak was thought of, for the Lord surely with purpose created him a thirsty soul to extricate Elchanan's children from their difficulty.

To tell you the truth, it took but little vodka to get Motke as drunk as a pig. When he was in a stupor, Chaitzke, assisted by her relatives, dressed him in the dead man's shroud, and the dead man was placed in Motke's dirty clothes. The very same evening, on my faith, they sent the corpse to Shikyon for burial, assuming, as God helps such rascals, that it would be taken for Motke Pieyak.

Reb Zebulun received the corpse, ignorant of the trick that had been played on him. He certainly took it to be Motke, so he gave orders that it should be buried that very evening, for he used to say, "There is no use in keeping such merchandise around over night." And so Elchanan was buried under the name of Motke Pieyak, and the Chevra Kadisha received not one kopeck.

Now I come to the most important part of my story. On the following evening Motke awoke. He was surprised to find himself wrapped in a shroud.

"If I am alive," he asked, "why am I dressed thus? And if I am dead, why am I so thirsty?"

He groped about for a while, for all were away to Shikyon, until he received warning from that most excellent guardian, the stomach, that he had better get something to eat. He arose and went out toward the city.

It was before dawn at Shikyon. A woman was crossing the street delivering rolls. She saw something white moving toward her in the shadowy light. Acting on inference, she recognized the figure as a ghost. Of course, she forgot all earthly matters and dropped her rolls. Like mad she ran through the street shouting at the top of her voice, "A ghost! a mes!" until the entire neighborhood was awakened.

Motke was too hungry and thirsty to pursue the frightened woman, and, seeing in this a sign of good fortune, he picked up the basket of rolls. Without the least fear, he turned into a side street and went to the burying ground. He awoke the keeper, who, not being of the chosen people, had no fear of Jewish ghosts, and told him his adventures. This keeper was a reckless fellow, and belonged to the same spiritual order as did Motke; so he produced a little brandy, and, with the rolls, they enjoyed a good breakfast.

The news that Sprintze had been accosted by a ghost spread like wildfire over the city. The whole city was interested and frightened. Men, women and children gathered in the road to talk the matter over. Some forgot to put on their shoes, and others were partially dressed. They were afraid to remain indoors while it was dark. A general argument took place in the street. Sprintze was surrounded by a multitude, and was shaking her skeleton-like body to and fro, motioning with both hands, explaining how it happened. Like a woman, she repeated and repeated. She pictured the ghost approaching and its unearthly movement—a glide without any perceptible effort. A short, square woman who stood near Sprintze interrupted now and then by

exclaiming in a husky voice, "Nissim! Nissim! Upon my faith!" A woman with a baby in her arms shook her head in wonderment, and muttered that it seemed to her a miracle that the ghost had contented himself with rolls. The scholars discussed the matter, too, with an eye to the application of Talmudic and Cabbalistic precepts. They all agreed that it was a ghost, but they disagreed as to its identity. Reb Labele Batlon, who was considered in Shikyon the greatest living statesman, was inclined to believe that it was the ghost of a woman who had died in child-birth on its way to nurse the child. But Reb Yankel Diyen argued that the ghost of a woman would not, in that case, carry a basket of rolls. Accordingly he summed up in an inductive melody—that is, going from the simplex to the complex, with an application of the rules of logic known to all—that the ghost was one of a non-Jew, who, not being admitted to heaven, was compelled to forage the earth for food. But the Rabbi's opinion seemed to find favor. Since Motke Pieyak was the last Jew buried, it surely must have been his ghost. He concluded that some injustice must have been done Motke, otherwise he would have rested peacefully in his grave. The day was passed in these discussions.

Night again descended on Shikyon, and still all was in an uproar. The darkness made the ghost story all the more awful in its significance. Some feared to leave their houses lest the ghost should scrape acquaintance with them. They gathered in groups to present a united front to any calamity. Even late in the evening, when the distant sound of the church bell announced the hour of midnight, they were still on the street in the same frightened condition. Suddenly a white figure was seen moving slowly toward Gedalyah's inn in Shikyon.

A terrible scene followed. Like a comet's tail running away from it was the crowd that ran out of Gedalyah's place. Those left tried to find a place of safety.

"A ghost! Here he is! A mes! God help us!"

Some began to curse Reb Zebulun for bringing such a misfortune upon the city. (It was known now that Reb Zebulun had ordered Motke to be buried in the evening.) One man cried: "We are lost before our time, lost before our time!" Reb Gedalyah, who stood behind the bar, became paler than the ghost itself, and quickly leaped through the window. His wife awoke from her sleep, and, scared nigh to death, fell into a fainting fit. In less time than it takes to count fifteen, there was no one left in the inn but the ghost and Gedalyah's wife. The ghost acted in the most human way, and began to sample the whiskies with the utmost unconcern. Those on the outside gathered and wondered. They waited for something to happen. Nothing, however, happened all night. At last Gedalyah reinforced his natural courage with a little spirits handed to him by Reb Yankel Diyen, and determined to enter. He was backed also by his numerous customers, who were waiting for their morning dram. He entered. Upon the floor in a drunken slumber lay the ghost, its shroud in disorder and a bottle at its side. A glance at the slumberer disclosed the heathenish keeper. A few good lashes soon brought him to his senses. He explained his appearance by confessing that Motke and he had agreed to take turns at the business (which, in Motke's opinion, would be very profitable), but that his natural liking for whiskey had proved too much, and, as a result, his discomfiture and discovery.

When Reb Zebulun discovered the trick Elchanan's children had played him he was in a great temper. He bit his finger-nails in anger. Indeed, he was ashamed to pass the street. He was in public disgrace for a long time. But Chaitzke soon met one who was pleased with her dowry and married her, so she was content.

—The Maccabaen.

# MUSICAL AND DRAMATICAL COMMENT.

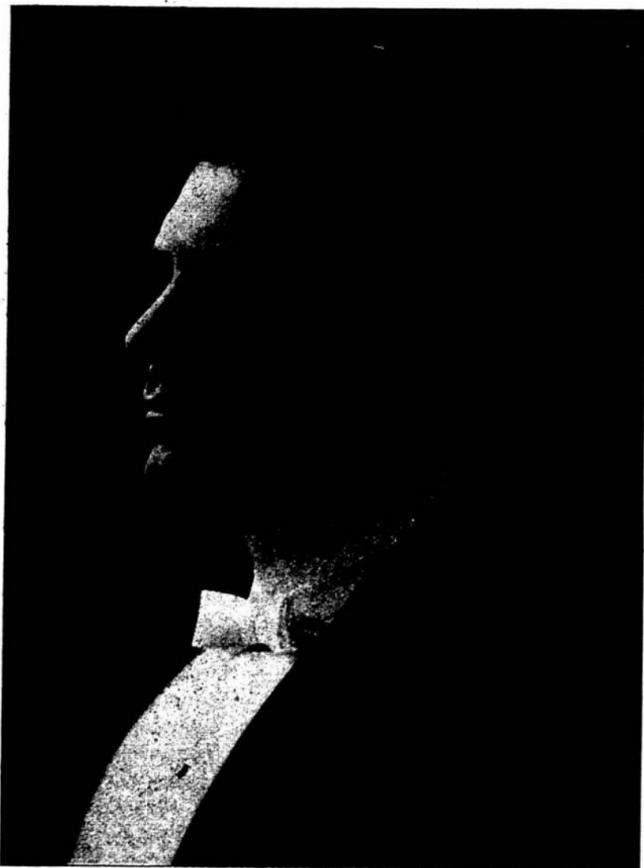
Edward Dankow (geborener Rosenberg), of New York, recently appeared at the Frankfort Opera in several basso roles. His singing made a very favorable impression.

Ten years ago Arthur Schnitzler's play "Maerchen" failed in Vienna. The other day it was revived in the same city with decided success, the author being called before the curtain repeatedly.

I have been going to the Deutsches Theatre for some fifteen years, and during all that time it very seldom happened that the bill had to be changed on account of illness or for any other reason. When poor Frelsinger died suddenly, a change of play was necessary and three years ago when a lovelorn leading lady left Conried in the lurch the repertory suffered greatly thereby. Now, it seems that actors as well as singers, have throats, and when last Thursday the protean Eugene Burg lost his voice it was impossible to produce "The Great

who for many years has been a liberal supporter of the Symphony Society, is now one of its vice-presidents. Among the directors are Mr. Daniel Guggenheim, Mr. Otto H. Kahn, Mr. Albert Lewisohn, Mr. Jacob A. Schiff, Mr. Henry Seligman, Mr. William Solomon, Mrs. Hellman and Mr. Edward Wasserman are members of the Auxiliary Committee.

In a characteristically brilliant article on Ibsen in the current Forum, James Huneker has this to say of Ibsen in America: "Stop! Not the accustomed snakes in Ireland will I draw from the well-worn bag of metaphors, but I must simply evade the question. Americans are optimists at the theatre, pessimists in politics, idealists in love and realists in business. We worship money more than art and sentimentalism more than either. Let us be frank. Ibsen may have affected the younger generation, but that generation has not yet knocked at our doors (though probably it is knocking at managerial doors where it



HEINRICH CONRIED,  
DIRECTOR OF THE METROPOLITAN OPERA HOUSE.

Community" and Sundermann's "Johannesfeuer" had to be given instead. And here is where the remarkable training of the German actor came in handy. Herr Lieble plays dudes and bashful lovers admirably, but his physical limitations confine him to a narrow range of parts. In spite of all this, and after only four hours' study he played the part of George Hartwig smoothly and at times almost convincingly. In general the representation was highly creditable, though Fr. Hofer will not cause us to forget Hedwig Lange, Lipschuetz and Lothar's new comedy "The Great Community" (announced for last night) we hope to review next week. The "literary" revival next Tuesday will be Heibel's "Maria Magdalena." At the matinee, "Die Haubenlerche."

Among the programmes which Mr. Walter Damrosch has prepared for the New York Symphony Society is one devoted to Dvorak and one to Liszt. At the latter the "Faust" symphony will be the distinctive feature, and Josef Hofmann will perform several compositions by the Hungarian master infrequently heard here. But perhaps the most original programme will be that of Dec. 1st, which will be devoted to "The Family," as it has been illustrated by various composers. Richard Strauss' "Sinfonia Domestica," descriptive of himself, wife and child, and Wagner's charming tribute to Cosima on the birth of their son Siegfried.

I observe that Mr. Isaac N. Seligman,

will never enter). Latter day American literature is a series of evasions and compromises; its original dream is as yet non-existent. Therefore to discuss the influence of Ibsen would be as ineffectual as the training of great guns upon an empty sandy shore. And yet I firmly believe that here in America are the greatest potentialities of a new and powerful literature and drama. When she shakes off the Puritanism that has strangled us mentally motionally and spiritually, when that welcome day arrives may come the great awakening in our arts; but not until then."

Hedwig Guggenheimer maintains in Volume II. of the "Wagner Jahrbuch" that when the composer tried to earn his living in Paris by writing letters to German newspapers he was largely influenced by the prose style of Heine. "Undoubtedly he was," says the Evening Post, "and it is too bad that he subsequently gave up that lucid and entertaining model and followed in the footsteps of the turgid German philosophers."

Gustav Mahler will arrive here about the middle of December and make his debut at the Metropolitan as conductor of "Tristan and Isolde." Later he will direct the "Ring" and a Mozart cycle.

Subscriptions for the Russian Symphony Society's series of concerts are now on sale at Carnegie Hall. During his sojourn abroad Mr. Modest Aitshuler engaged these soloists: Laya Lubshitz (violin), Alfred Von Glenn (cello) and Julian Isserliss (piano). JACQUES MAYER.

## Gratifying Progress.

What is Being Done in the Jewish Colonies on Our Western Border.

From the Pottsville, Pa., Journal.

Our citizens who take an interest in the Jewish colonies of Carmel, Norma, Alliance, Rosenhayn and Brotmanville, note wonderful improvement in the last few years since the Jewish Agricultural and Industrial Aid Society began the work of reconstruction. This society is a branch of the Baron de Hirsch fund, and has for its object the Americanizing of the Jew. A system of educational and social work was instituted and Prof. Mounier, of this place, appointed director.

All possible advantages are given the colonies along these lines, making local conditions more agreeable to old and young while gradually Americanizing the colonists by methods which would neither hurt their feelings nor interfere with their religious beliefs, nor seem to wean them from their cherished customs, all in perfect harmony with the work of the public schools, yet not in official connection with them, but rather supplementary in many respects to their field of achievements. Free circulating libraries in the English language have been installed. They are non-sectarian. Night schools have been maintained, the curriculum of which embraced English, arithmetic, civics, geography and penmanship. Each year prominent lecturers entertain with addresses in English and Jewish. Debating societies are encouraged and theatricals indulged in.

Music is not neglected by any means. This feature of the work is considered greatly conducive to sociability. Prof. Mounier says he is more and more convinced that music is one of the most potent forms of education and the great agent of social life. Two years ago children's gardening and home gardening were introduced. Mr. Fels has greatly assisted Myer Goldman, a graduate of an agricultural college, who is at the head of this department. Prizes are given for field work and for home gardening and the cultivation of flowers. This year manual training is to be introduced at Norma. Halls are being built for theatricals, lectures and social functions. Prof. Mounier goes about giving all the results of his experience in gardening, handicraft, theoretical knowledge, endeavoring to raise their spirits and showing them what perseverance will accomplish. The colonists are easily elated and easily depressed. The elderly people cling to cherished customs, but the younger generation want to be Americanized, and, in some instances, have discarded the Jewish language and can only converse in English. A few generations will, it is firmly believed, show a great change.

### Kosher Meat for England.

In a report showing that Australian meat packers have ventured on a new departure which will greatly increase their sales of tinned meats, Consular Clerk M. B. Kirk, of Paris, writes:

This is the exportation to England and certain parts of the continent of tinned "kosher" meats. There are in this country a large number of poor Jewish families who have been unable to profit by the cheapness of tinned meats, owing to the fact that they are forbidden to eat meat that is not "koshered." The process of "koshering" meats is relatively simple for the returns the increased trade will bring. According to a Parisian newspaper this Australian shipment was "koshered" in the colony, and immediately after slaughter was placed on board in the cooling chambers, sealed with a "kosher" seal, after having been examined by the colonial officials for tuberculosis or other diseases. On arrival at the port of destination the seal is broken in the presence of an official of the Jewish faith, thus fully conforming with the Jewish belief, and affording their poorer class the benefit of cheap meats, which the people of other religions have long enjoyed.

In supplying a similar report on the shipment of "kosher" meat from Australia to England, Consul Albert Halstead writes from Birmingham:

It is said that it would be impossible for similar meat to be exported from the United States or any other country not under the British flag, because the jurisdiction of the chief rabbi of the United Kingdom extends only throughout the United Kingdom. It would seem, however, as if this difficulty might be

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overcome by negotiations, and with proper enterprise it should be possible for American canned "kosher" meat to be profitably exported to Europe.—Consular Report.

### About "Bromides."

"Are You a Bromide?" which has brought Gelett Burgess into such popularity, is now in its fifth printing, though only published late last fall. The demand for this book exists in every part of the country and orders from abroad are plentiful. The terms "bromide" and "sulphite" crop up everywhere. An Indianapolis newspaper heads its funny column "Bromides and Sulphites," and Trixie Friganza, in "The Orchid," imitates the pose of one of the figures on the cover design and hurls the epithet "Bromide!" at Eddie Foy.

One reader appealed to Mr. Burgess to settle a dispute as to which figure on the cover was the "bromide" and which the "sulphite." Mr. Burgess replied on a "Bromide" post card, drawing an arrow pointing to the "sulphite," and gravely explained that he was the "bromide."

### Appetizing Cereals.

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An English Jew has offered to give 500 trees to the Herzy "Wald," Palestine, provided the number of trees (at present 4,500) will reach 9,500 by January.

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NEW YORK, FRIDAY, OCTOBER 18th, 1907. CHESHVAN, 10th, 5667.



NAPHTALI HERZ IMBER in a new role. He has turned preacher and become spiritual.

THE dinner given in honor of Dr. Blaustein, former Superintendent of the Educational Alliance, resolved itself into a "knockers' feast." Some of the speeches were very much out of place.

NOW that Dr. Aked, "Rockefeller's pastor," has stated it to be his conviction that he does "not believe one word of the Book of Jonah," Reform rabbis who hold similar views are permitted to quote the Americanized-English preacher as an authority.

If those who rile at what they please to call "Kitchen Judaism" will read the report on "Refrigerated Meats" by Dr. Harvey W. Wiley, Chief Chemist of the Department of Agriculture, they will find that "old," "antiquated," "Palestinean," "Oriental," ideas of *Kashruth* still hold good.

IN his enthusiasm Rabbi Emanuel Schreiber, writing in the *Jewish Outlook* on "The Inconsistency of Judaism in Germany," claims Bevis Marks Synagogue in London as "Reform." Dr. Schreiber had better make sure of his facts before committing himself in print. But when did a Reform rabbi ever make sure of his facts?

WILL the editor of the *American Israelite* please read carefully before commenting? If our esteemed colleague will take the trouble of once more perusing the editorial, "New York as a Religious City," which appeared in our issue of September 27, he will find that the paragraph to which he so seriously objects is credited to the *New York World*.

THE resignation of Rabbi Charles I. Hoffman from the editorship of *The Jewish Exponent* deserves the acknowledgment of the opinion we have always entertained of the advantage that Judaism derived from his editorial and other writings. Without drawing invidious comparisons, or suggesting that there are not others who deserve praise for their efforts to add to the luster of our faith and its consistent observers, we are free to confess that the present exponents of the public sentiments as they are now recognized by many of our "scribes" do not generally commend themselves to us.

Many of our rabbi-editors seem rather to be actuated by "Judenhetze" instead of "Juden Herze." This is distinctly not true of Rabbi Hoffman. His learning, his training and his temperament were all of the best Jewish type, and he used them all to the advantage of the *Jewish Exponent*, which will, we fear, miss him sorely.

We tender Rabbi Hoffman our cordial good wishes for the future.

MR LYMAN BEECHER STOWE'S trenchant article entitled "The Silver Lining of the Immigration Cloud," in the current number of *The Circle* deserves the widest circulation. Mr. Stowe shows that "of the 1,123,844 aliens that came through the port of New York during the past year ending, June, 3d, 1907, 7408 only were deported," and goes on to say:

"Certainly this is not a large proportion of tragedy even supposing each case a tragic one—a highly improbable supposition. These people are, for the most part, the driftwood of humanity, whose existence is as tragic in one country as another. To decry immigration because of the blighting of the pathetic hopes of these poor creatures would be like killing a fine horse to be rid of the flies that torment him.

"Altho a grave responsibility, this immense incoming army of laborers, treated fairly and without prejudice, means to the country an opportunity unprecedented in history to develop to the full all her vast material resources. To the public schools, to the churches, and to the almost innumerable altruistic movements and institutions, it means the highest conceivable opportunity to build a social superstructure which shall have in it the best elements of all races and all lands."

**The Future of the Educational Alliance.**  
II.

PERHAPS there is no communal institution in this city which is more criticized than the Educational Alliance, and there are many who are of the opinion that this educational beehive deserves all the adverse views to which utterance is given concerning it. We admit that many of the objections raised have been justified, beginning with the unfortunate change of name, but the institution is there, and those opposed to its policy must be able to formulate a counter scheme before they can expect a hearing. It is senseless to criticize just for the sake of objecting.

The great need of the Educational Alliance is *Jewishness*. We know that some will smile, but we insist now, as always, that in order to accomplish any good work at all, any institution or organization catering to and for Jews must be distinctly and absolutely Jewish. In reply to this it will

be argued that since the new policy of the Alliance has for its purpose the Americanization of the immigrant, that the need of its Jewishness is not so great. We beg to differ. It is just because the Alliance desires to fit the new settler for the conditions prevailing here that we would desire it to be thoroughly Jewish.

On his arrival here the immigrant is told to discard all his old customs, manners and habits, and become, as far as lies in his power, assimilated with the spirit of his adopted country. We agree that, in so far as these "customs, manners and habits" are objectionable, the demand is certainly reasonable, but when "Americanization" strikes at the very root of Jewish ideals and ideas then we submit, that a halt must be called. And it is our contention that the present work of the Educational Alliance has the effect of making the majority of those who receive some benefit within its walls less Jewish. We shall be told: Are there not Hebrew classes, services for adults and young, a Succoh, etc.? Yes; but the real, true, deep Jewish spirit is lacking.

As will be seen from our advertising columns, a successor to Dr. Blaustein is being sought. Care should be taken that the man who will be elected shall be a Jew in the fullest acceptance of the term, so that he shall be in complete sympathy with the rank and file of the people among whom he is to work. He need not be less American because of his intense Jewishness. On the contrary, the better the Jew the better the citizen.

*Jewishness* must be the dominant note of the Educational Alliance if it is to become a power for good, and an influence so great that it will leave an indelible impress not only upon New York Jewry, but on the whole of Judaism in America.

**The Cloven Foot.**

THE Court of Appeals has unanimously decided that the theatre managers were fully justified in excluding Mr. Metcalfe, the dramatic critic of *Life*, from their houses, in as much as the criticisms of Mr. Metcalfe were tinged with social and religious prejudice, and therefore could not be regarded as legitimate.

Against this decision *Life* and its dramatic representative protest in the following terms:

"Because *Life* has dared to say that the Jewish race was unfortunate enough to include the shining lights of the Theatrical Trust in its membership, the lawyers for the Trust have craftily based their fight on the charge that *Life* was waging war on the Jewish race and the Jewish religion. They have been successful in making this claim obscure the vision of New York State's highest court. It will be a disappointment to the many lawyers who have taken a professional interest in the case to learn that the Court of Appeals has practically passed over the important legal questions involved, and based its decision on the sentimental—and unproved—claim that *Life* has waged war on the Theatrical Trust because its members were Jews. In the opinion handed down far more attention is paid to the unsubstantiated charge of Jew-baiting brought against *Life* by the Trust and its lawyers than to the evidence that the theatrical managers had engaged in a conspiracy to drive *Life's* dramatic representative out of his position. The legal basis of the decision is a reiteration of the questionable theory that the theatre is a strictly private place, where the public has no rights higher than the caprice of the manager."

If anything further needed to be said in proving the contention of the theatre managers that Mr. Metcalfe was actuated by anti-Jewish sentiments, the above amply supplies that evidence.

The racial and religious affiliations of the manager of a theatre have absolutely nothing to do with the merits or demerits of a play, or with the manner in which he conducts his theatre. All that the critic is called upon is to judge whether the production is worthy of public support.

Mr. Metcalfe's bias is evident from the impertinent and insulting remarks concerning the judges of the Court of Appeals. To say that the judges do not know the law is ridiculous on the face of it. Their very position precludes ignorance of the interpretation of what is right and wrong. To impugn the honesty of the highest occupants of the judicial bench of the State is in keeping with the general tendency of his dramatic criticism.

**"Mothers, Daughter and Heavyweights."**

MY attention was called several days ago to a clipping from one of the morning papers, in which it is contended that in the majority of cases the daughters, at a certain age, will closely resemble their mammas, and if a man who proposes to marry the daughter wishes to know how she will look in later years, all he needs to do is to look at her mother.

Well, this rule is not always a reliable one. In hundreds of instances the mother is handsomer than the daughter ever will be, and in others the daughter's measure of beauty will never be reached by her mother.

It might possibly be that in some cases the mother's appearance might, if the rule would prove correct, be a stumbling-block to her daughter's marriage, and in others it would be a great inducement.

It is idle to speculate how one's wife will look in later years. Marriage

has a remarkable effect upon many women. Some who would have taken a premium in an "ugly show" while maidens, have become quite prepossessing after their marriage; while, on the other hand, many handsome girls lose all trace of their comeliness after a short period of married life.

As it is with facial outlines, so it is also not infrequently with bodily boundaries. I have seen some girls who would never get upon a scale to be weighed because "they were so lean and meagre"; after marriage they go into training, and expand as worthy rivals of the celebrated Barnum's fat woman of yore.

The rapid extension of a corset from 18 to above 40 inches is not an uncommon event with many women. This is possibly, to a great extent, the fault of the women themselves, who neglect a proper observance of dietary rules and laws. Besides, it is an imposition upon a too confiding husband.

A man when he marries a woman of, say, 125 to 140 pounds, can scarcely be pleased to have his wife inflated to 180 to 225 pounds. I am sure that if many men would have met their present stout wives as "fat girls," things would have been different. It is possibly not exactly right either that a husband, who contracts with a lean girl to marry her for life, is compelled to put up with a wife two or three times the size of the girl he courted. This can't be helped, however, as a man taking a woman for better or worse has to put up after with more than he bargained for.

In the meantime, however, if the mother is handsome and the daughter is not so nice, don't build too confidently upon the daughter's vieing with her pretty mamma's outlook.

L'AIGLON.  
(For the Hebrew Standard.)  
**Athletics.**  
By NAPHTALI HERZ IMBER.

THE purpose of sport is to develop a race of muscular strength. It is a noble aim, for who wishes to be weak and sick? but in the twentieth century it is a waste of time and a useless purpose. The training of muscular strength was good in the time of the Greeks and Romans, because the value of the fighting armies depended upon the muscular strength of the fighting soldiers.

In our present age Mr. Edison, a weak man, presses the button, and with one flash of lightning will kill all the giants of the past and the fistic heroes of the present.

I am surprised to see that there is a movement to promote "muscular Judaism" among us Jews. I do not see any benefit in it. Let them rather train the brains than the muscles. Let them study their past history, but not the rules of the arena. Let them con the law of combination, and not the laws of accumulation. (Flesh and blood.) Let them train their nerves to be fearless, and their muscles to endure the blows which others give them. Human force is out of the modern calendar, and it is even omitted from the dictionary. The time has gone when human brutes fought with the real brutes to show to the audience their muscular strength. One small revolver will put to flight thousands of people, even a Goliath. One machine gun will bombard a city and put the inhabitants in distress.

What is the use of athletics? When I go through East Broadway, through the alleys and streets of the Jewish Ghetto, and see the Jewish children playing ball, boxing, fighting and imitating the ways of the Gentiles, which the Gentiles have themselves realized that they are now useless, then I think to myself that muscular Judaism will be useless.

Instead of hovering in the streets and doing mischief with their sports, let them better go to the school and realize what they have once been and the mission their forefathers had, and what they are now.

I have seen mothers noticing the mischief of their children with delight—throwing a ball at the head of an old Jew because he has an old-fashioned beard, but they do not know the consequences of such sports.

The sergeant at the Eldridge St. station told me that the average of young Jewish pickpockets which he harvests in weekly is between nineteen and twenty.

Let the mothers be delighted with the sport of their children, but their children on the island are crying for mercy to return home. That's the result of sporting education.

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## Leaders and Followers.

וַיֵּלֶךְ אֲבְרָהָם לֹט

"And Abraham departed, according as the Lord had spoken to him, and Lot went with him."—Genesis xii., 4.

In every calling, in every avocation, in every branch of life, there must needs be leaders and followers. All cannot lead, but everybody can follow, the only difference may be that some follow because they see that they are led properly; others again follow because they anticipate deriving profit by following. Such two characters stand before us in our weekly portion of the Torah. One is a man of noble mind and benevolent inclination, whose ambition it is to do kindness to others without wanting any return, any compensation for it, another follows in his footsteps because he feels that he would reap the benefit of the leaders experience, skill and influence, solely for his own selfish good.

These were the characters of Abram and his nephew Lot. Both had lived in Haran, and both had departed thence to go to Canaan, leaving home and native land and relatives and friends behind. But what was the object of their departure? Abraham was told by God to leave his home and country, so he left obedient to God's word, though it must have been very hard to do so; but Lot only went because Abram went, not because he was so deeply attached to him, and not because he wanted to serve his uncle, but because he saw how Abram prospered wherever he went, he went also with Abram, doubtless for his own good.

This is not conjecture or supposition, for the subsequent career of these two men prove the above assertion. They had prospered in all their ways, but there arose some strife between the herdsmen of these two men on account of pasture. Lot made no effort to stop it, but Abram at once spoke to Lot and suggested that they part before the strife might become more serious, and showing his magnanimity, he gave Lot the choice to select the territory he desired. Lot again showed his sordidness by choosing the best, and all of it to himself, the shores of the river Jordan where he had abundance of water, not caring whether his uncle had any water except by digging wells. Without a demurrer Abram accepted the situation contentedly, continuing to live upright, but Lot wanted wealth, regardless where it was to be acquired, in what surroundings, and he settled down in the wicked city of Sodom, though he himself, it is true, did not become wicked yet he tolerated wickedness in abiding there.

This old, old story is ever new. The phases may change, the situation may be different, but the spirit lives in men to-day. There are some good,

upright people, who are ever eager to act right and deal properly, while others watch and imitate, go along with the good, in order that they may derive benefit for themselves, and themselves only. They have not brains enough to create something themselves; they copy and ape after this or that person or firm, while if they extended kindness to others would be quite pardonable, but they only reap kindness from others with whom they go, their little hearts are tightly clasped, caring not in what environments they live, as long as they get the filthy lucre. Congregations, charitable and educational institutions, hospitals, and the poor all can go to perdition, all can famish and starve, as far as they are concerned. They hold fast to that which they can get in their possession, whether that comes to them from sources as impure as Sodom, or from anywhere. They have not any conscience to smite them.

There are many who go with oth-

ers in religious matters, they are orthodox because they see others so, not that they care to know what real orthodoxy means, and not because their heart dictates to serve God and be faithful. Others have become a little richer and seeing that the rich man is a reformer, they go with him, without any sincerity or consideration in the matter. Oh, that there would be more sincerity, more yearning for truth, so that if men do go with the Abrams, with the good men, that they go because they want to be good, upright and faithful!

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(For the Hebrew Standard.)

## Divine Consolation: A RESPONSIVE ECHO TO "LIFE" IN THE HEBREW STANDARD.

BY DAVID GOODMAN.

Knowledge of Hebrew is not confined to the wearers of the rabbinical cloth—in fact, according to modern standards among them is the place where *not* to find it. There are many in private walks of life, whose energies are mainly devoted to commercial and other worldly duties, but whose scholastic attainments in the realms of Hebraic learning are deep and undermonstrative, even though their own modesty prevents them from attaining the recognition which they well merit.

The fact that they can, in this material age, yet devote some of their time to studies and expressions in the "Holy Language," is worthy of our sincere commendation and we heartily encourage it.

The following is from the pen of Mr. David Goodman, one of our unassuming co-religionists. His poem is a beautiful one, both in text and expression, and his own translation into English convinces us of his versatility.

Well done, brother!—(Ed. HEBREW STANDARD.)

"For the ways of the Lord are right, the just walk safely in them and the transgressors stumble therein."—Hosea, xiv, 9.

Oh, Life,—peace in plenty and rest in abundance,  
For spirit and mind; calm, serene; we can hear  
The nightingale's charming sweet voice a at distance,  
If we will not turn to her song a deaf ear.  
The noble, proud spirit fears no dread vexation,  
In midst of affliction finds Hope's consolation:—  
When storms of the chilling bleak Winter are past,  
The verdure of Spring o'er the blooming Earth's cast.

Oh, Life,—how sublime is our hope's expectation!  
When darkness envelops horizon's bright sky;  
To Heaven, our eyes, for Divine consolation  
We turn; and the sunshine bursts forth at our cry.  
For God, our Creator, thus ordains aright:  
The morn follows eve, and the day follows night;  
The darkest of moments, the wiseacres say,  
Is just before dawn at the birth of the day.

E'en old Mother Nature, with loud exaltation,  
According to whimsical Mankind and its mood,  
Is praised; or abused with bold vituperation,—  
The root of all evil, the source of all good.  
For some pluck the fragrant bright roses around them,  
While others bewail the sharp thorns that surround them.  
Though Life and its pleasures may deserve condemnation,  
Enjoy both,—through Faith and Divine Consolation;

תנחומות אל  
מאת דוד גוטמן.

כי ישרים דרכי ה' צדיקים ילכו בהם וישועים יבטלו בהם.  
(הושע י"ד ט')

מה רבה המנוחה עלי דרך החיים  
לאיש אשר נפשו בחלה לנוע;  
והר קול זמיר מקצה השמים  
לאשר לא אטמה אזנו משמוע.  
נפש ישרה

לא תירא מהומות,  
ונקרב צרה  
תמצא תנחומות —  
כי גם אחרי עבור הקרה  
הירק ירוק ועוד יפרח הפרח.

מה טובה התקוה בארץ החיים!  
אם גם ערפל חולת הרקיע  
עיני תקוה יבטו השמים  
ואור שמש מבין ענני חשך יבקיע.  
ערב בלי בקר

לילות בלי ימים  
לא ראה כל חוקר  
ולא היה לעולמים:  
ועת היותר חשיכה—אמרו המושלים  
בסרם עלות הבוקר להאיר לכושלים.

מה נפלאה התולדה בארץ החיים  
לפלגות אנשים וחזיוני לבתם.  
אלה יקראוהו בתשמים  
ואלה יוציאו עליה דבתם.  
אלה יתענונו

ואלה יראנו  
סביבם קמשונים.  
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Children's Page.

תלמי נצור

BY FLORENCE WEISBERG.

From evil guard my tongue, O God,  
My lips from guile restrain,  
Dumb be my soul to those who curse,  
Humble to all remain.

To Thy great Law, O open Thou  
My heart, as here I stand,  
And let my soul with joy pursue  
Thy precept and command.

O quickly bring to naught the plots  
Of those that wish me ill;  
So may Thy love'd ones be set free,  
Be this Thy Holy Will.

O save me with Thy strong Right Hand--  
In mercy answer me!  
May both my words-my heart's best thoughts  
Be pleasing unto Thee!

LITTLE FOXES.

BY REV. B. J. SOLOMON.

Seize for us the foxes, the little  
foxes, that injure the vineyards;  
for our vineyards have young  
grapes—Song of Solomon II. 15.

MY dear young readers, I am going to tell you a story about my friend's garden. He is very proud of his garden, and spends a great deal of time and much work in keeping it in good order. It has flowers of many kinds to please us in summer. We get vegetables from it all the year round, and, you know, vegetables from your own garden are so much nicer than those you buy at a shop. But the fruit-trees—ah! my mouth waters to think of them. Apples, pears, and plums grow there, and what feasts we have! But my good friend is most proud of all of his vine. Against the wall he has trained a vine, which is sheltered from the wind and which gets all the warm rays of the sun. We have had some delicious grapes from it in years gone by, and we look forward year by year to fresh supplies. I say "we have had" and "we look forward," for my friend is good and generous; he lets us all enjoy the fruits of his labors. Last week we had such a misfortune. When my friend went into the garden early, he found the vine almost entirely spoiled. Something or somebody had been trying to get at the grapes, which were not very high, and had broken down the vine, torn off the leaves and crushed most of the grapes. What had destroyed it?

Little foxes! They had come, like the sly, cunning things they are, in the middle of the night and had tried to get at the grapes. My friend was sad, and so were we all, and then he said: "Oh! children this teaches us a

lesson. There are other little foxes which spoil other vines. The little foxes have bad habits, naughty and disobedient ways, which children sometimes have. And these naughty habits spoil us very often. We are the vines planted in our God's vineyard—this world—and the tender grapes are the fruit, the good fruit of our lives. Our smiling faces, our innocent pleasures, our happy moods, our singing hearts, our kind words, our gentle deeds, our obedience, our truthfulness, our trust in our Heavenly Friend, all these are the fruit of our lives. And the little foxes, the little bad habits, spoil these beautiful and sweet graces. They love to spoil us in the dark when no one sees, they are shy and cunning as foxes, and gradually steal in upon our lives. Where were the big foxes? They had gone to steal fowls out of my friend's farmyard, to devour and destroy. What does this teach us?

That little habits spoil us, but if we let them grow up to big habits they will destroy us entirely and devour us. We must take care to keep the little foxes away, to overcome the little bad habits, and then the tender grapes of our lives will grow to fullness and strength and be a blessing to those around us. We must specially keep a watch when things are not bright, when we are sad or discouraged, or disappointed or tired. This is the time when the bad habits attack us slyly. This is the time to "seize for us the foxes, the little foxes that injure the vineyards, for our vineyards have young grapes."—Young Israel.

They that govern must make least noise. You see when they row in a barge, that they that do drudgery work, slash, and puff, and sweat; but he that governs sits quietly at the stern, and scarce is seen to stir.—Selden.

At a school examination in Scotland a little girl was asked, "Why did the Israelites make a golden calf?" She answered, "Because they hadna as muckle siller as wad mak' a coo."

In after years the girl with auburn tresses becomes a red-haired wife.

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Time and the Traveller.

A traveler stood gazing on the ruins of Babylon, and filled with the thoughts of the past greatness and power of the mighty city fallen into decay, spoke aloud: "Where, O! where, is Babylon the great, with her impregnable walls, her gates of brass, her noble towers and lovely gardens? Where are her stately palaces, her crowded thoroughfares? The stillness of death has succeeded to the joyous sounds of her great people; scarcely a trace remains of all her former magnificence, and all the thousands of her inhabitants have long been sleeping unknown and unmarked. Here, O Time, thou hast been busy, Time thou mighty destroyer!"

As he spoke, there appeared before him a being of majesty and benevolent aspect, who spake thus:—

"Know, traveller, that I am Time, whom thou hast mis-named 'the Mighty Destroyer,' and to whose ruthless sway thou hast attributed all the desolation before thee. Thou hast done me wrong. Mortals mistake my character and office. In their vision of me they see an aged man, wielding a scythe, as if to show my way is marked by destruction and havoc. But look on me! Though I am aged, my step has the elasticity of youth, my hands grasp no cruel weapon, my countenance betrays no fierce or cruel passions, and here I stand to vindicate my name.

Since this beautiful world was formed from chaos, I have lent my aid to perpetuate its beauty and to impart happiness to its inhabitants. My reign has been gentle and mild. I have marked the course of the sun, the moon and the stars, and during the thousands of years in which they have rolled in the mighty expanse, I have diminished naught of their lustre—they shine as brightly and as sweetly, they move in their courses as harmoniously as they did when the world was in its infancy. Look at the everlasting hills; they stand as proud and as permanently as they did when they rose up at the command of their mighty Creator. Gaze on the ocean in its ceaseless ebb and flow; I have not diminished its mighty resources.

But the works of man, you say, are corroded at my touch, and the beauty and life of man flee before my approach. Even in this you wrong me. I have witnessed the rise and fall of empires; I have seen countless generations of men pass from the stage of human life, but never have I hastened their doom. Sin it is, that is the Great Destroyer—the wickedness of men has scattered desolation over the fair face of creation. The thousands that have fallen on the field of battle have not fallen by my hand; the scattered ruins of these once mighty cities,

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whose memorial has nearly perished, have not been strewn by my hand, but by the hands of earthly conquerors, who have trodden down in their march of conquest the palaces of the rich and the hovels of the poor. Those great works of man, whose origin was in pride, have been overturned by folly and cruelty.

Many a furrow is marked on the brow of man which is attributed to Time, in which Time has had no agency, and many go to the grave too soon and not by the weight of years, but weakened by their own follies and neglect. Even the works of men in ancient days might still have stood, had no influence than mine been exerted. The stones of the Temple at Jerusalem are no longer recognized; yet they might have still occupied their place in the glorious structure, had not God decreed otherwise, in punishment for the sins of man. Traveller, I am no 'Mighty Destroyer.' I am the friend of man. I give him seed-time and harvest, summer and winter; let him be but good and I will prove to him a blessing."

There are no songs comparable to the songs of Zion, no orations equal to those of the prophets, and no politics like those which the Scriptures teach.—Milton.

B patient, B prayerful, B humble, B mild,  
B wise as a Solon, B meek as a child;  
B studious, B thoughtful, Be loving, B kind,  
B sure you make matter subservient to mind,  
B cautious, B prudent, B trustful, B true,  
B courteous to all men, B friendly with few;  
B temperate in argument, pleasure and wine,  
B careful of conduct, of money, of time;  
B cheerful, B grateful, B hopeful, B firm;  
B peaceful, benevolent; willing to learn;  
B courageous, Be gentle, B liberal, B just,  
B aspiring, B humble, because thou art dust;  
B penitent, circumspect, sound in the faith,  
B active, devoted, B faithful till death.  
B but half, then, as perfect as these lines suggest,  
And here and hereafter thou'lt surely B blest.

No Time to Fret.

Two gardeners, who were neighbors, had their crops of early peas killed by the frost. One of them came to condole with the other. "How unfortunate it is!" said he. "Do you know, I have done nothing but fret ever since. But surely, you seem to have a fine crop coming up again! What are those?" "Those," said the other, "those are what I sowed directly after the frost." "What, coming up already?" said the first. "Yes," replied his friend. "While you were fretting, I was working."

Never judge a man's reputation for truthfulness by what he says when in ove.

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Spell auburn locks in two letters? S and Y.

When is a trunk like two letters of the alphabet? When it is M T (empty).

Trust no Future, how'er pleasant!  
Let the dead Past bury its dead!  
Act, act in the living Present!  
Heart within and God o'erhead.  
—Longfellow.

Every man is the architect of his own fortune, for character is fate.—Chinese Prover.

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# Emperor Titus in Jewish History and Anecdote.

(Continued from Page 3)

were strangely displayed in all cities of Syria by a repetition of these barbarities."

It is, perhaps, not so well known that there is a group of homogeneous legends about Titus to be found in the pages of the Talmud and Midrashim, the origin and interpretation of which are by no means easy to gauge. No doubt they rest on a substratum of historical fact. One ought never to dismiss legend as unworthy of serious notice. It is an offshoot of history. It is the popular imaginative side of history. Legend is not fabricated out of chaos. It grows out of a prepared soil. The mind of the populace delights in wonder, and when this wonder seizes upon some personage or event of importance, it grows and develops all sorts of embellishments with the result that the original fact is eclipsed beneath the weight of the overgrowth, and thus emerges legend. One, and the shortest form, of these Titus legends is that found in the *אליעזר ר' פירקי* (ch. xlix.), which runs thus: "Titus the Wicked one day entered the Sanctuary and said, 'No enemy or adversary can prevail against me.' What did the Almighty do? He sent a fly, which, entering his skull, ate its way through, until it finally reached the brain. It then became as large as a young pigeon of the weight of two selahs, in order to show the tyrant that his vaunted power was really naught."

This is a crude and pointless form of the anecdote. Fuller and more fantastic is that given in the 10th chapter of the Midrash Rabba on Genesis. Titus the Wicked enters the Holy of Holies bearing an unsheathed sword. He cuts away the two sacred veils. He outrages the holy altar. He leaves the sanctuary's precincts with stained sword from the blood of the Atonement goat sacrifice. He raises his voice, reviling and blaspheming the whole day. He seizes all the Temple vessels, wraps them up in the holy veil and carries them away. Then, with curses still upon his lips, he exclaims in boastful mockery: "How superior is he who contends with a king and vanquishes him within his own palace over him who merely fights and carries off the palm of victory in the open field!" Titus next embarks upon a ship. A little way out a violent storm arises. Thereupon he exclaims: "Forscooth, it is only upon the water that the God of the vanquished Jews can exhibit his prowess. Look at the generation of Noah and its retribution in floods of water! Look at Pharaoh and his hosts hurled into a watery grave! And so it is to be with me. When I was on dry land and a lawless invader of the Holy House in which the veriest glory of the Hebrew God is said to reside, I passed unchallenged. Now that I am on water my doom is sealed!" The Almighty hears all this, and then says: "Titus thou miscreant! Of a truth I shall bring punishment upon thee by means of one of the tiniest creatures that I have brought into existence since the first day of Creation." Anon, the Holy One gives the signal to the prince of the sea, and the sea stops its fury.

The vessel sails peaceably into harbor at Rome. Arrived here, all the nobility of the Eternal City turn out to give a right royal welcome to the proud conqueror. He disembarks and makes for the Roman baths. He bathes, and on leaving he partakes, according to custom, of a bowl of spiced drink. A fly happens to be in the liquid, undetected. Titus swallows the drink, fly and all. The insect bores its way through the monarch's nostrils and penetrates his brain. It takes up its lodging there, and grows to be the size of a pigeon of two pounds' weight. Titus is, of course, sick unto death, and by royal edict a physician is summoned to operate upon the brain of the monarch, and while saving the patient's life, to unravel this secret and uncanny method of Divine punishment. The operation is done, and a pigeon of two pounds' weight is extracted. This very pigeon is afterwards seen by Rabbi Eliezer in Rome. This bird is caged, and while it lives Titus lives. When it dies then the soul of the wicked Titus simultaneously departs.

There is an interesting variant of this story in the already-mentioned *פירקי הנוקין*. Titus is not met by the nobles of Rome, but is divinely ordered to disembark and measure his strength against the fly. The fly gets the better of him, and, piercing his brain, it lodges there for seven years, gnawing away the whole time. One day the afflicted monarch passes a blacksmith's. The fly, hearing the noise of the anvil, ceases its gnawing. Titus is overjoyed at having at last found the true remedy. The royal command goes forth that a smith be ushered into the Court daily and ordered to strike his anvil without interruption. This is done, and each day a different smith appears. If he happens to be a Roman, he is paid four zuz. If a Jew, then Titus would say to him: "Your pay must consist in the satisfaction you must enjoy at seeing the arch enemy of your nation in so painful a plight." This goes on for thirty days. After that the fly is no longer charmed into silence by the blacksmith, and resumes its gnawing without surcease. Titus dies, and the wonderful pigeon is extracted after death, and not, as in the former version, during life.

This group of Titus legends attracted the attention of the great Italian Jewish scholar of the sixteenth century, Azariah Dei Rossi. In his famous historical work, the *מאור עינים*, he subjects them to criticism, in conjunction with several other Haggadic passages. Dei Rossi, like most of the eminent Jewish litterateurs of mediaeval times, was a physician by profession, and to us of to-day it is amusing to note the naivete with which he examines into the credibility of the stories from the medical standpoint. When medicine fails to assist him, he calls in the aid of several ancient authors like Suetonius, Plotinus, Cassiodorus and the Church Father, Eusebius. Getting no satisfaction from these, he abandons belief in the literalness of the legends, and boldly declares for their allegorical interpretation. "The whole," says he, "is a piece of instruction in morals frequently conveyed in this manner by our sages, in order to impress on the minds of the multitude the greatness of God and the abundance of His power to chastise those who rise against Him, and to punish the proud even by means of the small-

est of His creatures. In truth, very wisely have the sages personified the proud by Titus, for so he appeared to us."

This certainly was a bold step for Dei Rossi and his times. To doubt the literalness of a syllable within the folds of the Talmud was considered heresy by many of the then authorities, though not by all. In fact, Joseph Caro regarded Dei Rossi's great work as a piece of heresy, and ordered it to be burned. Caro having died pending the carrying out of his edict, the Mantuan Rabbis softened its severity by forbidding the book to be read by any Jew under the age of twenty-five years.

But, as far as we of to-day are concerned, Dei Rossi is certainly on the right track in his interpretation. These descriptions of the weird experiences of Titus are an allegory on Wickedness and Pride. Of course, it is enlivened by a strong current of humor. There always was an innate cheerfulness in the Jew which even the bitterest memories of his past could not damp. One can readily detect a three-fold moral, which is a good specimen of Rabbinic teaching:

(1) Everything in nature has its uses, even the fly. We remember how this is worked out in the Midrashic fable of R. Akiba journeying through the dark forest at night.

(2) Pride is a heinous sin in the sight of God. It is equivalent to idolatry, which is punishable with death. When man is boastful, says the Midrash, God says to him: "Was not the fly created before you?"

(3) Titus dies, but the humble dove grows into even larger and larger life. There is no bird, says the Midrash, which is so much the pursued of all pursuers as is the dove. Israel has his analogue here. He, more than others, has seen affliction by the rod of the nation's wrath. "The weakest of the brothers, he has had to submit his back to the smiters and his cheeks to them that pulled off the hair, not hiding his face from shame and spitting." But the weak before men has proved the strong before God. Thus Titus dies away, and proud Rome that crowned him becomes a mere shadow of what once was greatness. But the Jew widens into ever larger and fuller life, taking root, "blossoming and budding and filling the face of the world with fruit."—*Jewish Chronicle*.

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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, 1907, next.

Date: New York, the 29th day of July, 1907.  
LOUIS COHEN, SELIG BAUM, Executors.  
HARRY GREENBERG, Attorneys for Executors, 61-65 Park Row, Borough of Manhattan, New York City.

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 his place of transacting business, No. 116 Nassau Street, in the City of New York, on or before the 25th day of October next.  
Dated New York, the 24 day of April, 1907.  
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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, in the City of New York, on or before the 20th 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.

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 subscribers, at their place of transacting business at the office of Louis J. Hamel, No. 256 Broadway, in the City of New York, on or before the 20th day of January, 1908.  
Dated New York, the 9th day of July, 1907.  
LOUIS LEHMAN, Executor.  
Louis J. Hamel, attorney for executor, 256 Broadway, New York City.

WEILER, MARX.—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 Marx 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, at the office of James C. de La Mare, No. 299 Broadway, Borough of Manhattan, in the City of New York, on or before the 15th day of February, 1908.  
Dated New York, the 15th day of July, 1907.  
DOROTHY WEILER, CHARLES H. WEILER, ALBERT WEILER, Executors.  
HAYS & HERSHFIELD, 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 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 18th day of July, 1907.  
BERNHA LEVY, Executrix.  
JAMES C. DE LA MARE, Attorney for Executrix, 299 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 18th 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 Engel & Oppenheimer, her attorneys, No. 132 Nassau Street, in the City of New York, on or before the first day of November next.  
Dated New York, the 19th day of April, 1907.  
WILLIE RAPAPORT, Administratrix ENGEL, ENGEL & OPPENHEIMER, Attorneys for Administratrix, 132 Nassau Street, New York City.

PITIG, 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 Pitig, late of the County of New York, deceased, to present the same with vouchers thereof, at her place of transacting business at the office of Rose & Putsel, No. 123 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. PITIG, Executrix.  
Rose & Putsel, attorneys for executrix, 123 Broadway, Borough of Manhattan, New York City.

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Wants a Position.

Editor Hebrew Standard.

I am an English Jew, now a citizen of the United States, thirty years of age, single, and desire a position. I recently held the post as chief secretary to the steward of the Hotel Knickerbocker, Broadway and Forty-second street. I left there in order to keep the Jewish new year and Day of Atonement. I am from an old English family of good standing, can furnish the best of references, and bond, having been bonded on two occasions already by the National Surety Co. I am sober, educated, intellectual; have held positions as collector, real estate salesman, assistant receiving clerk and salesman, having had my own jewelry store in London for five years; also been cashier; any new duties I can quickly become acquainted with. Being alone here, I take this means of publicity in the hope somebody can use my services, as I seem unable to connect during the past five weeks. I trust to hear favorably from some concern in city or country. Yours very truly,

HARRY HARRIS.  
229 E. 12th st., New York City.

Disagrees with L'Aiglon.

Editor Hebrew Standard:

On reading the Hebrew Standard of the 12th inst. I was surprised to note the impulsive and caustic criticism hurled at a distinctly national institution. I refer to the remarks anent engagements made by our Argus-like friend, L'Aiglon. While I have a sincere admiration for his eagle eye and keen observation, nevertheless I must admit that as a metaphysician and sociologist he is altogether out of his element.

Man is a thinking animal. As such he makes no more important use of his powers of ratiocination than in selecting his affinity. Like the lower forms of animal life, primeval man did not reflect long in selecting his mate. The bird chooses as his partner her of the gaudiest plumage. Similarly other living creatures make their natural selection. Would L'Aiglon have us rush in where angels fear to tread? Is the poor young man of to-day, already hemmed in by an almost endless chain of conventionalities, to be deprived of his best opportunity for observing the girl of his heart?

For it is undoubtedly true that the period intervening between the engagement and the solemnization of the marriage is the only opportunity, in nearly all instances, when a young man can learn the habits and witness the unadorned conduct of his fiancée. How many rash marriages and what a great number of divorces are daily brought about by the very state of affairs that our friend desires to introduce? On the contrary, instead of degrading engagements he would be conferring a great benefit by preaching the doctrine of a long courtship. If entrance into wedlock were deferred until a proper time had elapsed after the announcement of their intentions, many more modern marriages would terminate happily.

"Marriage in haste and repent at leisure" is an apothegm quite apropos. So long as the custom of declaring one's intentions and that of announcing "toute le monde" that one has at last found one's desideratum will prevail, our papers will continue to print long lists of betrothals "kain yirbov."

I. DAVID COHEN.

The Sephardim.

Editor Hebrew Standard:—

The criticism which your correspondent, Dr. I. Mordaunt Sigismund (whose letter appeared in your last Friday's edition) has passed upon the ancient and deservedly honored congregation Shearith Israel, of New York City, is utterly unjustified. It defeats its own ends, and demonstrates most conclusively how illogical and unscientific even a medical man can be when traversing beyond the limits of his own prescribed sphere of physical science and venturing to lay down his dictum on matters spiritual.

Dr. Sigismund has unmeasured praise and rightful commendation for the "melodies full of sweetness and harmony and the solemn attention and devotion" that distinguish the Sephardic ritual presided over with such eminent ability by the greatly beloved rabbi, Dr. H. Petera Mendes.

In all this, I heartily join. As president of the oldest and historic synagogue of America, I was most profoundly impressed with the sublime character of the service as conducted in the stately temple of our Sephardic brethren. And doubtless this conviction as to the sublimity of the services and the true religious fervor permeating every congregant was brought home to every visitor.

If "pride of race" is no mere conventional phrase, smacking something of chauvinism, but a feeling that is inalienable in our very constitution, making us cling to our history and tradition with increasing tenacity, then I venture to assert unhesitatingly, that such pride must invariably be engendered and take deep root in us, in witnessing a divine service so magnificent and spiritually uplifting as that cradled at the Central Park West Synagogue.

What in your correspondent's opinion is the head and front of their offending, is the outward manifestation of respect and deference on the part of the congregation for the president and his colleague (whom he ineffectively denominates as "guards," but who in sooth, are the guardians of order and decorum in the house of God) and especially for their ideal and exemplary minister.

Every impartial reader of your es-

teemed journal will repudiate with indignation the epithets your correspondent employs in his unwarranted attack upon an institution which, by its beneficent communal activities and high conception of public duty, has richly merited the esteem and gratitude of the whole community.

Dr. Sigismund (he will pardon my saying so) is obviously infatuated with this matter of fact age, with its regrettable absence of the spirit of chivalry, which so distinguished and illumined the lives of our forbears, who understood so well to show homage to the expounders of our holy law, and the civil heads of the Kohol, who address themselves with single minded devotion to the well being of the community.

Dr. Sigismund must indeed feel and realize the discomfort of the isolated position. For I am warranted in my firm belief that very few, if any, will share his ill-conceived and insupportable criticism of an institution that had ingratiated itself in the affection of the community.

We are all sadly impressed with the deplorable misbehavior and display of profanity characterizing some of the services on the east side of New York, attended by those of our brethren hailing from the north of Europe and elsewhere.

Judaism and all the ideals it stands for, are to them vague and meaningless and do not touch their inner soul. It therefore is a matter for deep gratitude that in the vast metropolis, with its conflicting interests and materialism as its dominant keynote, there is to be found that refreshing oasis in the vast desert of self-interest, a sacred edifice, where all that is best and elevating in our incomparable faith is taught by those who are fully conscious of their responsibility as a source of strength and an inspiration of their religion and race.

JULIUS ENGEL.  
President Cong. Jeshuat Israel.  
Newport, R. I., Oct. 14, 1907.

BROOKLYN.

Tillie Memorial Society.

The "Tillie Memorial Society," which was organized for the purpose of providing a free burial ground for the deserving poor, has been enabled to purchase, through the kind and generous contributions of its supporters, a burial plot located at Mount Carmel Cemetery (adjoining Mount Neboh Cemetery), Cypress Hills.

This burial plot will be dedicated to the public Sunday, October 20, 1907, at 2 P. M. sharp, at which time appropriate services will be held at Mount Carmel Cemetery, under the chairmanship of Magistrate Alexander H. Gelsmar.

Among the speakers will be Hon. Bird S. Coler, President Borough of Brooklyn; Hon. John F. Clarke, District Attorney of Kings County; Hon. Abraham Abraham, Dr. Martin Meyer, Temple Israel; Dr. Alexander Lyons, State Street Temple; Dr. Simon R. Cohen, Keap Street Temple.

Old Congregation to Erect New Synagogue.

The congregation Ahavath Achim, 120 Johnson avenue, organized forty years ago, having disposed of its property, will move to the Stuyvesant district, where it will erect a modern synagogue. The last services in its present building will be conducted by Rabbi H. Veld, chaplain of the United Jewish League of Brooklyn, who will also preach the sermon on Sunday, October 20, at 2 P. M. Cantor Eisenberg will have charge of the musical arrangements.

Commissioner Ferdinand Levy will deliver an address in French, Judge Alexander S. Rosenthal will speak in German, and J. Grattan Macmahon will be the orator.

Synagogue to Be Enlarged.

The contract for the improvement of the synagogue in Fairview avenue, Rockaway Beach, has been awarded. The edifice will be raised, a brick basement for the accommodation of Sunday school pupils will be built and a heat apparatus installed.

The main reason for improving the synagogue is the rapid increase in the number of the children who attend the service there. Within the past year they have so increased that it was found difficult to properly house them, and at a recent meeting of the trustees of the temple it was decided to build a basement and devote it entirely to the children.

Y. M. H. A. Makes Progress.

The Young Men's Hebrew Association of Brooklyn has made arrangements for, and classes are now being conducted by competent men on different subjects. It has also been decided that the regular Sunday evening entertainments, so much enjoyed last fall and winter, be renewed, and the same will be commenced this evening at the Association Building, 345A Ninth street.

At a recent meeting of the Board of Directors Bernard J. Becker presented to the association a pennant now used and displayed on the flagpole.

Hebrew Educational Society.

The gymnasium of the Hebrew Educational Society Building is crowded to its utmost capacity every afternoon and evening with young men who have grasped the opportunity to develop a "sound mind in a sound body." In order

INFUSION OF CHRISTIAN BLOOD.

BY DR. I. MORDAUNT SIGISMUND.

In the old world, cowardism—physical cowardism—has always been laid at the Hebrew's door. Unhappily, the accusation was only too well founded. Those who accused so readily utterly discarded the cause however. As late as the second century, when the battle of Bethar was fought, heroic bravery was the forte of our people. How have they been treated during the past seventeen centuries? They have not only been persecuted as no people on earth have been, but stultified by violence—literally beaten into pigmies!

Is it a wonder then that they should be pointed at as cowards—as being inculcated with the disease Moreh? In this country the malady is gradually dying out, thank heaven!

There are shining lights in Israel who are under the impression that a little infusion of Christian blood would invigorate the Jewish body and are strenuous in their benevolent efforts.

In this country especially, stimulated by those to whom our religion has become somewhat irksome, those Jacks of the wisp thrive. Such Grand Ogur's as Rabbi Silverman, Emil Hirsch and company, cry loud Eureka! And while not openly advocating it, infer that intermarriage is an infallible remedy. All over the States, as far West as Utah, these Jack-asses, beg pardon, I mean Jacks of the Wisp, throw their refulgent light. At Salt Lake City one of those Jacks illuminate the Jewish community. The Rev. Dr. Freund; that flaming Rabbi is the protege of Rabbi Emil Hirsch. In the capital of the latter day saints, a Hebrew groom and a Christian bride frequently appear under the chuppah at the Temple over which the Freund-licher pastor presides.

The offspring? Who cares. The check—frequently not insignificant—is sound and safe; the rest? Volia basta!

Let me tell the readers a little story—for every word of which I vouch—and let them judge whether a little infusion of Christian blood is very effective. At my native town there lived a man who was famed for his flaming head ornament—the natural, not the schrammel. He dealt in horses, but that did not constitute his fame; it was quite something else.

On Pessach he was known to eat at Sedar twenty Matzeh Kneidel!

When I say Matzeh Kneidel I don't mean puny dwarfs, but good sized balls, larger than a Kezayes.

A throng of boys used to be under his windows (my dear father would not permit me to be a spectator) and annoyed him exceedingly by counting in no gentle voices the number, as they disappeared down his spacious throat. "Curtains?" I can hear some of my readers exclaim. In that part of the world, and with a Baal Habayis of that ilk, curtains are conspicuous by their absence.

One day the consumer of Matzeh-Kleis en gros went to a place where Metzehs are not in fashion; he died at a village called Kowella, and his demise occurred on Pessach (chal hamod).

I well remember the body being brought to town, and the urchins (I am ashamed to say the writer of this among them) irreverently yelling "There goes the twenty Metzeh-Kleis!"

In 1869, the last year of the German Gambling Casino's, I paid a visit to Wiesbaden and stopped at the "Hotel de Nassau," vis-a-vis The Kurhaus. At the table d'hote I sat opposite to an old gentleman and two young ladies, and a conversation ensued (I must tell the reader that I was then a very young man and "eligible"). The table d'hote drew to a close and we exchanged cards. The name of Count Konarsky struck me. As a youngster, I became aware that Fuchs's oldest son had not only become a Count, but likewise a Meshumed. That fact, and the two young ladies flaming—no, golden hair—and the freckles, brought the poor Kneidel hero before

my eyes, and I located my new friends without a tittle of a doubt. Now, for some fun, said I to myself. I must here observe that although my poor townsman's name was der Fuchs, the son, on the merit of his father dealing in horses—horses being in Polish Konnia—singular, Konlarsky, aided by a little imagination, is the plural for horses. The dealer in those animals was, by courtesy, sometimes called Konarsky.

"Pardon me, Count, I am at a loss where to locate you. Your English is simply perfection (it was vile!), yet your whole ensemble, your polish (I might with truth have said Polish!) savours of something higher than British nationality; might I be indiscreet enough to ask your nationality?"

"Well, I see you are curious, and I won't satisfy it." The young ladies, when they presented me with the Count's—and their own—cards, accorded me an invitation when in London to visit them.

"Now, Count, the reason I press you so, for which I crave your pardon, is that were it not that I fear to make a laughing-stock of myself by even thinking of such a preposterous thing, I would say that I once knew a gentleman who died at Kowolla, near ..... and who so closely resembled these two charming young ladies"—he would not hear me out, but rose quickly, without even an inclination of the head, for which, however, the young ladies made an amende honorable by reaching me their hands, covered with rings—and sparkles.

The old Count's hirsute was white. The "gold" had vanished there.

In my native town it was known that this scion of the nobility had been a Feldscherer—a sort of assistant surgeon, and during the escape of Louis Napoleon from Ham (?) joined the adventurer's retinue, and when Napoleon-the-little became Napoleon III the Feldscherer was dubbed Count.

This "Count" long after geschmadt, married the daughter of a wealthy London merchant—an alderman—(she did not fall in love with the man, but with the penniless "Count"), and occasionally sent a little money home to the Mishpocheh. The "Count's" several brothers and sisters—all befreckled "carrots"—paid him a visit in London, but they were not received by the newly baked aristocrat.

A BRITISH OFFICER WITH AN "EFFUSION."

I want it distinctly understood that not only was the "Countess" a thorough John Bull, but a fervid worshipper of the Anglican church. The children of the strangely assorted pair were brought up in the faith of the mother, although I doubt whether the Count, after his baptismal marriage and the baptism of his children, ever entered a church. Meshomudim, unless they have cogent reasons for doing so, rarely do so.

In May, 1880, I was initiated into the Masonic craft. In July, the same year, I took my third degree as the Kaiser-i-Hind, a purely military lodge, its members consisting entirely of officers who had been in India. On the "summons" I perceived that Captain Konarsky was likewise a candidate for "Raising." During the second section of that degree I found myself in a certain position side by side with the valiant captain. It was a most trying moment, the trying moment of the ceremony. With trembling lips my "Brother" whispered: "What are they going to do with us now?"

The face (no freckles, although the head bore the golden ornament of the heroic Matzeh-Kloss consumer), distorted with fear, trembling like an aspen leaf, he was awaiting coming events.

I pitied the poor craven!

At the banquet, which followed, the extreme pallor was not yet effaced.

Where was the efficacious infusion of Gentle—nay, Christian, blood?

Hebrew Ladies' Auxiliary of Bath Beach.

The charity whist last Wednesday afternoon, Oct. 9, under the splendid management of Mrs. Wormser, Mrs. Kopan and Mrs. Hirsh was quite successful, owing to the earnest endeavors of the ladies in charge. The prizes were pretty, and the hard work done by the ladies brought their receipts very high.

The quarterly meeting of the society took place Thursday, Oct. 10, at Supper's. The quarterly meeting was well attended. The report of the charity work was given in by Mrs. Wilson and Mrs. Slomka, the president.

The ladies who had managed the last whists handed in their reports and were thanked for their efforts.

The society will run a package party during Channukah week.

A monster bazaar will take place during the summer, and a number of ladies have already volunteered to take booths. All members will begin their preparations at once. As the proceeds of this bazaar it is to be hoped will be one of the pillars of the Jewish Convalescent Home the society will have.

The Ways and Means Committee will meet shortly, as the report of the Printing Committee is almost ready to hand in, and the first active step taken toward the home.

The society will shortly celebrate its fifth anniversary; the affair will be arranged by its executive staff, and a meeting will soon take place.

New members are continually joining the society, and many of them are residing in Brooklyn and New York.

Restaurant to be added as soon as alterations are completed.

CAFE NINETEEN  
19 Ann St., Bet. Broadway & Nassau Sts.  
New York.

LOUIS H. SALTZMAN, Prop.,  
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FOR RECEPTIONS, WEDDINGS, BANQUETS, LODGES AND SOCIETY MEETING ROOMS.  
Strictly kosher Catering, under the supervision of a mashgach. Estimates furnished.  
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1403 FIFTH AVENUE,  
Bet. 115th and 116th Sts., New York.  
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Table D'Hote Dinner 40c. Also a la Carte.

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SMOKED FISH  
THE LARGEST SMOKER OF SALMON  
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Columbia River Salmon  
Telephone 6445 Orchard

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 County 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 Meighan & Necarsulmer, No. 38 Park Row, Manhattan Borough, City of New York, on or before the 19th day of February next.

Dated New York, July 22, 1907.  
MATHILDE ULMANN, JAMES ULMANN, Executors.  
MEIGHAN & NECARSULMER, Attorneys for Executors, 38 Park Row, Manhattan Borough, New York City.

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 & Davies, No. 32 Park Place, in the Borough of Manhattan, in the City of New York, on or before the first day of November next.

Dated New York, the 19th day of April, 1907.  
SAMUEL BERMAN, ANNIE KURZMAN, Administrators.  
ROBERTSON, HARMON & DAVIES, Attorneys for Executors, No. 32 Park Place, Borough of Manhattan, New York City.

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 Davis & Kaufmann, No. 49 and 51 Chambers street, in the City of New York, on or before the 27th day of February, 1908, next.

Dated New York, the 7th day of August, 1907.  
SAMUEL NAUHEIM, PHILIP BARNARD, Executors.  
MAURICE S. COHEN, Attorney for Executors, 44 Broadway, Borough of Manhattan, New York City.

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 subscriber, at their place of transacting business, at the office of Davis & Kaufmann, No. 49 and 51 Chambers street, in the City of New York, on or before the 27th day of February next.

Dated New York, the 20th day of July, 1907.  
ISAAC M. SECKEL, BARNETT I. SECKEL, Administrators.  
DAVIS & KAUFMANN, Attorneys for Administrators, 49 and 51 Chambers street, Manhattan Borough, New York City.

SCHY, 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 Schy, 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 Stroock & Stroock, attorneys-at-law, Room 619, No. 820 Broadway, in the City of New York, on or before the 1st day of December next.

Dated New York, the 22d day of May, 1907.  
ERNEST D. STROOCK, Executor for Executor, 820 Broadway, New York City.

JOSEPHthal, 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 Josephthal, 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. 42 Cedar Street, in the City of New York, on or before the 4th day of March, 1908, next.

Dated New York, the 1st day of September, 1907.  
JOSEPHthal, LOUIS, SIDNEY I. JOSEPHthal, NATHAN BRILL, GEORGE S. HELLMAN, Executors.  
JOHN MARCUS, Attorney for Executors, 42 Cedar Street, New York City.

Golden's Mustard sold by grocers and delicatessen stores.

# THE WHIMS OF LOVE.

(Continued from Page 1)

gust you? Can't you bear my kisses?"

She was silent for a while, assumed an earnest, serious face, and said:

"One mustn't be light-minded, one cannot permit to be kissed by everybody."

"Am I everybody?"

She again smiled, satisfied with herself and with her tone, and replied:

"I respect you very, very much."

To become good with him again, she sat down on the couch close to him. He took her hand in his. She did not resist, and waited to see what turn matters will take.

"Tell me, Manie," he asked softly; "can one kiss a person who is only respected?"

"Why do you ask that?"

"I want you to kiss me."

"Stop, Bender, I beg of you—"

"No, I wouldn't let you off to-day," he said, controlling his emotions; "I must know, I must be convinced, Manie—"

"You are so funny to-day, Bender! Stop, please!"

He didn't let her finish. He embraced her head in both his hands and pressed it to his head.

"I wouldn't let you off, Manie, till you answer me. I must know, Manie; you must answer: yes or no—now, this minute!"

Her lips hardly touched his forehead, and he felt a slight quivering of lips, a short, hurried kiss.

Immediately after that she sat down on a chair, insulted and tired. He only noticed one look in her eyes. That look expressed anger and silent pain of one tortured. He kissed her forehead and left the house angry, excited, discouraged.

\* \* \* \* \*

In Bender's room sat Manie and several acquaintances. There was much talking, laughter, noise. Manie, who played the first violin, laughed and made merry more than usual. Bender was annoyed by her laughter and her movements. Everything that she did was meant against him, was planned to annoy him. He sat at the table, looked into a book, silent and angry. She couldn't bear his apparent quietness, and now and then she turned towards him, now with a joke, now with a question. He answered curtly without moving from his place.

For some time Manie began to notice that Bender is undergoing a change in his relations with her. She couldn't bear this thought unconcernedly.

Suddenly she made up her mind to go home, and she called out in her ringing voice: "Who is going to take me home? Quick!"

The first that answered her call was Mayersohn. He was the only person that hedged in between them. He was still young, handsome, strong and very lazy. He lived by borrowing of acquaintances, and was therefore very gentle and his face assumed an expression of softness as if he always desired to be excused. He was liked by girls, excepting by Manie, who had no sympathy for him; but to annoy Bender, she often showed friendship towards him. She didn't want that he should accompany her now, and she said:

"Go on, Mayersohn, lie down on the couch; I am tired of you. Gentlemen, who takes me home?"

Bender didn't move. He was all anger. Whatever she spoke provoked him. "Not one single honest word, not one word without a special meaning," he thought. Whatever he saw in her seemed to him false, low, worthless. He felt an antipathy towards her and desired to revenge himself on her.

But suddenly she approached him, laid her hand energetically on his

shoulder, and said: "Bender, take me home."

The slight touch of her hand electrified him. He became transformed, his hatred suddenly disappeared. He only felt that passion which he was missing for some time, which her touch always aroused, and the yearning after which caused much pain.

He struggled with his mind for a while, to go or not to go? One gentle begging look from her eyes decided the question. He got up, put on his coat and went with her.

"How mistaken I was, Manie," said Bender while taking her home; "for the last several months I always thought that I stood on the threshold of my happiness and expected every day to be transformed into a new man, into a new creature; that my whole being will be calmed, that my torn soul will breathe freely, that you, only you, will give me that happiness which I heard others speak so much about but which I have never experienced. In you I expected to find the redemption of my wasted life, my deliverance from all those men, actions, thoughts and feelings that annoyed my troubled soul. But what a mistake I made! Instead of happiness you gave me constant misery, hatred"

Manie interrupted him.

"You, Bender, are only to get; you always stand with open arms waiting to receive. You always complain and always claim that you are right. Why don't you take happiness, if you like it? Happiness must be taken, must be pursued, you mustn't wait till it will be given to you. Why should it be given to you? What are your special merits?"

He was startled by her energetic answer. He didn't expect of her such language, and he replied with an assumed quietness:

"As it seems, we are sufficiently disgusting to each other. Perhaps we shall make an end, Manie?"

"What does it mean?"

"We shall part like friends or enemies."

She looked into his eyes and said smilingly:

"Well, you only say so; you will not dare part! I don't want it."

"But I want, Manie."

"You don't, Bender. It is not true."

"Believe me, Manie, I do; I am tired of the whole affair."

Coming near the door of her house, she said:

"Well, Bender, give me your hand that you don't want—What a cold hand you have!"

She kept his hand longer than usual, bent herself a little towards him as if she desired to have her young, fresh body nearer to his. He couldn't withstand the temptation, he embraced her, and gave her a hasty kiss, and she left him with a reproach: "What's the matter with you, Bender? This is bold!"

Bender didn't sleep the whole night. Her last words still lingered in his mind, and turning from side to side, he asked himself: "What for? Why did all this happen?"

The following day Bender bought tickets for a concert and notified Manie that she should wait for him in her house, that he would come rather late owing to a business engagement, and that they will start as soon as he arrives. He came a little too late, and there he found Mayersohn.

"The old policy begins," he thought.

"Are you also going to the concert?" he asked Mayersohn.

"Of course! You have no idea what's being played there to-night! You know, Manie, I wouldn't eat and I wouldn't drink, only to hear music. There are only two good things in this world: Lying on the couch and

listening to good music. Besides these, everything is vanity of vanities. Isn't that so?"

"Original," replied Manie. "And what do you think, Bender?"

"I have no opinion. Let's go."

They boarded a car. Manie sat near Mayersohn at a distance from Bender. All the time it looked as if she had some secret conversation with Mayersohn. Suddenly she roared out laughing, and appeared not to notice Bender at all. He sat, as it were, on burning coals. He had a mind to jump off the car and let them alone, and he would have done so had he not been ashamed of Mayersohn. At the entrance to the concert garden Manie asked him: "How many tickets have you bought?"

"Two."

"And for Mayersohn? Have you forgotten? Buy another ticket."

Reluctantly he bought another ticket, though he knew full well that she took Mayersohn along with her purposely to annoy him and to disturb his quietness.

"How strange it is!" he thought; "she compels me to heap salt on my own wounds!"

When they entered the concert garden the orchestra was already playing. Mayersohn at once became delighted: "How beautiful! How grand! There is nothing more elevating in this world than music. Listen! Listen! Splendid!"

These words still more excited Bender, and, besides, Manie was sitting next to Mayersohn. Everything was prearranged to annoy him. He felt insulted, pained, humiliated, and the music touched him to tears. The notes penetrated his embittered heart, they coaxed him, consoled him, quieted him. At one moment he forgot Manie, Mayersohn, and the whole world, and only thought of his great misfortune, of his lonesomeness, of his missing a being or a thing to which he could say: "This I want, this I choose, this is mine." At another moment there was aroused in his heart a hatred towards Manie and he felt the necessity of taking revenge on her. At still another moment his mind became quieted and he only thought of death:

"Like a dog, like a dog I shall die!" his heart cried together with the orchestra, and his eyes were filled with tears.

The first act was over. He opened his eyes and saw that Mayersohn and Manie were up and were taking a stroll. He got up and went home without bidding them good-bye.

The following day, Bender walked the streets. He felt tired and exhausted. He didn't sleep the whole night, didn't go to his business, and he marched the streets aimlessly. Suddenly he perceived Manie, who approached him hastily.

"Where were you lost yesterday?" she asked, extending her hand to him. He didn't give her his hand; he stood still with a downcast look. She became pale and retraced her steps slowly.

Bender followed her with his eyes till she entered a side street, and he walked away.

### Young Women's Hebrew Association.

The children of the neighborhood flocked into the Association rooms last week and clubs and classes are being formed for them. Already in session are classes in sewing, mending, darning, embroidery, Hebrew gymnasium, etc. The Sunday school is flourishing, hundreds of children coming in to enter the classes. The regular Friday evening services started in last Friday with Mr. L. A. Goldberg as the leader. The attendance was good and this feature promises to be much appreciated. There will be a different speaker each Friday night.

### Miriam Gottlieb Aid Society.

The above society which aids the deserving poor and funds work for the needy so as to make them self-supporting will hold an entertainment and ball at the Harlem Casino on November 16th. The programme contains the names of many well-known professional artists and the committee has done everything to ensure the enjoyment of those who attend the affair.

The society meets at the 12th Ward Bank Building, 125th street and Lexington avenue.

NEW JERSEY.

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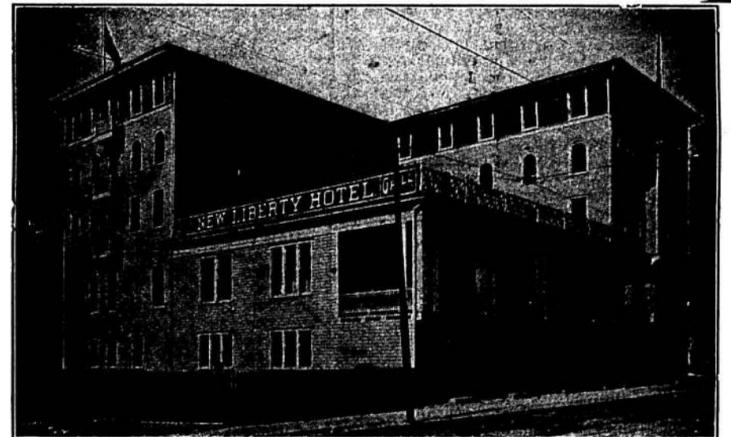
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## THE BLYTHEWOOD

LAKWOOD, N. J.

Mrs. Lena Frank announces that the new "BLYTHEWOOD," with all modern improvements and spacious sun parlors will open for reception of guests on October 1, 1907. The hotel is located within one block of the Lakewood Hotel, and is conducted as a first-class Winter resort. The cuisine is unexcelled. For terms address Mrs. Lena Frank, Proprietor, as above (of Blythewood, Catskill Mountains).

ACCOMMODATES 100.

## LILLIAN COURT

LAKWOOD,

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ACCOMMODATES 150.

NEW ADDITION CONTAINING ROOMS SINGLE AND EN SUITE.

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Also Proprietress of Mountain Summit House, Tannersville, N. Y.

### TO BOSTON

Boat & Trolley \$1.75

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\$1.00 to Fall River. \$1.00 to Providence.

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PERFECT SERVICE—WIRELESS.

Pier 10, E. R., Foot Wall st., 5 p. m.

E. 24th St., 6.20 p. m. week days.

Enterprise Transportation Co.

### Park and Tilford's New Store.

The recent opening of Park & Tilford's latest store, at the corner of Broadway and 101st street, should prove a boon to dwellers in that immediate vicinity, inasmuch as the store was opened in response to a growing demand for an establishment of this character in that neighborhood. During the forty years which this firm has been established they have maintained a reputation second to none as retailers of the best groceries, pure foods, teas, coffees, wines, liquors and cigars.

In this new locality Messrs. Park & Tilford wish it to be known that there will be nothing "exclusive" about their store or home service. The best goods, and the best service for all who patronize them, all at average lowest prices—for the best.

Messrs. Park & Tilford invite the public to inspect their new store and solicit family accounts. If too busy to call personally ring up 8650 Rivrside, and your wants will receive the promptest attention.

**NEW JERSEY CENTRAL**  
POPULAR ROUTE TO  
**LAKWOOD**  
—AND—  
**ATLANTIC CITY**  
FROM NEW YORK

Atlantic City Passengers may stop over at Lakewood without extra charge.  
Solid Vestibuled Trains—Pullman Coaches  
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W. C. HOPE, General Passenger Agent, New York

**STATE OF NEW YORK, OFFICE OF**  
**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. No 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, Feb. 18, 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. 5, 1907.—The foregoing resolution was duly passed, a majority of all the Senators elected voting in favor thereof, three-fifths present. By order of the Senate, LEWIS STUYVESANT CHANLER, President.

State of New York, Office of the Secretary of State, Albany, July 25, 1907.—I have compared the preceding copy of concurrent resolution proposing an amendment to section two of article twelve 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 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 seventy-five thousand, or more; the second class, all cities having a population of fifty thousand and less than one hundred and seventy-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 notice 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 herein provided, it shall be subject 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. 18, 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. 5, 1907.—The foregoing resolution was duly passed, a majority of all the Senators elected voting in favor thereof, three-fifths present. By order of the Senate, LEWIS STUYVESANT CHANLER, President.

State of New York, Office of the Secretary of State, Albany, July 25, 1907.—I have compared the preceding copy of concurrent resolution proposing an amendment to section two of article twelve 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 Two.—Shall the proposed amendment to section two of article twelve of the Constitution, relating to the classification of cities, be approved?

**BINGER, IDA.**—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 Ida Binger, 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 Bandler & Haas, No. 52 Broadway, Manhattan Borough, in the City of New York, on or before the 10th day of December next. Dated New York, 1st day of June, 1907. **LOTTIE WALLAU, Executrix. BANDLER & HAAS, Attorneys for Executrix, 52 Broadway, 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 thereof to the subscriber, at her place of transacting business, at the office of Bandler & Haas, No. 52 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. **LENA ROSENBERG, Administratrix. SOLOMON S. LEFF, Attorney for Administratrix, 300 Broadway, New York City, Borough of Manhattan.**

**BERNSTEIN, HIRSCH.**—In pursuance of an order of 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 thereof to the subscriber at his place of transacting business, No. 29 Liberty Street, Borough of Manhattan, City of New York, on or before the first day of March, next. Dated, New York, August 23rd, 1907. **LOUIS BERNSTEIN, Administrator. CHAS. F. GENTZLINGER, Attorney for Administrator, 29 Liberty Street, New York City.**

**Boy Babies In Athens.**  
 Among the poorer classes of Athens necessity has mothered the pretty invention of covering a new born boy with a dress made from an old shirt belonging to his father, while under the baby's tiny pillow were smuggled a black handled knife, a gold coin and a copy of the gospel—sign and symbol of the hopes of fond hearts treasured for the little son and heir.

**Sprung From the Soil.**  
 The man's shirt front was far from spotless, and his waistcoat and coat were covered with grime and grease, but a large buttonhole bouquet was placed on the lapel of his coat. "What do you think of this?" he said to a casual acquaintance, pointing to the bouquet. "Where do you think I got it?" "Don't know," admitted the other. "Perhaps it grew there."

**Squaring the Account.**  
 An old negro in a small Georgia town had helped himself to some of a white neighbor's chickens. The owner traced the theft to him, however, and brought him to task. "Look here, Uncle Mose," he said, "I don't mind the chickens so much—I would have given you one if you had asked for it—but I don't like to see an old man commit a sin like that. What are you going to do at the judgment day when we appear before the Lord and those chickens are brought up as evidence against you?" "Yo' 'low dem chickens gwine be dar, Marse Will?" the old man asked. "They certainly will," was the answer, given with great impressiveness. "Den," Uncle Mose said, "Ah gwine say, 'Is dese hyah yo' chickens, Marse Will?' an' yo'll say, 'Yas, an' Ah'll say, 'All r'ight, sah, yo' take 'em'."—Kansas City Independent.

**"Seeing Glass" or Looking Glass.**  
 The following is an extract from the will of a Lincolnshire farmer, dated Aug. 1, 1796: "Item I also give to my wife the bed she now leth on, one oval (sic) table, one Tea table, one Round table, three round backed chairs, one spindle chair, my chiney (sic) and Tea table, Silver spoons, one Baril (sic) warming pan and a Seeing Glass and Tongs."—London Notes and Queries.

**Keen Eyes.**  
 "Here's your book, dear Miss Scribble. Sorry to have kept it so long. Delighted with it, I assure you." "Read it through, did you?" "Yes, indeed. It was charming." "Ever show your eyes to an expert oculist?" "My eyes! What do you mean?" "Must be something abnormal about them. You appear to have read my book without cutting the leaves!"

**Follingsome Nomoss.**—Yes, I uster be a poet once. Tatterdon Torn—I often wondered how you got your start.—Philadelphia Record.

**Audubon's Honeymoon.**  
 Audubon married Lucy Bakewell daughter of an Englishman. The father of the girl regarded the naturalists as unpractical and induced him to enter a commercial house in New York, but John James soon proved that he had no aptitude for trade. He busied himself with collecting specimens and let business take care of itself. His neighbors made a legal complaint against him on account of the disagreeable odor from the drying skins in his room. He and his bride spent their honeymoon on a common flatboat floating down the Ohio to Louisville. Possibly this was one of the original houseboats. A small tent, like an Indian's teepee, was the bridal chamber.

**A Wild Metaphor.**  
 The mixed metaphor has for years been considered what is technically known as a peach, but long ago an embryo Henry Clay, a contestant for oratorical honors in the University of Michigan, sprung one so much more rapid in the metaphor race than its rivals that it may be said to win in a walk. Rising up on his tiptoes and swelling out his chest like a pouter pigeon, the young orator exclaimed as though he would his words might go a-thundering down the ages, "The star of empire, tripping with light footsteps across the Atlantic, poises on her outspread pinions in the air and then pitches—and let us hope it may be forever—her tent above the dome of the capitol at Washington."

**The Judicial Way.**  
 An associate justice of the supreme court of Patagascas was sitting by the side of a river when a traveler approached and said: "I wish to cross. Would it be lawful to use this boat?" "It would," was the reply. "It is my boat." The traveler thanked him and, pushing the boat into the water, embarked and rowed away. But the boat sank and he was drowned. "Heartless man!" said an indignant spectator. Why didn't you tell him that your boat had a hole in it?" "The matter of the boat's condition," said the great jurist, "was not brought before me."—Cosmopolitan.

**Origin of "Blackleg."**  
 "Blackleg" has become so familiar in its special labor application that this is now more common even than the use of the word in its original sense. But labor so far has not shortened "blackleg" to "leg," as the sporting world has in speaking of sharpers. How "blackleg" came by its swindling significance is a puzzle which even an argument before the full court of queen's bench in a libel case failed to solve. It has been traced to the former habit among turf frequenters of wearing black topboots, but others have seen an allusion to the legs of gamecocks. Trades unionism adopted it simply as a term of abuse, like "scab."—London Chronicle.

**Fountain Inkhorns—Fountain Pens.**  
 Matthew Henry, the English biblical commentator, who lived from 1662 to 1714, in his commentary on the vision of the "candlestick all of gold and two olive trees by it," mentions "fountain inkhorns" and "fountain pens." What were they? He says: "This candlestick had one bowl, or common receiver, on the top, into which oil was continually dropping, and from it, by seven secret pipes or passages, it was diffused to the seven lamps, so that without any further care they received oil as fast as they wasted it (as in those which we call fountain inkhorns or fountain pens). They never wanted, nor were ever glutted, and so kept always burning clear."—London Notes and Queries.

**Delivered the Goods.**  
 "Look here!" said the angry patron to the restaurant man. "You've got a sign out there that says, 'Coffee like mother used to make.' You are a swindler, sir! This is the slimsiest, weakest, dishwateriest apology for coffee that I ever tasted." "Yes, sir," replied the serious looking restaurant man. "But it's the kind my mother used to make. The sign doesn't specify any particular mother, you know. We are on the square here, sir, as you will find on inquiry. Call again."—Chicago Post.

**The Bishop's Knee Breeches.**  
 A certain bishop while dining at the house of one of his friends was pleased to observe that he was the object of marked attention from the son of his host, whose eyes were firmly riveted upon him. After dinner the bishop approached the boy and asked: "Well, my young friend, you seem to be interested in me. Do you find that I am all right?" "Yes, sir," replied the boy, with a glance at the bishop's knee breeches. "You're all right, only" (hesitatingly) "won't your mamma let you wear trousers yet?"—London Mail.

**Vice and Goodness.**  
 The natures of all born in equal station are not so widely varied as to present extremes of vice and goodness but by the effects of rarest and severest experience. Beautiful fairies and terrible gnomes do not stand by each infant's cradle sowing the nascent mind with tenderest graces or vilest errors. The slow attrition of vicious associations and law defying indulgences or the sudden impetus of some terribly multiplied and social disaster must have worn away the susceptibility of conscience and self respect or dashed the mind from the height of these down to the depths of despair and recklessness before one of ordinary life could take counsel with violence and crime.—Frederick A. Aiken.

**An Old Greek Glutton.**  
 Occasionally we hear of voracious gluttons among the old Greeks. One of the most noted was Philoxenus, who wished he had a neck like a crane, so that his enjoyment of what he swallowed could be lengthened by several inches. This selfish gourmandizer used to keep his throat in training by gargling it with scalding water. Then he bribed the cooks wherever he went to send in all the meals furiously hot. Thus he finished the best there was of each dish before any one else dared to touch a morsel. A fellow guest was once so offended at this that he refused to remain at the table of Philoxenus, saying he had been invited to dine with a man and not with an oven.—Exchange.

**A. T. Stewart's Way.**  
 Alexander T. Stewart was the first "merchant prince." Today we have any number of merchant princes, even kings, and if Stewart were alive he would find very lively competition. But he had some rules that might be copied by the merchants who have in some directions followed him. One of his rules was this: "Never praise an article. Ask the customer what is desired and if you have it offer it without comment. Name the price. If the customer is not pleased allow him or her to depart and make no comment. The article must stand on its own merits. It is the customer's privilege to buy or to decline to buy."—New York Press.

**She Was Right.**  
 A cantankerous old farmer who hardly ever agreed with anything his wife said to him came home one wet day and, placing his back to the fire, stood up to dry. After some little time his wife turned to him and said: "John, you'll better watch yourself or you'll burn your flannels." To which John replied: "I think I'll need to burn my trousers first." "Indeed, John, you'll need to do naething of the kind. They're burnt already."—London Tit-Bits.

**Snakes In Australia.**  
 There are five kinds of venomous snakes in Victoria—the tiger snake, the black snake, the brown snake, the copperhead and the death adder. The last mentioned is very rare in Victoria and very venomous. It is about two feet long, very thick in proportion to its length, of a dull brown color and with a flat, wide head. The strangest thing about it is that many people believe its sting is contained in the tail.

**A Large Tribe.**  
 Philanthropy in London is often confronted by men who make it their business to be out of work. One charity worker was appealed to by a well dressed woman. "Married?" asked the philanthropist. "Yes." "What is your husband?" "Out o' work." "But what is he when he is in work?" asked the philanthropist. "You don't understand, miss," was the reply. "He's a regular out o' worker."

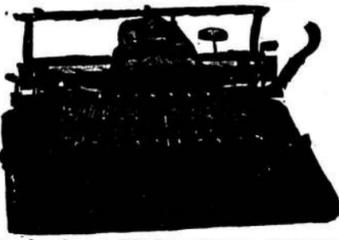
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ROSENWALD, CARL.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Carl Rosenwald, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber at his place of transacting business, room 437, No. 42 Broadway, Borough of Manhattan, City of New York, on or before the 21st day of March next.

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 thereof to the subscriber at her place of transacting business, at the office of Morris E. Gossett, No. 809 Broadway, in the City of New York, on or before the 29th day of October next.

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 thereof to the subscriber, at his place of transacting business, Stewart Building, Room 234, No. 230 Broadway, in the Borough of Manhattan, in the City of New York, on or before the 27th day of January, 1908, next.

LAWRENCE L. LEVY, Attorney for Executor, 230 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 thereof to the subscriber, at her place of transacting business, No. 60 Wall Street, in the City of New York, on or before the 14th day of February, next. Dated New York, the 2nd day of August, 1907.

HANNAH BEAR, Executrix. THOMAS & OPPENHEIMER, Attorney for Executrix, 60 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 thereof to the subscriber, at his place of transacting business 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.

CHARLES ROTH, Executor. MAX D. STEUER, Attorney for Executor, 115 Broadway, Manhattan, New York City.

EISENSTEIN, Toby or Toba.—Supplemental Notice.—The people of the State of New York by the grace of God free and independent, to Wolf Eisenstein, Hannah Roggen, 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 19th 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 proceedings.

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, a Surrogate of our said County of New York, at said county, the third day of September, in the year of our Lord one thousand, nine hundred and seven. Daniel J. Dowdney, Clerk of the Surrogate's Court.

SCHNEINBERG, 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 Schneinberg, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, at the office of her attorney, Isaac Levinson, No. 230 Broadway, in the City of New York, Borough of Manhattan, on or before the first day of May next.

Dated New York, the 7th day of October, 1907. RACHEL SCHNEINBERG, Executrix. ISAAC LEVINSON, Attorney for Executrix, 230 Broadway, Borough of Manhattan, N. Y. City.

SEMEL, GEORGE.—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 George Semel, 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 Goldfogel, Cohn & Lind, attorneys, No. 271 Broadway, in the Borough of Manhattan, City of New York, on or before the 1st day of June next.

Dated New York, the 7th day of October, 1907. SEMEL, GEORGE, Executrix; HENRY KATZENBERG, Executor. Goldfogel, Cohn & Lind, Attorneys for Executor, 271 Broadway, Borough of Manhattan, N. Y. C.

OCHS, JACOB 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 Jacob J. Ochs, 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 Herman Herst, Jr., No. 115 Nassau St., Borough of Manhattan, in the City of New York, on or before the 25th day of April next.

Dated New York, the 7th day of October, 1907. HERMAN HERST, JR., Attorney for Executor, No. 115 Nassau Street, Borough of Manhattan, City of New York.

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 thereof to the subscriber at his place of transacting business 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. LEVY, 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 thereof to the subscribers at their place of transacting business, at 4 Broadway, Borough of Manhattan, 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 J. SCHUSTER, Executors. STRASBOURGER, WELL, ESCHWEGE & SHALLEK, Attys. 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 thereof to the subscriber, at her place of transacting business, No. 254 East 125th Street, in the City of New York, on or before the 28th day of December next.

Dated New York, the 10th day of June, 1907. MARY REINHHEIMER, Administratrix. MARKS & WIELAR, Attorneys for Administratrix, 160 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 thereof to the subscriber, at our place of transacting business at the office of Hays & Hershfeld, No. 116 Broadway, Borough of Manhattan, in the City of New York, on or before the 15th day of January next.

Dated New York, the 20th day of June, 1907. EDWIN H. NORDLINGER, Executor. Hays & Hershfeld, Attorneys for Executors, 116 Broadway, New York City.

BASSETT, 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 Bassett, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, at the office of Henry Loevy, their attorney, Nos. 208 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 13th day of June, 1907. EDWARD BASSETT, Executor; ANNA SILLCOCKS, TILLIE TITUS, Executrices. BENNO LOEWY, Attorney for Executor and Executrices, 208 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 thereof to the subscriber, at his place of transacting business, at the office of his attorney, No. 140 Delancey Street, in the City of New York, on or before the 20th day of January next. Dated New York, the 5th day of July, 1907.

DAVID KESPER, Executor. EMIL A. KLEIN, Attorney for Executor, No. 140 Delancey Street, New York City, Manhattan Borough.

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.

Dated New York, the 30th day of August, 1907. THERESA ROSENSTEIN, Executrix; LOUIS ROSENSTEIN, SIDNEY ROSENSTEIN, WILLIAM H. ROSENSTEIN, Executors. STROOCK & STROOCK, Attorneys for Executor and Executrix, 320 Broadway, New York City Manhattan.

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 thereof to the subscriber, at his place of transacting business, 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. HENRY A. 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 thereof to the subscribers, at their place of transacting business, at the office of Geo. B. & Ed. Goldschmidt, their attorneys, No. 34 Pine Street, Borough of Manhattan, in the City of New York, on or before the 7th day of December next.

Dated New York, the 21st day of May, 1907. STANLEY A. COHEN, LEWIS S. COHEN, Executors. Geo. B. & Ed. GOLDSCHMIDT, Attorneys for Executors, 34 Pine Street, 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 thereof to the subscribers, at their place of transacting business, at the office of M. S. & I. S. Isaacs, No. 52 William Street, in the Borough of Manhattan, City of New York, on or before the 1st day of February next.

Dated New York, the 15th day of July, 1907. JOSEPH L. BUTTENWIESER, ELIAS LITTMAN, HENRIETTA LITTMAN, SELLIG LITTMAN, Executors. M. S. & I. S. ISAACS, Attorneys for Executors, 52 William Street, Borough of Manhattan, 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 thereof to the subscriber, at her place of transacting business, at the office of Hess, Churchill & 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 15th day of July, 1907. HESS, CHURCHILL, & MARLOW, Attorneys for Administratrix, 74 Broadway, 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 thereof to the subscriber, at his place of transacting business, 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. MICHAEL HEUMANN, Executor. GEORGE M. 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 thereof to the subscriber, at her place of transacting business, at the office of Benno Loewy, her attorney, at Nos. 208 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 10th day of April, 1907. BENNO LOEWY, Attorney for Administratrix, 208 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 thereof to the subscribers, at their place of transacting business, at the office of their attorney, J. C. GUGGENHEIMER, No. 52 William Street, in the City of New York, on or before the 16th day of February next.

Dated New York, the 24th day of June, 1907. SIGMUND ROSENBAUM, JULIUS J. FRANK, DAVID E. OPPENHEIMER, MARTIN ROSENBAUM, MORTIMER FLEISHHACKER, 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 thereof to the subscriber, at his place of transacting business, No. 108 East 126th 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. MEYER, 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 thereof to the subscribers 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. CLARA M. BAUMGARTEN, PAUL J. BAUMGARTEN, Executors. HAROLD C. KNOEPEL, 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 thereof to the subscribers at their place of transacting business, No. 123 Broadway, Manhattan, in the City of New York, on or before the First 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 thereof to the subscribers at their place of transacting business, at the office of Jacob Freeman, 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 thereof to the subscribers at their place of transacting business, viz., the office of Messrs. Kurman & Frankenthal, 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. KURMAN & FRANKENTHAL, 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 thereof to the subscribers at their place of transacting business, at the office of Fleischman & Fox, No. 846 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. MEIER GRAUSMAN, Administrator. FLEISCHMAN & FOX, Attorneys for Administrator, 846 Broadway, Borough of Manhattan, N. Y. City.

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, now deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, No. 126 West 118th Street, in the City of New York, on or before the 1st day of December, next.

Dated New York, the 18th day of May, 1907. HARRY J. SPRUNG, SOLOMON SPRUNG, Executors. ABRAHAM OBERSTEIN, Attorney for Executors, 84 Broadway, Borough of Manhattan, N. Y.

POLLOCK, 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. Pollock, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, to wit: 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.

CHARLES R. RICH, Broadway Trust Company, Executors. MESSRS. RICH & J. J. LESSER, Attorneys for Charles R. Rich, 250 Broadway, New York City, Manhattan Borough, next. IRA LEO BAMBERGER, Esq., Attorney for Broadway Trust Company, 806 Broadway, New York City, Manhattan Borough.

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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 subscriber, at her place of transacting business, at the office of Honnecker & Magen, No. 236 Broadway, Manhattan, in the City of New York, on or before the 20th day of November next.

Dated New York, the 11th day of May, 1907. HENRIETTA KAMHOLZ, Administratrix. HONNECKER & MAGEN, Attorneys for Administratrix, 236 Broadway, Manhattan, New York City.

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. 32 Broadway, in the City of New York, on or before the 14th day of January next.

Dated New York, the 5th day of July, 1907. JENNIE W. SCHIFFER, CHARLES J. WAXELBAUM, JACOB WERTHEIM, Executors. LIEBMAN, NAUMBURG & TANZER, Attorneys for Executors, 32 Broadway, Manhattan, New York City.

JACOBS, ABRAHAM.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Abraham Jacobs, 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 Messrs. Slade & Slade, No. 200 Broadway, in the City of New York, on or before the 20th day of April, 1908.

Dated, New York, October 8th, 1907. HARRIS JACOBS, Administrator. SLADE & SLADE, Attorneys for the Administrator, No. 200 Broadway, Borough of Manhattan, New York City.

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Silk emb'd—long or short sleeves..... 49	FLANNELETTE SKIRTS—Wide ruffle or fancy stitching—4 to 14 years..... 29
Finer—part wool..... 98	With deep ruffle, emb'y scallop or fancy stitching and emb'y..... 49
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	Extra size..... 59

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WOMEN'S Half Wool Ribbed Vests—white or natural—high neck—long or short sleeves—silk hand finish—ankle length pants..... 79	Larger, 5 cents rise per size.
WOMEN'S Wool Merino Vests—natural or white—high neck—long or short sleeves—also ankle length pants..... 69 to 1.39	CHILDREN'S White Merino Shirts and Drawers—silk finish—size 18.... 55
WOMEN'S Swiss Ribbed Wool Vests—high or low neck—long or short sleeves..... 98	Larger, 5 cents rise per size.
Pants to match..... 1.59	CHILDREN'S Cotton Ribbed Fleece Lined Vests or Pants—All sizes..... 24
	CHILDREN'S Ribbed Vests and Pants—half wool, silk hand crocheted finish—Sizes to 10 yrs..... 49
	Larger, to 14 yrs..... 59
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Extra sizes to 54 inch.... \$1.29	Extra size to 54 inch.... \$1.98
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Extra sizes to 50 inch.	Extra sizes to 54 inch.... \$1.79
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