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(For the Hebrew Standard.)

THE RETURN: THE STORY OF A WANDERING JEW.

BY REV. I. L. BRIL.

"NO, I can't marry you," she had told him for at least the tenth time, and still he persisted in proposing.

"But you love me?" he queried.
"That has nothing to do with it," was the girl's reply. "I shall never become the wife of a Christian. The Jewish people has suffered too much at the hands of the followers of Christ."

Sylvester Sheldon and Rachel Ballin had known each other for some time; they attended the same lecture at the university, and as she was "altogether beautiful," it was, therefore, but natural that the young man should have fallen in love with the maiden of Israel. He was an ardent wooer, and certainly made an impression upon Rachel. They were often seen together, and their fellow-students speculated upon the time when their engagement would be announced.

It is true that at first Rachel did not know that Sheldon was not of the Jewish persuasion, for his cast of countenance was distinctly Hebraic; but when she discovered his religious belief all thoughts of marrying her lover were banished from her mind, and though she loved him, determined to steel her heart against his advances. Rachel Ballin was strongly nationalistic, and she would not even permit Sylvester to become a convert to Judaism, as he had once offered to do. He pleaded, he stormed, he raved; it was all in vain. Rachel absolutely refused to accept him, and, furthermore, told him that it was best that they should not see each other any more.

Sheldon was heart-broken, and he soon after left the university and went abroad.

"Die Auswanderer Halle" (Emigrants' Hall), in Hamburg, was crowded with emigrants from Eastern Europe. Men, women and children, old and young, strong and feeble, all fled from conditions that had become unbearable—all were eager to find shelter in a land where liberty and freedom reigned supreme; and meanwhile they were huddled together in that half-way house in the Freie Hansa Stadt, anxiously awaiting the time when the boat, which was to carry them across the ocean to a new land, would sail.

Pitiful were the scenes which were enacted there. Men who, in other days, had been affluent were now reduced to beggary; refined women and girls, keen-brained young men, who had hoped for a career in their native countries, were going into an undiscovered country, glad that they had escaped from tyranny, yet dreading the new exile into which fate was sending them.

Still they were hopeful; the old men said "Kapittlach Tehillim," the women told each other stories, and the young folks sang the songs they loved to sing in the old home.

It was an animated scene on that beautiful July morning in 1896 when there entered into the "Auswanderer Halle" a man, whose striking features could not but help attract the onlooker. He moved among the wanderers, and to each he spoke a few words of comfort, to some he gave money, of all he enquired whether he could do anything to make them happier, and, addressing a group of young men and women, exhorted them to remain faithful to their God and people.

He was a middle-aged man, whose eyes had a hunted look in them; he was always peering round as if he sought someone. Of the immigrants who hailed from Russia he enquired as to the conditions in the land of the Czar, and whether there was likelihood of any amelioration. And the tears stole down his cheeks as he was told that the heel of the oppressor was crushing the neck of Israel, that there was no salvation but in flight, and that God might already have mercy upon His people.

I was one of a party of sightseers which, on that morning, went to inspect the emigrants. Our guide spoke contemptuously of the poor creatures as "das Pack da." (That lot here!)

The remark had been overheard by the kind-hearted stranger, and he turned upon the guide and soundly berated him, and then left the building.

Sunday morning, after the service, the Chief Rabbi of Orthodox Jewish Community of Hamburg always "learned" a "blatt Gemorah" with a number of *bachurim*, and all were welcome to be present at these lectures, and both the stranger and myself were attentive listeners to the "Herr Oberrabbiners" elucidation of the difficult passages of the Talmud.



From The London Jewish World.

Rev. Professor D. W. Marks.

Prof. Marks, senior minister of the Berkeley Street (Reform) Synagogue, London, who has just celebrated his ninety-seventh birthday, is the doyen of the Anglo-Jewish ministry. As far back as 1842 he and his congregation were put into "cherem" by the then ecclesiastical authorities, and they have had to fight a long and weary battle for recognition. Prof. Marks is a scholar, a powerful preacher, and has wielded great influence in the Anglo-Jewish community.

"Seine Eh' fuerden" (His Reverence) was about to close the folio when the man spoke: "Erlauben Sie Herr Oberrabbiner, das ich Sie etwas frage?" ("Will you permit, Rev. Chief Rabbi, to ask you something?") The "Herr Oberrabbiner" having given his consent, the man said: "Does Hashem Yisbroch, forgive a man who has even gone so far as to deny his faith, who, as a result of his action, has caused the death of someone very near and dear to him, and has wrought much misery?" The Chief Rabbi looked at his interlocutor for a moment, then quietly, but very impressively, replied: "If the sinner is truly penitent God will forgive him."

The stranger gave a sigh of relief, and the lesson then concluded.

King's Hall, in the Commercial Road, London, was crowded to suffocation. The B'nei Zion, the leading Zionist Society in the English metropolis, had announced a lecture on "Nationalism and Assimilation," and since the speaker was a former Socialist, who had always jeered at everything Jewish, the "genossen" had turned up in full force to participate in the debate which always followed the lecture, and to denounce the "verraether" (traitor).

The speaker had given a public confession of faith, and though he said he still was a radical as far as his views upon the economic question were concerned, he had come to the conclusion that his people had first call upon his energy and devotion.

The "genossen," of course, combated this traitorous opinion. The world was their fatherland, and all mankind was one brotherhood. There were no nations, no border-lines; all were one and the cause of internationalism, would wipe away all differences between peoples and peoples, and bring about a federation of all nations.

The debate waxed warmer and was almost acriminous, and the chairman was endeavoring to pour oil upon the troubled waters. Suddenly a voice was heard from the rear asking the freedom of the floor: Permission having been granted, there advanced to the platform the man I had met in Hamburg. He delivered the following speech, which made a deep impression upon all present:

"Friends," he said in Yiddish, "I want to tell you the story of a man's life, and then judge for yourselves whether we Jews should assimilate or not.

"In the City of Moscow there lived a merchant who had prospered, and whose family life was intensely happy. He accounted himself a Russian, and was imbued with a deep spirit of patriotism. The Muscovite Empire was his Zion, and the ancient capital of the Czars his Jerusalem. The children were Russians, and hardly knew that they were Jews at all. The wife, however, was intensely Jewish, and did not share the views of her husband. Still they were a happy couple, and their united love was centered in Olga and Sasha, their daughter and son.

"Evil days had come over the Jews of Russia, and Boris Rothstein—for such was the merchant's name—could not see it in that light. 'Let the Jews assimilate,' he said; 'let them be Russians to the backbone. We are not going back to Palestine.' His wife looked reproachfully at him as his boy said: 'Papa, the Jews are dirty. I am a Russian.'

"A few days after this conversation had taken place Boris Rothstein, together with the other Jewish residents of Moscow, received the order of expulsion. Rothstein was thunderstruck. He saw his fortune swept away, all the plans he cherished in regard to his son and daughter destroyed—all, all would go down to ruin. He went to the Governor-General, but he was turned away; the Grand Duke Sergius had no time to see 'such vermin as Jews.' He ran to the Chief of Police, who was a personal friend, and who, moreover, owed him a tidy few thousand roubles. That official shrugged his shoulders. 'All I can do for you,' he said, 'is to give you six months' time.' But why don't you become one of us?"

"Many Jews had already accepted the advice the Chief of Police had so generously tendered Rothstein, but though he himself might have little scruple, his wife absolutely refused to let the waters of baptism pass over her brow. She even cut her friends who had become apostates.

"'Boris, Boris,' she pleaded with him, 'let us go away from here. You are still a young man. God will not forsake us.' But he was obdurate.

"And so the months dragged along, and at last he received final notice to leave the city. The Chief of Police wrote to him: 'Don't be a fool.' He knew what that meant.

"And so one morning he persuaded one of his Jewish servants, by means of a lavish gift of money, to accompany him and his children to church, pass herself off as his wife, and they became converts to the Greek-Orthodox faith. The deed was done, and there was no turning back. The Chief of Police congratulated him, and Rothstein, in a spirit of thankfulness, tore up that official's notes.

"A few days afterwards one of the friends who, too, had preferred breaking the Second Commandment to forsaking the pleasures of the City of the Kremlin, called upon Mme. Rothstein.

"Ah, my dear, so you have at last followed us. Congratulate you. Well, I suppose you will call upon us again?"

"What do you mean?" exclaimed the astonished wife of Boris Rothstein.

"Come, you know. It is announced in the morning's *Official Gazette*."

"It then dawned upon her what had happened, and the blow threw her upon a sick bed. Rothstein, too, was prostrated, and in his agony he sent for his mother-in-law, for his wife was at the point of death. As the mother entered the sick room in which her daughter lay she saw a priest pressing the cross to the lips of the unconscious woman.

"You can imagine the scene that followed better than I can describe it. Boris Rothstein had to flee, the grandmother managed to get out of Moscow with the girl, the servant and the boys disappeared."

The speaker paused for a moment as he finished this sorrowful tale, and before he stepped down from the tribune he said, in an almost tearful voice: "Friends, young men and young women, don't assimilate; remain true to your people. Happiness does not lie in apostasy."

"Assimilate?" he almost shrieked. "Assimilate, when we are being hounded by the so-called followers of Christ! Work for humanity while humanity will not heed our cry of anguish! We are Jews, and our duty is to our own people. Be united; let us go back to our old home. Be Jews."

And as he left the platform the tears were coursing down his wan cheeks. Everybody in the hall was visibly affected. The chairman was about to close the meeting when the audience was electrified by the cry of "Sasha, Sasha! My son, my son?"

(To be continued.)

GENUINE

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For the Hebrew Standard.

THE MAN MOSES.---ה'א"ש משה

BY REV. HARRY WEISS, MACON, GA.,
RABBI CONGREGATION BETH ISRAEL.

MIGHTY man of iron, soldier, prophet, bard,
Leading forth a people from a serfdom hard,
To a freedom never known by men of old,
In the worship shunning gods of brass and gold.

Shepherd, prince and statesman, giver of our Law,
Sent by God to chasten men of spirit raw;
See him on Mount Nebo, scanning all he sought
After weary labors, seemingly for nought.

Yea, to see the promise, yet to never know
Joy of really treading where he thought to go.
What a self-repression, what a strength of soul,
Fleeing all the honor, when he won the goal!

Others had their children, sitting on their throne,
He, with wondrous meekness, sets aside his own,
Saying that his servant, Joshua of name,
Lead the people forward to yet greater fame.

Prince in Pharaoh's palace, in the carven hall,
With its endless pleasures at his beck and call;
Yet he leaves the glitter and the golden sound
For the desert silence and life's humblest round.

See the towering shepherd leaning on his crook,
And the frightened lambkin fleeing toward a brook;
Now he folds the lambkin to his giant arm,
That was never lifted save to save from harm.

Oh, thou man colossal, in thine iron mould
Coursed the lava metal of love manifold;
Law was thine, yet mercy and such tender grace
Never shown upon man as upon thy face.

Titan Master Moses, centuried in fame,
Tongued by every language, universal name,
Others sought the glory deified to be,
You sought merely manhood, dying secretly.

EPILOGUE.

Thyspirit comes when Pharaoh's troop Shadow fathers, hymning strains
Doth stand against thy kin, With our living throng,
The Lord of hosts hath lent us thee So our dead still sing to us
Wherever we have been. All the lands among.

Thy spirit walks amid us yet And our hearts are kept astrir
As on that final day, With the harp and lute,
When lance and chariotwere 'whelmed Roused by Miriam and her maids,
Within the ocean's way. Seemingly now mute.

You sing the self-same melody Praise to God, praise to God,
When at the Red Sea shore Say the quick and dead;
You said, "Our God our song shall be, To the Lord, to the Lord,
Our praise for evermore." Who our people led.

As Miriam took the glad refrain From the house of weary tasks
In sweet antiphony, To the greater world,
So we, the chorus of to day, Where our flag of faith shall be
Now join that symphony. Forevermore unfurled.

Secularism in Schools.

What will become of our public schools? They at present do not teach any religion. Now, the Jews of New York City have caused the Board of Education to put the ban on all mention of Christ and songs in His honor during Christmas celebrations. We are surprised that the Jews should take such an action.—*Catholic Journal*.

AND this from the editor of a journal professing to be an able exponent of Catholicism and a faithful son of the Catholic church! All along the line throughout the United States Catholic clergymen and laymen have, like the Jews, protested against any sectarian teaching or religious exercises in the public schools. When, a few years ago, some over-zealous religionists, men and women of the City of Memphis, attempted to introduce the singing of religious hymns and the reading of the Bible in the schools, it was that excellent man, the worthy pastor of St. Brigid's Church, Father John K. Larkin, who called on the rabbi, the editor of *The Spectator*, requesting him to join him in opposition to this attempt of sectarianism, and it was the combined influence of rabbi and priest which induced the members of the school board to refrain from disturbing the peace prevailing in the government of the public schools, and from encroaching upon the freedom of conscience in the work of secular education. The *Catholic Telegraph*, one of the most prominent and influential Catholic journals in the country, in direct contravention to the views of Mr. John J. Shea, editor of the *Memphis Catholic Journal*, writes in a recent issue:

"Regarding the protest of our Jewish brethren, we cannot but voice our agreement with their protest. We are certain that they are within their rights. The public school system has no authority under the Constitution to parade Christianity in the faces of our Jewish, Mohammedan or other non-Christian citizens."

Now, who is the mouthpiece of the Catholic church and of its adherents, the *Journal* or the *Telegraph*? Moreover, in a statement made by Bishop Ireland, one of the ablest Catholic ecclesiastics in the world, he declares that "as no provision can be made in the public schools to have the pastors of all the churches to which the pupils are attached to teach religion and read the Bible according to their special belief and version, it is best to have no religious exercises and sectarian bias at all introduced into the secular system of public education. Let the church, the home and the Sunday schools attend to the religious training of children, and there will be no need of the perfunctory religious exercises in the public schools." This emphatic and comprehensive opinion of that eminent Catholic prelate is a formidable and positive answer to that superfluous question of our Catholic contemporary: "What will become of our public schools?" And if Mr. Shea desires further information and enlightenment, let him read our editorials in the issue of *The Spectator*, dated December 13, and he will perceive that we object to the sectarianism in public schools as American citizens and not as Jews, and in doing this, together with Catholics and liberal Protestants, we thereby defend the fortress of religious liberty against anything that will do more harm than good. *Jewish Spectator*.

Austrian Official Anti-Semitism.

ONCE more there are many disappointed spirits in Austria. The general jubilation with which the "universal suffrage" Parliament was received, the many expectations with which it was bound up, were too soon dissipated. But even though the vacillating attitude of the Beck Ministry aroused fears in the minds of the Liberals, no one dared to think that in Austria an anti-Semitic Ministry could come to the helm. The optimistic Jews thought that the prospect of anti-Semitic Ministers was merely held out as a bogey to shake them out of their lethargy. The sad prophecy has now been realized. Court Councillor Gessmann is Minister of Labour, and Dr. Alfred Ebenhoch Minister of Agriculture.

Gessmann is known far beyond the confines of Austria as an anti-Semite of the deepest dye. He was one of the leading agitators in Lueger's suite who delivered anti-Semitic speeches in the Vienna taverns, and distinguished themselves by remorseless brutality. He even excelled his master, Dr. Lueger, and to-day he has even gone so far as to have effected a schism in the anti-Semitic party. His career has been the one usually followed by Austrian anti-Semites. A simple librarian, his anti-Jewish speeches secured his election to Parliament; in reward for unknown services last year he was made Court Councillor, and he has been able, by backstairs, Jesuitical intrigue, to secure a place in the Ministry.

The new Minister of Agriculture is an arch-Clerical. His Clericalism knows no religious tolerance, and his rescripts as Prefect of Upper Austria caused a great deal of unpleasantry to the Jewish inhabitants, whose economic progress he greatly hindered. It was he who changed the Liberal majority of the new Parliament into a minority by bringing about a working alliance between the Clericals and the anti-Semites. This united party now numbers ninety-six members, and in consequence of the truly ridiculous party divisions in the Austrian Reichsrat, it was assured of a determining influence. And now it has two Ministers in the Cabinet!

Tu felix Austria! This is the first time that Austria, since it has been a really constitutional country, has numbered a declared Jew-baiter among its ministers. Latterly, the way to public posts has been closed to Jewish citizens of Austria, and many poor Jewish parents have seen their sons spend many years of ceaseless study in vain.

Austrian Jewry is greatly depressed, and the fiery speech of Lueger at the Catholic Congress can only increase the depression. It was a real Jew-baiting speech, full of libels and misrepresentations. The Jewish deputies are powerless against the solid reactionary phalanx. What can the Jewish "Club" do in this sad situation? It trusts to the healthy political instincts of the Jews of Austria, and hopes that the unity of their opponents will unite the Jewish parties. This unity must be the primary weapon and defence. Supported by the combined Jewish masses the Jewish party may become a power to be reckoned with.

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(For the Hebrew Standard.)

Jewish Activities at the University Settlement.

BY CHARLES S. BERNHEIMER, Ph.D.

Assistant Head Worker, University Settlement, New York City.

THE University Settlement is primarily a social centre, intended to benefit the people of the neighborhood, and it might well conclude not in any way to touch the matter of religion. In view, however, of the actual conditions with respect to the young people of the lower East Side, it has seemed eminently proper to permit the presentation of Jewish subjects. The young people who come to the University Settlement are almost all Jews. I found that many were not acquainted with books in the English language treating of Jewish subjects, and that a number were ignorant of Jewish work along various lines. I found, furthermore, that this lack of knowledge was not peculiar to those who come to the University Settlement, but was equally true of young people who are attendants at other social and educational centres, some of which are entirely under Jewish auspices. I speak from personal experience, and I call attention to the fact that in the latter cases the governing authority was in Jewish hands, so as to forestall any criticism that the University Settlement or other settlements not distinctively under Jewish management were responsible for some of the ignorance concerning Jewish matters. I shall not in this place discuss the religious situation confronting the young people growing up on the lower East Side. It must be apparent, however, that any agency which will give them a clearer knowledge of the past and present of Jews and Judaism must be helpful to them in the current state of their minds. I shall, therefore, merely recount some of the activities at the University Settlement intended to help toward this end.

Whenever I have addressed a group of young people here on a Jewish subject the interest has been strong. I have spoken merely as a layman with but a slight acquaintance of the subject. My purpose has been to suggest where information is accessible. Accordingly, I have been highly gratified when, after a talk calling attention to books in the English language relating to Jewish life and thought, books have been borrowed of me by some of the young men or young women. In order that you may know the kind of missionary work conducted in this connection, I shall refer to one of the books that was thus in demand—Dubnow's Jewish History.

On one occasion, a celebrated Jewess met a group of young women here and explained why she believed Jewish practices should be carried out strictly. Although not one in that group carries out these practices to the same extent, some of their parents do, and the young women were thus led to see the beauty of observance which they themselves did not uphold, but which—with the inspiring interpretation given them by this fellow Jewess—they were bound to respect.

This informal talk was followed by a series, given last season, mostly by Jewish ministers, and relating to various Jewish ideas. During the present season Rev. Dr. Henry P. Mendes spoke on Jewish customs. Rev. Dr. Samuel Schuman on Jewish reforms, Rev. Dr. Maurice H. Harris on Jewish history, and Rev. Dr. Joseph M. Asher on Jewish literature. It is planned to continue the series and to

include the discussion of present day problems and conditions.

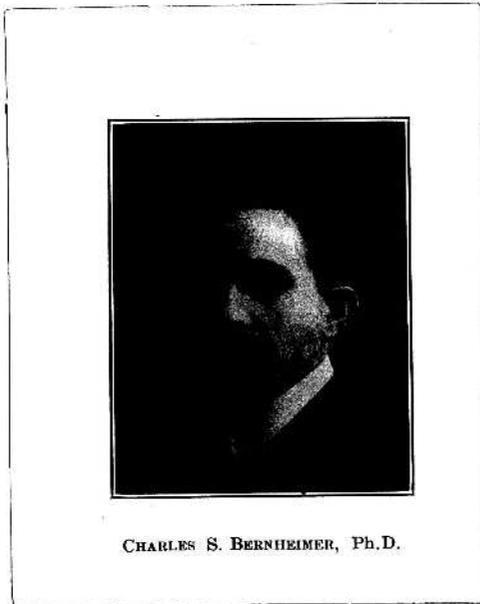
Another series of talks was that given by Mr. David Blaustein, intended chiefly for teachers and settlement workers, to inform them as to the life and characteristics of the Jewish people who have settled in the neighborhood. The subjects treated were: Home and social life, religious ceremonies and holidays, the Hebrew school, laws and customs, marriage and divorce, dietary laws, the *Beth Din* (ecclesiastical courts), and the Yiddish language.

Sometimes a club of young women has given a celebration in honor of a Jewish holiday to children. Sometimes the children of a club have celebrated such a holiday among

All this shows at least that a Jewish spirit pervades. We shall not discuss whether more might not be done if the Settlement were altogether under Jewish auspices. That is not the subject under consideration. It should be said, however, in this connection, that a majority of the club leaders are Jews, and they would not be at all discouraged in efforts to inst rest their clubs in matters of Jewish interest. As to the non-Jewish club leaders, they respect the convictions of the members and make no attempt to impose their religious views on the young people with whom they come in contact.

I realize I have written somewhat on the defensive. It is because criticisms of this and other settlements have been made respecting their attitude toward the Jewish young people who come to them. I have felt called upon to make some explanation in regard to the University Settlement because I am a Jew and an official of the Settlement.

A clean and cheerful house makes a happy home.



CHARLES S. BERNHEIMER, Ph. D.

themselves. In each case there is some appropriate reference to the significance of the holiday. One of the young clubs just gave a *Chanukah* play, and plans are afoot for an elaborate *Purim* play to be participated in by children of various clubs.

There have also been talks to boys and girls illustrated with stereopticon views of Oppenheim's paintings of Jewish life.

"Semer Le Simchas Tore," a poem by J. L. Gordon, was particularly enjoyed one evening when it was read at a meeting of the "Mothers in Israel," a club of mothers of the children who come to the Settlement and who hold meetings twice a month. We have had several of these Yiddish readings and recitations of Perez, Rosenfeld and others, in connection with the social gatherings of this mothers' club.

A club of young men, which devotes itself largely to literary subjects, has included in its programme for the season a discussion of some Jewish men and characters in literature. One of the young women's clubs had discussions by members on Jewish holidays, on Zionism, and on Jewish women of the Bible. Other clubs have discussed similar subjects from time to time.

A Progressive Establishment.

Department stores, when conducted upon a sound commercial basis have become a veritable boon to the community, not alone for the varied commodities they offer to their patrons, but from the advantageous fact that, generally speaking, those who deal there can obtain their purchases cheaper than elsewhere.

This is not a mere figure of speech but an absolute verity, for the reason that having a large capital, and buying exclusively for cash, and doing a large business, and having before them the old adage: "That a nimble squirence is better than a slow shilling, and quick returns make good merchants," they are enabled to sell at a small margin of profit to the benefit of those who deal there. Besides which they can always keep a varied assortment from which to select, and being constantly on the market, they are enabled to keep their shelves filled with fresh goods of the latest styles.

We call the attention of our readers to the advertisement in another column of the department store, of Bamberger & Goldhamer, conducted at No. 1494 First Avenue, corner of 78th Street, and a word in commendation of these enterprising young men will not come amiss.

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Syracuse, N. Y.
A junior Kadimah Zion Society has been formed in Syracuse, N. Y., and it has applied for affiliation with the Federation of American Zionists. The secretary is H. Kaletski.

Holyoke, Mass.
A most successful Zionist meeting was held in the synagogue of Holyoke, Mass., on the second day of Chanukah. Almost all the inhabitants of the town were present. The speaker of the occasion was H. Greenstein, who discussed the significance of the shekel in connection with the Zionist movement. Through

this address and through the activities of the Rev. S. Manchester, a large number of shekelim were collected. The Zionists of Holyoke, besides their direct activities for the movement, also engaged in cultural work along Jewish National lines. They have just opened a Hebrew school where Hebrew is taught according to the new method of teaching, "Hebrew through Hebrew." A society called "Evri" has also been organized for the purpose of spreading the Hebrew language.

Waterbury, Conn.
The following officers have been elected at last meeting, December 21, of "Degel Zion Society" of Waterbury, Conn.: President, S. A. Wallington; vice-president, H. Goldstein; financial and corresponding secretary, M. Goldstein; recording secretary, S. Melzer; financial secretary, P. Werthimer.

THE UNITED HEBREW CHARITIES.

PRESIDENT RICE SAYS HE WILL PLEDGE FORTUNE.

The United Hebrew Charities opened their main building at 358 Second avenue nor its one remaining branch on East Broadway yesterday. When the doors were closed on the first of the month because of lack of funds, it was stated that they would be opened the first of every succeeding month and kept open until the monthly allowance of money ran out. The main building and the branch were closed yesterday because it was a holiday. They were opened, however, Thursday.

An east side newspaper had reported that \$7,000 would be given out yesterday at the United Hebrew Charities main building to the needy who are engaged in the rent strike. When the many who went to get a part of the \$7,000 arrived on the ground they found the iron gate in front of the application room door locked. Some of the braver went around to the big front doors, and got the janitor out by ringing at the bell. He was kept busy explaining the situation.

The Council of Jewish Communal Institutions has extended an invitation to the public to attend a meeting to be held next Sunday in the Temple Emanu-El, Fifth avenue and Forty-third street, to consider measures for relieving the situation which now confronts the Jewish poor of this city. No appeal for funds will be made at the meeting, which is a result of an appeal to the council for aid by the United Hebrew Charities.

The Acirena Social Club of 208 East 104th street has addressed a letter to the other Hebrew social clubs of the city suggesting a consolidation in the interest of charity. The new organization would take some such title as the Consolidated Charities Club and would do everything it could to promote the efforts of members in the interest of their less

fortunate brethren, Nathan Simon, the president of the Acirena Club, 25 East 11th street, will be glad to receive communications from those interested in the project.

PRESIDENT RICE'S PLEDGE.
The Republic of St. Louis, Mo., in its issue of December 26, 1907, printed the following:

HEBREW CHARITIES TO RESUME — HENRY RICE HERE, WILL PLEDGE FORTUNE IF NECESSARY.

The suspension of the United Hebrew Charities in New York, which caused a flurry in Jewish circles, will be only temporary, according to Henry Rice, president of the association, who is in St. Louis for the holidays, and is visiting his daughter-in-law, Mrs. Carrie Rice, of No. 5800 Clemons avenue. Mr. Rice is the head of the Rice-Stix Dry Goods Company, but makes his home in New York. He has been president of the United Hebrew Charities for thirty-two years, and said that the cause of the temporary suspension was the financial stringency. The association is supported by voluntary contributions, and when the depression made itself felt, contributions fell off. The association has received many offers of assistance, and the work may be resumed by January 1.

The association, Mr. Rice says, assists 100,000 destitute people every year, 6 per cent. of whom are Russian Jews. The average charity extended applicants each month will reach \$35,000.

Mr. Rice added that if it becomes necessary he will pledge his individual fortune to continue the work of the organization.

Y. M. H. A.

Free Educational Classes of the Young Men's Hebrew Association.

Young men who are desirous of continuing their education by means of evening classes, may have that desire fulfilled by enrolling in the free evening classes inaugurated by the Young Men's Hebrew Association in their building at 92d street and Lexington avenue.

These classes are in practical subjects and are primarily intended to enable young men to advance themselves to higher positions in their business career. A class in bookkeeping and commercial arithmetic, penmanship, spelling and correspondence, stenography and typewriting, will enable young men who take up these subjects to perfect themselves and to win diplomas or certificates for proficiency at the end of the term, provided they successfully pass the examinations. There are also language classes in Spanish, German and Hebrew. Classes in commercial law, political economy, elocution, free hand drawing and first aid to the injured. In addition to these there are Bible classes, a class in civil service intended to prepare young men for municipal and federal examinations, and a class in English to foreigners.

These latter two classes have been in session only one term and have proven extremely successful, adding as they do young men to perfect themselves in two very important and essential branches. The second term of the classes open on Thursday evening, January 2, 1908, and will continue throughout the season on Monday, Tuesday, Wednesday, Thursday and Saturday evenings until about the middle of May.

Dr. Ludwig B. Bernstein will be the speaker this Friday evening.

Young Women's Hebrew Association.

Mrs. Mortimer M. Menken will be the speaker at last Friday evening's service. She spoke eloquently and well and held her audience enraptured. Speakers for the month of January will be Dr. David Blaustein, Mrs. Belle L. Friedman, Mr. Louis Marshall and Miss Lillian D. Wald.

The Jewish Chautauque Circle under the leadership of Miss Carrie F. Hahn will give an entertainment and dance at the rooms on Jan. 26 at 8 p. m. Tickets can be had at the superintendent's office.

Registration for classes for next term is now going on.

Jewish Endeavor Society.

"Famous Jewish Physicians" will be the subject of the lecture to be delivered this Sunday evening at 8:30 o'clock, before the Jewish Endeavor Society, 215 East Broadway, by Dr. H. H. Hloway. This is the sixth in the course of fifteen lectures arranged by the society for this year. They are held every first and third Sunday evening of the month, and the public is cordially invited to attend. An open discussion follows each lecture.

The members of the society are making elaborate preparations for the success of the entertainment and ball in aid of the work of the organization to be held on February 23, at the Plaza Assembly rooms, Fifty-ninth street, near Park avenue.

Ladies' Fuel and Aid Society.

The annual musicale and ball of the Ladies' Fuel and Aid Society was held at the Hotel Astor on Tuesday evening, December 24. In every respect the affair was a decided success. Although differing radically from the entertainments heretofore provided, the programme presented found a host of interested listeners who expressed their gratification and hope for a continuance of the new policy inaugurated.

The attendance was all that could be desired and the entrancing music for the dance discoursed by the orchestra under the direction of Mr. Hiram L. Friedlander was an invitation that few could resist. The programme of entertainment follows:

Overture, "Queen of Sheba," selection, "Fra Diavolo," orchestra; quartette, "In a Persian Garden," Miss Rice, Mrs. Rosenthal, Mr. Lieberman, Mr. Schneider; prologue, "I Pagliacci," Mr. Schneider; waltz song, "Romeo et Juliette," Miss Rice; duet, "Passage Bird's Farewell," Mrs. Rosenthal, Mr. Lieberman; selections, "Salut D'Amour," b, "Al Fresco," orchestra; violin solo, Mr. Max Jacobs; solo, "Ah! Moon of My Delight," Mr. Lieberman; spring song, Mrs. Rosenthal; quartette, "Rigoletto."

THE PHYSICAL DETERIORATION OF THE JEWS.

COMMENTS UPON PRESIDENT ELIOT'S UTTERANCE.

The statement of Dr. Eliot, president of Harvard, that the Jews have deteriorated physically has led to a very interesting and warm discussion, as the following extract shows:

RABBI SILVERMAN, NEW YORK.

Commenting upon the address made to the members of the Menorah Society, a religious organization of the Jewish students at Harvard, by President Eliot, in which he said, among other things, that the Jews are inferior physically to almost any other race in the world, and that through the oppression of centuries they have lost the warlike spirit which they once had, the Rev. Dr. Joseph Silverman, rabbi of Temple Emanu-El, said that he disagreed with President Eliot on every point, and gave at length the reasons for his position.

He says that the Jews show a lower percentage of Jews than any other race in the world, and that their longevity is notorious among any people with whom they have allied themselves. As for the Jewish "fighting blood," Dr. Silverman says that President Eliot's statement is contradicted by the facts of history, that the Jews have been in the armies of many countries. The part of President Eliot's address to which Dr. Silverman objects reads:

DR. ELIOT'S ADDRESS.

"Your race has not had a chance to develop mentally and physically as it should, but the freedom of this country now offers you wonderful opportunities. Take any representative gathering of Jews and you will find them inferior in stature and development to almost any other gathering. This is the natural result of the privations to which they have been subjected for many generations. There is no reason why the Jews should neglect the out-door life. But you have splendid opportunity to develop here at Harvard both intellectually and physically."

"There was once a glorious time when the Jewish race had a warlike spirit, but through the oppression of centuries there is no reason why the Jews should not make good fighters, and I advise you to join the militia."

As for the intellectual development of the Jews Dr. Silverman says they have always been noted for their mental acuity. The Jews have been in the dark ages the Jews were the teachers of letters, and the persons generally to whom the people looked for intellectual training. Of the physical inferiority of the Jews, Dr. Silverman says:

"I cannot understand how President Eliot could make a statement of this kind. The average Jew is not even a man of small stature, with the exception of the more recent immigrants from Russia. As for their general physical strength there is not a race in the world that can show such a low percentage of mortality, and they are known everywhere for their longevity."

JEWS IN THIS COUNTRY.

"Look at the English Jews and the American Jews. They are tall, straight, and vigorous. The Russian Jews are, it may be admitted, rather smaller of stature. But there is a wide comparative difference between the two. This generation after generation of grinding away with their nose to the ground has made them small. Stature and development are matters of leisure. That some Jews are small of stature is due to the fact that the boys have to leave school at too young an age and work for bread for themselves and their families. They do not have time to develop before they have to get into the harness."

"The last point made by President Eliot is more than satisfactorily answered by history. Any man who says that the Jews are not a fighting race and are devoid of physical courage has only to look to history for his answer. Passing over the warlike doings of the Jews of the Middle Ages and the part that they played in the wars of all the nations of the earth, let us compare their look at their showing during comparatively modern times. In 1815 the Prussian Chancellor stated, 'The history of our late war with France records that the Jews have by their faithful allegiance to the State proved worthy of the equal rights granted upon them. The young men fought bravely by the side of their Christian fellow-citizens, and the Jewish women vie with the Christian in various patriotic sacrifices.'

"In the Franco-Prussian war thousands of Jews fought on both sides and many distinguished themselves sufficiently to be decorated with the Iron Cross and the Legion of Honor. Napoleon esteemed his Jewish soldiers highly, and two of them, Soult and Messena, became Marshals of the Empire. In the Hungarian revolution more than 25,000 Jews enlisted in the army of Kossuth and fought bravely for their liberty. In Italy to-day many Jews are in the army. Several thousand Jews fought in the English Army during the last Anglo-African war, and of the many distinguished Jewish generals in the British Army I have only to mention Major Gen. Gindes, Major Gen. Adolphus and Ximenes. In the War of the Revolution a Jew, Mordecai Sheftall, Commandant General of Georgia, defended Savannah, and Col. Isaac Franks was one

of Washington's aide de camps. In the Mexican, civil, and Spanish-American wars thousands of Jews fought under the Stars and Stripes. My only comment on President Eliot's address can be that he is wrong."

RABBI FLEISCHER, BOSTON, MASS.

Answering to the recent remarks of President Charles W. Eliot of Harvard University to a society of Jewish young men, whom he advised to join the militia in order to regain the ancient martial spirit of Israel, Rabbi Charles Fleischer delivered a sermon at Sunday's services in the new Temple Israel, in Commonwealth avenue. The rabbi said in part: "I was shocked a few days ago to read President Eliot's advice to the Jews, as given in an address before the Menorah Society. He said the Jews were inferior to others in physical development and in stature, and he suggested that the young men join the militia and cultivate the martial spirit of their ancestors. "Before passing judgment on President Eliot's advice I want to hasten to express my respect for him as the most potent single influence for good in our American life."

"In so far as President Eliot pleaded for physical development and an out-of-doors life, I cordially sympathize with his idea. But when President Eliot harks back to 'the glorious times when the Jews had a martial spirit,' the loss of which he deprecates and to regain which he urges them to join the militia, then as a Jew, as an American, as a man, I protest against his utterance. "Furthermore, I appeal from President Eliot momentarily intoxicated with the strong drink of the modern military madness to President Eliot the sober judge of eternal values and the leader among the lovers of mankind. The Harvard sage errs in asserting that there is no reason why the Jews should not make good fighters. There happens to be the best of reasons. The Jew has got out of the habit of fighting. He has lost the primitive man's desire to kill, because he has so long been civilized. You can't brutalize him again."

"The crying shame of Christendom is in the continuance of the war spirit and its increasing armaments, even while protesting loudly its allegiance to the Prince of Peace and to the God of Love. I am happy to feel that, in the main, President Eliot's appeal to the Jews must be in vain, because, by long tradition culminating in now native instinct, your average Jew believes that 'Israel's mission is peace.'"

RABBI MARGOLIES, CLEVELAND, O.
Rabbi Margolies of the Anshe Emeth Synagogue holds that the statement which is said to have been made by President Eliot of Harvard before the Menorah Society regarding the Jewish race from a physical standpoint, is absolutely contrary to fact.

A report from the East had it that President Eliot expressed the opinion that the Jews were physically inferior owing to the persecution to which their ancestors were subjected. "This statement is absolutely untrue and I can hardly believe that President Eliot made such an assertion," said Rabbi Margolies recently. "I am a graduate of Harvard and have had conversations with President Eliot regarding the Jewish people. I have never yet heard him make any such assertion. "The best authorities on this subject hold beliefs that are directly to the contrary. They call attention to the pronounced vitality of the Jews and to their physical strength. In this country it is true they appear to be susceptible to tuberculosis, but this is due to the climatic change and to the congested quarters in which they often live in the largest cities. In addition, a departure from the strict observance of the Mosaic laws will often influence the Jew from a physical standpoint."

"Records show that the list of Jewish athletes and pugilists is a lengthy one and that they have played as prominent a part in contests of strength and physical skill as any people."

JEWS AS FIGHTERS.

To the Editor:
Sir—At an address recently delivered before the Jewish students of Harvard university, President Eliot is purported to have given them this advice: "There was once a glorious time when the Jewish race had a warlike spirit, but through oppression this has been lost. There is no reason why the Jews should not make good fighters, and I advise you to join the militia." These remarks, coming as they do from the president of one of the greatest institutions of learning in the world, are simply astonishing. Evidently he does not realize what age we are living in. Has he not heard of peace conferences whose object is to do away with armies and navies, which have from time immemorial been a curse to civilization? Must he be reminded that this is the age of printing of the telegraph and telephone; that this is the age of reason, when nations settle their affairs upon their merits in a peaceful manner? In ages gone by nations were continually at warfare because they did not possess these facilities. Does he sug-

DR. ABBOTT ON JEWS.

NOTED CHRISTIAN DIVINE DEFENDS JUDAISM.

"If I were not a Christian I would want to be a Jew," said the Rev. Dr. Lyman Abbott at the meeting of the People's Institute held Sunday at Cooper Union. "But as I am a Christian I believe that Christianity is the flower, the perfection, the consummation of Judaism."

The subject of Dr. Abbott's address was "The Christianity of Jesus Christ." It was intensely interesting to an audience that packed the large hall of Cooper Union. The majority of those present were Hebrews, but their interest was none the less keen. That they had followed with the strictest attention the words of Dr. Abbott was evidenced when the time for discussion arrived. For more than half an hour the speaker of the evening was kept busy replying to the volley of questions from all parts of the hall.

It was the purpose of Dr. Abbott's talk to explain what the Jewish and Gentile races owed to each other. He deplored the hostility that existed between the

two classes and pointed out the traits in common and the principles of faith possessed by both Christian and Hebrew.

"The Christian should never cease to be thankful to the Jew," said Dr. Abbott in the course of his remarks. "To the Jews the Christian owes an immense debt, for from that race came Jesus of Nazareth. He was born in the Hebrew religion and from His earliest childhood lived among Jewish surroundings."

"From the ancient Jewish faith many of the fundamental principles which are the foundation of the Christian faith are borrowed. The Christian has put a broader interpretation on many of the precepts, but nevertheless they owe their origin to the Jews. Christ in His youthful days had the laws and the principles of the Jewish faith impressed on His mind. When He grew to manhood and preached a doctrine of universal brotherhood, He used many of the precepts which the Jews had included in their rule of life."

Dr. Nathan Birnbaum.

NOTED LITERATEUR AND LEADER ARRIVES IN THIS COUNTRY.

On his arrival to this country on Wednesday morning on the Dutch steamer Staats-Dam, Dr. Nathan Birnbaum, the noted Jewish writer and leader of Austria, who is also widely known under the pseudonym of Mathias Acher, was received by a committee representing the Federation of Galician and Bukovenean Jews and a number of prominent Zionists of New York. All these men went out on a revenue cutter early in the morning to meet the steamer on which Dr. Birnbaum arrived, and after a hearty reception was extended to the Jewish scholar and literateur, Dr. Birnbaum was escorted to the Hotel Brevort, at which he will stop during his stay in New York.

A large public reception in honor of Dr. Birnbaum will be held under the auspices of the Federation of Galician and Bukovenean Jews at Webster Hall on Wednesday evening, January 8. After this a reception will also be given to Dr. Birnbaum by one of the Zionist societies of New York. It is also expected that Dr. Birnbaum will speak before the newly-formed Jewish Art Society.

Appeal to England.

RUSSIAN JEWS CRY OUT IN THEIR DISTRESS.

LONDON, Dec. 28.—The Jewish World publishes the following:

"We have received from an important source in Russia an appeal, couched in terms that only the extremest urgency could justify, to make known to the British public the desperate condition in which the Jews of Russia find themselves. Never has the outlook for our brethren in the realms of the Czar been blacker than it is to-day. Yielding to pressure from the ultra-Reactionary element the Duma has adopted an openly anti-Semitic attitude, and has expunged from its programme the demand for equality of rights for the Jews."

"Further, the president of the Duma has publicly given utterance to statements of the wildest nature which are bound to inflame the anti-Jewish passions of the 'hooligans' and encourage them to persevere in their campaign of murder and outrage."

"The Jews in Russia are beset with feelings for which consternation is a mild term, and the only hope they can see for the future lies in arousing public opinion abroad. Will England help?"

gest going back to that standard of civilization? He seems to glory in "good fighters." Do not fighting and ignorance go hand in hand? Fighting races are invariably ignorant races. The Hottentots for instance, are good fighters. The Indians, too, are good fighters. The Turks will rush into a fiery furnace when spurred on by the green flag of Mahomet. The Jews to-day are the most intellectual race in the world, because they are not a fighting race. What manner of college president is this who wants to supplant the sword by the sword? Can he not discern the spirit of the times? Granted that we have not yet arrived at that stage of our civilization when we can dispense with armies altogether, but it behooves a college president, however, to help hasten the day when they will be wiped from the face of the earth.

We want no flag, no haunting rag. Liberty is not a thing to be sold. We want no blade of murderous guns to struggle for the right; Our sword and spear are printed words. The mind our battle plain. We won such victories before, And so we win them again.

Dec. 27. GEORGE FENTRICK. Did President Elliot say any such thing? What ground is there for the assertion that Jews will not fight? Except certain states in Germany the belligerency of the Jews generally is above rather than below the average. Some branches of that race, notably in Poland, have a fight as the Irish race loves it.—[Ed.]

JEW AS SUCCESSFUL BANKERS.

The remarkable achievements of our co-religionists in all the avocations of life are now and have been for centuries commented upon favorably and otherwise. The present is just as fruitful as the past, and in every crisis and every emergency our people have maintained their racial probity. The recent financial panic afforded one of those peculiar tests to which all people are often subjected. From the chaotic conditions, many object lessons have been taken and none is more impressive than the fact that the banks conducted by Hebrews, as individuals, have passed through the stages of excitement incidental to the panic, while those conducted by any other nation, and it is with pleasure we would state that even among the newer institutions and one showing marked vitality in those strenuous times, is the banking house of Joseph S. Marcus, who opened corner of Delancey and Grand streets last year. He has obtained in a short time over 35,000 depositors, and who will in the course of a week open a branch establishment at the northwest corner of Madison avenue and 118th street, in order to extend his unusual and unsurpassed banking facilities to the upper section of the city.

It is a matter of great pride to Mr. Marcus as well as to his numerous well-wishing patrons, that during the recent critical financial affairs, while a large number of banks were compelled to close their doors to many of them temporarily suspended payment, Mr. Marcus, in all that time, continued along the old lines, paying on demand and without notice and always in currency. This confidence of the public which he has always enjoyed and which has been only maintained, but his prestige greatly increased. With this prestige, and the extension of the same banking facilities to Harlem patrons, it is expected that a large business will be done in the new establishment, which is elegantly fitted up in keeping with the home institution, for the transaction of a general banking business, and which will contain three separate departments.

1. Department for business accounts wherein an account may be opened from \$100 up and subject to closing at the discretion of the department for foreign business wherein money orders and drafts are issued to all parts of the world, also foreign exchange and steamship tickets provided.

3. Department for savings accounts wherein \$1.00 opens an account and interest is payable at the rate of 4 1/2 per cent. per annum, a greater rate of interest than is offered by any other financial institution affording equal security to depositors.

Mr. Marcus has his own individual ideas about banking and some of them have proven successful, although innovations, for instance, in Harlem as well as the main office, the bank will be kept open from 8 a. m. until 9 p. m. for the purpose of paying money as well as receiving it, and all money deposited, no matter how large the amount, may be withdrawn at any time without notice.

The Blank Page.

A New Orleans woman, well-known for her work for charity, recently accepted an invitation to speak at an anti-tuberculosis meeting. On the platform she found herself seated between a bishop and a rabbi, and the tone of the meeting seemed to be rendered extremely solemn by the combination.

In order to lighten the solemnity, she said, turning to the rabbi, "Do you know, I feel as if I were a leaf between the Old and the New Testament?" The rabbi turned a sad-eyed gaze upon her. "Yes, madam," he said, "and if you will recall, that page is usually a blank one."—Youth's Companion.

Birmingham, Ala.

Rabbi M. Rappaport, of the Orthodox Congregation, heads a movement for the organization in Birmingham of a strong Zionist society, and he is joined by Rabbi Newfeld, of the Reform Temple, and others. A large mass meeting was held recently in the interest of the formation of this society.

ENGAGEMENTS.

ABRAHAM—BARUCH.—Mrs. Julius Baruch announces the engagement of her daughter, FLO, to Mr. Julius Abraham, of Brooklyn. At home Sunday, January 12, from 3 to 6 p. m., 204 West 121st street.

BLOOM—MALKAN.—Mr. and Mrs. David Bloom, of No. 117 West 113th street, announce the betrothal of their daughter, ROSE V., to Mr. Henry Malkan.

BLUMENFELD—ROSENZWEIG.—Mr. and Mrs. Rosenzweig, No. 110 East 121st street, announce the engagement of their daughter, LENA, to Mr. Henry Blumenthal. At home Sunday, January 12, from 3 to 6 o'clock p. m.

BROOKSTONE—LOKOS.—Mr. and Mrs. Brookstone announce the engagement of their daughter, ADA, to Mr. Geo. Lokos, at their residence, No. 109 1/2 121st avenue, Bronx, on January 11, 1907.

COOPER—LAZARUS.—Mr. and Mrs. Marks Lazarus beg to announce the engagement of their daughter, DORA, to Mr. Harry Cooper.

DEMMERT—AUERBACH.—Mr. and Mrs. Louis Auerbach, of 125 West 117th street, announce the engagement of their daughter, Hortense, to Mr. Charles V. Demmert.

ELIAS—RUBENSOHN.—Mr. J. Elias, of 205 East 9th street, announces the engagement of his daughter, FANNIE, to Mr. William Rubensohn on Dec. 29, 1907.

FRIEDMAN—VAN PRAAG.—Mr. and Mrs. David M. Van Praag, 150 West 121st street, announce the betrothal of their daughter, MIELE V., to Bernard Friedman, of Pittsburg, Pa.

GLUCKSMANN—GOODMAN.—Mr. and Mrs. Leopold Goodman, of 157 West 113th street, announce the engagement of their daughter, ROSE to Mr. Eugene Glucksmann.

GOLDBERG—SLATER.—Mr. and Mrs. Morris Slater, of 614 East 121st street, announce the engagement of their daughter, SARIE, to Mr. Louis Goldstein. At home January 4, 8 p. m.

GOLDON—EINHORN.—Mr. and Mrs. S. Einhorn, 142 West 113th street, announce the betrothal of their daughter, ANNA, to Mr. Samuel Gordon. At home, 3 to 6, Sunday, January 5, 1908.

HIRSCHLER—GOLDBERG.—Mr. and Mrs. Harry Goldberg, of 338 West End avenue, announce the engagement of their daughter, LENA, to Mr. Arthur J. Hirschler.

KISLITZER—ELKANN.—Mr. and Mrs. E. Elkann announce the engagement of their daughter, LOUISE, to Mr. Gus Kislitzer.

JACOBSON—SEAMON.—Mr. and Mrs. I. Seamon, of 242 West 112th street, announce the betrothal of their daughter, MYRA, to Joseph M. Jacobson. At home January 5, 8 p. m.

JACOBY—BREAKSTONE.—Mr. and Mrs. M. Breakstone, of 131 East 109th street, announce the betrothal of their daughter, FLORA, to Mr. Jack Jacoby, of New York.

KLEIN—ABRAHAM.—Mr. Ike Abraham announces the engagement of his sister, JANETTE, to Mr. Emanuel Klenert, 60 West 129th street.

MALKAN—BLOOM.—Mr. and Mrs. David Bloom, of 117 West 113th street, announce the betrothal of their daughter, ROSE V. to Mr. Henry Malkan.

MOSES—SALOMON.—Mr. and Mrs. Carl Salomon beg to announce the engagement of their daughter, ANNA, to Robert Moses.

PEYSER—KAUFMAN.—Mrs. D. Kaufman, of No. 23 East Eighty-ninth street, home Sunday, announces the engagement of her daughter, BLANCHE, to Mr. Henry Peyser.

ROEDER—JACOBSON.—Mrs. I. Jacobson announces the engagement of her daughter, LOTTIE, to Mr. Harry Roeder, of Rockaway Beach, N. Y. At home January 5, at her residence, 2100 Fifth avenue, from 3 to 6 p. m.

ROGGEN—GOLDBERG.—Miss Hattie Goldberg, daughter of Mr. and Mrs. Meyer Goldberg, to Mr. Harry Roggen. Reception, 157 East Seventy-fourth street, Sunday, January 12, from 3 to 6.

ROSENRETER—NASON.—Miss Helen Nason to Mr. Sam Rosenreter. At home January 5, 1908, 3 to 6 p. m., 68 East 122d street.

STRASSER—KRAUS.—Mr. and Mrs. Sigmund Kraus announce the engagement of their daughter, LAURA, to Mr. Jack M. Strasser. At home 11 East Ninety-fourth street, Sunday, January 12, 3 to 6.

WEBER—WALDMAN.—Mr. and Mrs. Joseph Weber announce the engagement of their daughter, BLANCHE, to Mr. Sol Waldman. At home, 18 West 107th street, Sunday, January 5, 1908, 3 to 6 p. m.

Engagement Party.

The engagement of Miss Cecelia Rosen to Mr. Arthur A. Kemp was celebrated at The Vienna, Fifty-eighth street and Lexington avenue, on December 25. A large number of relatives and friends were present at the supper, which was served by Turkel, and at the reception which followed.

Hebrew Sisters of Charity.

Preparations are being made by the Hebrew Sisters of Charity, in conjunction with their auxiliary, for a minstrel show and dance in Alhambra Hall, 125th street and Seventh avenue, on Tuesday evening, January 28, at half-past eight o'clock. This society, organized thirty-five years ago, has done much work among the poorer classes.

Officers are Mmes. E. A. Feinberg, president; P. H. Sobel, vice-president; Tillie Huber, secretary, and Miss M. Simon, treasurer. The chairman of the Entertainment Committee is Mrs. E. A. Arons.

MARRIAGES.

BAER—STRAUSS.—Miss Belle Strauss and Hugo Baer were married Monday evening at Belmont's. The Rev. Dr. Perle, of the Temple Israel, performed the ceremony at 10 o'clock. The bride wore a white satin gown covered with duchess and messaline, and tulle veil caught with a diamond cluster, the bridegroom's gift, and she carried a bouquet of lilies of the valley. Alwin Baer assisted his brother as best man and Joseph Strauss, Max Strauss, Harry Strauss, brothers of the bride; Bertram Davis, a nephew of the bridegroom; Jacob Iax and Samuel Sprinz were ushers. Afterward Mr. and Mrs. William Strauss, of 128 West 121st street, the bride's parents, gave a dinner and reception.

HERSBERG—GOLDBERG.—Miss Rachel Goldberg, daughter of Mr. and Mrs. Meyer Goldberg, was married Monday night to Samuel I. Hersberg, of Rochester, N. Y., at Duryea's Seventy-second street and Broadway, by the Rev. Dr. Pereira Mendes. The bride was given in marriage by her father, Miss Julia Goldberg, cousin of the bride, was maid of honor, and Haskel I. Hersberg, brother of the bridegroom, was best man. Samuel Goldberg and Harry Goldberg, uncles of the bride, were the ushers. After a wedding trip through the South Mr. and Mrs. Hersberg will live in Rochester, N. Y.

JONAS—BERNSTEIN.—On Sunday, December 29, 1907, Miss Amelia Jonas and Mr. M. Bernstein, both of New York, were united in marriage by Rev. S. Jonas.

PRUSSAK—LOWENSTEIN.—At the home of the bride, 10 West 118th street, Mr. William Lowenstein and Miss Beatrice Prussak, by Rev. Meyer A. Levinson.

RISS—NEWMAN.—Miss Henrietta Reiss, of 410 St. Nicholas avenue, and Mr. Meyer B. Newman, of Washington, D. C., were married on Sunday, Dec. 22, at the bride's home, by Rev. S. Jonas. The happy couple will reside in Washington, D. C.

ROSENBERG—EHRlich.—The wedding of Miss Rose Ehrlich and Gerson Rosenberg took place last Monday evening at Sherry's. The Rev. Dr. Stephen H. Wise performed the ceremony. The bride wore a costume of white satin with duchess lace and tulle veil caught with a wreath of orange blossoms. She carried a bouquet of lilies of the valley. Miss Flora and Samuel Shier, who attended her as maid of honor, wore a yellow satin gown with point lace and carried a bunch of yellow roses. Marcella Pincus and Paula Kahn, the flower maidens, were in white mill with lace. Harry Rosenberg assisted his brother as best man and Samuel Shier, Milton Levits, Sidney Strauss and Felix Pincus were ushers. The bride is a daughter of Mr. and Mrs. Ferdinand Ehrlich, of 18 West 121st street, who gave a bridal dinner and reception after the ceremony. After a bridal trip South, Mr. and Mrs. Rosenberg will live in New York.

Marriage Announcement.

The marriage of Mr. Samuel Frost, of 98 East Houston street, to Miss Annie Schinkman will be solemnized on January 26, 1908, at Lafayette Hall, 8-10 Avenue D.

Educational Alliance.

As a result of the money stringency a highly interesting and worthy activity has been suspended in the closing of the Deserption Bureau. For some time the Alliance through its legal aid bureau had been assisting deserted wives to bring back their husbands or compel them to contribute to the support of their families. During the year ending with Dec. 1 523 cases were handled by the deserption bureau; fifteen husbands were brought back and reconciled to their families, fifteen were forced to send regular support from other cities, fifty-nine families were sent out to husbands after their husbands were prosecuted and put under bonds to supply alimony, and twenty-one cases of desertion were given to the district attorney for extradition. In 117 cases, or more than one-third of the number reported, the bureau was influential in bringing families together. The work was paid for by the United Hebrew Charities. Owing to lack of funds the charities were compelled to suspend the operation of the bureau.

Montefiore League.

The Membership Committee of the Montefiore League held its first meeting of the season at the home of Miss Martha Klee, Ninety-third street and Central Park West, Thursday evening of last week. Routine business was promptly dispatched and a musical entertainment followed, in which Mr. Rosenberg as tenor and Miss Levy, accompanist, took principal part. Mr. Landauer also played a number of selections on the piano. The members present were: Chairman Charles Strauss, Miss Florence Ranschrober, Miss Selma Levy, Miss Minnie Silverman, Miss Hattie Helborn, Miss Bachrach, Miss Blanche Levy, Miss Klee and Messrs. Manton Marks, Harry Hacht, Ben Rosenberg, Landauer, Klein and Pfeiffer. President Leo T. Peris, of the league, was also present.

I. L. A. S. of the Bronx.

A play with forty thoroughly coached and trained child actors and actresses is the main attraction at the annual entertainment of the Independent Ladies' Aid Society of the Bronx, to be held at Ebbetts' Casino, East 156th street and St. Ann's avenue, next Sunday evening, beginning at eight o'clock.

The society is reputed to be one of the most useful private charitable organizations in the Bronx, and its annual entertainment and ball is always well attended. The committee in charge of arrangements this year has endeavored to make the 1908 entertainment and ball very successful. The officers are Mrs. R. Goodman, president; Mrs. Hirsch, vice-president; Mrs. David Elkan, secretary, and Mrs. M. Frohman, treasurer.

Sheriff's Counsel.

Thomas F. Foley, Sheriff-elect, announced that he had designated as his counsel Maurice B. Blumenthal, who has already served two terms as counsel to the Sheriff of this county. This is an excellent appointment and a well deserved compliment to Mr. Blumenthal's legal ability in this special line of legal jurisprudence.

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OBITUARY.

GUSTAV KUSSY.

Gustav Kussy, one of the first Jews to settle in Newark, N. J., died in that city Thursday night of last week from the infirmities of old age, aged 83 years. He came to this country more than fifty years ago from Bohemia. He was the founder and first president of the Jewish School of Oheb Shalom in Newark. Four sons and two daughters survive him.

To Shareholders of the J. C. T. All persons possessing shares in the Jewish Colonial Trust are requested to sign blanks furnished by the Federation of American Zionists, 108 Second avenue, New York city, in the matter concerning the change of the statutes of the Jewish Colonial Trust. Blanks will be furnished upon application.

\$3,500 for Hospital.

Dr. Henry Praenthal, of the Jewish Hospital for Deformities and Joint Diseases, in Madison avenue, in cooperation with Messrs. Sullivan and Kraus, of the New Circle Theatre, gave a successful entertainment in that theatre the other night for the benefit of the hospital. The receipts amounted to \$3,500.

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Mr. Paul Haupt, Semitic professor at the Johns Hopkins University, has for a long time past been engaged in an attempt to establish definitely the origin and date of the "Song of Solomon" being convinced that the present theories are wrong. He now announces that the "Song" was written near Damascus quite six hundred years after the reign of King Solomon.

News from France.

THE CHAMBER AND THE TUNISIAN JEWS.

THE question of the situation of the Jews in Tunis appears to have entered into a new phase, and there is reason to hope that it will receive a satisfactory solution. Recently it was the subject of a debate in the French Chamber of Deputies, and the declarations of the Minister for Foreign Affairs are very significant of the good-will of the Government. During the discussion on the Foreign Office estimates, M. Maurice Colin, deputy for Algiers, spoke on the present situation of the Tunisians, Mohammedans and Jews; he pointed out that the naturalization of Tunisian subjects was almost impossible of attainment, and pleaded that the question should be dealt with sympathetically by the Government. Alluding to the Cremieux decree, by which the Jews in Algeria were naturalized en bloc, he urged that the same course should not be followed in respect to the Jews in Tunis, but that naturalization should be granted to those most worthy of it by their talent, studies and public services, as an act of grace.

M. Pichon, the Foreign Minister, who has himself been Resident-General of France in Tunis, admitted the inconveniences resulting from the legislation, applicable to the subjects of the Bey, and stated that when he was in Tunis he did his best to attenuate its severity. The question was, however, very delicate, but he was quite prepared to consider it on the lines indicated by M. Colin, and the Colonial Congress at Marseilles. Moreover, a settlement on these lines would meet the unanimous wishes of Frenchmen settled in Tunis, and of the French delegates to the Consultative Conference, which recently met in the capital of the Regency. M. Pichon assured the Chamber that a Special Commission would be appointed to study the modifications which should be introduced in the law, in order to enable those Jews and Mussulmans being Tunisian subjects, who applied for naturalization, and were worthy of it, to acquire French citizenship.

These declarations, which were loudly cheered by the Chamber, should to some extent satisfy our Tunisian co-religionists, and when the question has been solved, we shall no longer see young men refused admission to public functions and corporations.

THE PARIS POPULAR JEWISH UNIVERSITY.

The principal feature of the annual meeting of the Popular Jewish University held recently was that noted Zionists agreed with the chief representatives of official Judaism upon the subject of Jewish solidarity, probably for the first time. It is not a novelty to hear speeches delivered in rapid succession by men of such varied ideas as, on the one hand, M. Narcisse Leven, President of the Alliance Israelite, and Rabbi Israel Levi; and,

on the other, by Zionist leaders, such as Dr. Marmorek and Dr. Nordau? There is much ground for satisfaction in this co-operation, and it is to be hoped that it will be followed up, and will bear good fruit.

At the opening of the meeting, Dr. Marmorek explained the object of the Popular University, by saying, "The work is destined to prepare Jewish emigrants for the struggle for existence, and at the same time to teach them to support the Jewish feeling within them." He hoped that French Jews in general would encourage this work, which is already promised the valuable co-operation of Baron Edmond de Rothschild.

M. Israel Levi congratulated the promoters of the Society on the good work it was doing for the emigrants.

M. Leven commenced his speech by enlarging on the work of those who directed that highly Jewish and humane institution. In a retrospect, he described the early efforts exerted to elevate the Russian Jews, and especially emphasized the work then and later of the Alliance Israelite. Dealing with their immigration into France, where no restrictions were placed in the way of their settlement, he said that the immigrants were quick to adapt themselves to their new environment; the organizers of the Popular Jewish University therefore fully appreciated the important role such an institution could play. It was not proper, he said in conclusion, to reproach French Jews too much with being indifferent to movements of that kind; for good Jews were not wanting among them. The tendencies of certain innovators (here he alluded to the Reform community, which has just been founded), were only a feeble minority. Undertakings like the Popular Jewish University could not submit themselves to this contagion; on the contrary, they prepared good Jews, who were devoted to traditional Judaism. (Loud cheers.)

Dr. Max Nordau was the next speaker, and was also warmly received. After thanking Rabbi Levi and M. Leven for their eloquent speeches, he said that they must be grateful to French Jews for the great help they rendered to the University. Continuing, he said that M. Leven, with all the authority which was attached to his name and to his long-standing devotion to the Jewish cause, had referred to the origin of Jewish emigration. He (Dr. Nordau) wished to call attention to another phase. In 1876, American Jews, who were mostly of German origin, were greatly opposed to the arrival of their Russian co-religionists. A sudden change was brought about in their attitude when they saw that these new comers had in three months learned English, and in a fortnight had changed their primitive Jewish garb and long overcoats for the modern dress of the New World; they had, in one word, become thorough American citizens in a very short time. Pleas'd with such an edifying transformation, the American Jews expressed their desire to receive a number of fresh emigrants. Dr. Nordau thought that this example should inspire the French Jews, and cause them to invite a large number of Russian fugitives to come and settle in that country. (Laughter.) The Popular University would be the home where they would be prepared for their new life. It had been founded by Zionists, but it pursued general Jewish interests and did not serve any special party. Zionism was

not preached there; it was a neutral ground. Training the new comers and teaching them French, so as to prepare them for the struggle for life, was the only goal of the institution. At the same time, they were taught Hebrew; for if their interest in the traditional language was maintained, then they must be preserved for Judaism. It was most difficult for a new comer to remain a Jew in a milieu like Paris; he had to encounter so many obstacles of a nature to detach him from the Jewish faith. In order to preserve the patrimony of a glorious past and idealism, the emigrant must be given a knowledge of Hebrew and of Jewish literature, arming him so that he might be able to resist temptations which might otherwise tear him away from Judaism. He must be conscious of his Jewish dignity, the ideal which represented Judaism, the ideal which was always having its effect on human society, the ideal of high morality and justice. For this reason the Popular University laid great stress on the teaching of Hebrew, it knew that it had to fight against a de-Judaization, the traces of which were unhappily too apparent.

Dr. Marmorek said that he was glad to see the past, the present and the future of Judaism, each represented by eminent members, shake hands with a common thought of Jewish fraternity and esteem. Under such auspices they might be sure of the regeneration of their people.

A "JEWISH" PLAY.

A play, entitled "The Baptism," has just been produced in Paris. Its authors are co-religionists, and the reception accorded the first-night performance has been a decidedly mixed one. Anti-Semitic critics observe that the play upholds the prestige of their Jew-hating programme.

Critics of rather a condescending temperament give vent to the statement that, in spite of the sharp charges made against Judaism at large, the authors had no intention of compiling an anti-Semitic play, but that the play has produced an effect contrary to that which was originally intended. The play deals with the snobbishness of a certain well-to-do Jewish family, who find their Judaism rksome from several points of view. The mother aims at higher social prestige, and the son wishes to become more popular in "horsey" circles. The conversion of the mother and son is accompanied by a scheme for marrying the daughter to a young Christian who, though poor, is connected with a noble French family. A Bishop is ordered to perform this marriage. The father, who is opposed to a change of creed, is forced by sheer good will and the love he possesses for his family, into becoming a Catholic. The daughter, after having turned Christian, is overcome by a sudden outburst of religious fervor, and not only denounces the marriage proposal, but, after a pious pilgrimage, joins a nunnery. The son, now converted, proposes to marry a Jewess, this being looked upon as a sign of distinction in the Upper Christian circles. The only two who remain faithful to Judaism are the grandmother, transplanted from Frankfort, and the young son, a lad of twelve, who, in spite of his long suffering, when presented with the "Imitation of Christ," solemnly repeats the "Shema." The father gives one the impression that his conversion was purely formal, a mere matter of convenience. "I prefer to be a proud Jew to being a shameful Jew," he says. A proof that the authors did not want to uphold the feasibility of conversion for assimilation to ambient society is

that, in order to represent the hostility of the older generations towards apostasy they chose the old grandmother, and for that of the coming generation, the youngest son, who stands by his Judaism. The authors have explained away many perplexing points in their play, and have neatly retorted to M. Drumont and his satellites in their comments on the Jew who, say the authors, "occupies too often a misunderstood situation."

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Musical and Dramatic Comment.

EVER since the time of Swift, who pretended not to know the difference "betwixt tweedledum and tweedledee," the operatic impresario has led an exciting and nerve-racking life. Just now, what with sick singers and financial flurry, he is having a multitude of troubles. At the Manhattan the illness of Miss Garden, who, however, is expected to appear in "Louise" to-night, has seriously influenced the repertory, whose most attractive feature last week consisted of "Don Giovanni," wherein M. Renaud's incomparable *Don* overshadowed everything else. Mr. Hammerstein's women singers are, indeed, of the weaker sex. But—the Tetraxziini is due in a fortnight. Changes in the bill were also necessitated at the Metropolitan, but the high standard maintained there suffered very little. Mr. Conried employs too many first class singers for that. Instead of the mellifluous "Marta" last Saturday, "Fedora" was substituted, but as Caruso appeared the audience did not object.

"Der Dummkopf," a new comedy by Ludwig Fulda, was announced for Wednesday evening at the Deutsches Theater. It will be given for the rest of this week.

"Le Bapteme," a satirical play by two Jewish writers, MM. Noziere and Saviour, has recently been greatly discussed in Paris. The correspondent of London *Truth* regards it as a "new chapter in the Book of Snobs. It tells of German Jews of wealth who became society-struck, and in their longing to be *comme il faut* in the eyes of idle and frivolous Catholics (very much their inferiors in point of intelligence) decide, after cutting their Jewish friends, to wash themselves clean in the waters of baptism. The 'Bapteme,' with its farcical incidents (the actors are got up in curly hair and hooked noses), is a serious and, after all, a sad play. MM. Noziere and Saviour own Ibsen as their master. In reply to critics they have written an apology of their work, in which they have not left a single 'i' undotted. Their view is that cultivated Jews of Western Europe are passing through a crisis which must end in their assimilation by their Gentile countrymen. Jews have too many virtues, private and public, not to feel proud of themselves as such, and yet they have drawn too close to their Christian neighbors not to feel uncomfortable at not being at one with them. Religion once kept Jew and Gentile in separate folds, but this barrier, at least in Paris and London, is breaking down."

The next Kneisel Quartet concert takes place on Tuesday evening, with Harold Bauer assisting. Program: Beethoven's B flat trio, Bach's G

minor quartet, and Smetana's quartet "From My Life." "Ricka Jackson" is the stage name of Mrs. Leon Levene, a young English prima-donna, who may soon be heard here. The lady's father, Mr. E. Jacobson, is a musician of this city. Miss May Mukle's concert has been postponed to Saturday afternoon. The artist plays the 'cello, and has the courage of her name. Rose Olitzka sang "Carmen" in Boston recently. The Saturday operas at the Metropolitan are "Aida" in the afternoon and "Cavalleria" and "Pagliacci" in the evening. J. M.

The fourth of the Saturday evening series of concerts given by the New York Symphony Society took place at Carnegie Hall on Saturday last. Mr. Damrosch had prepared a program of unusual variety. It opened with Liszt's seldom-played but interesting "Faust" symphony, including the final "Chorus Mysticus," sung by the Schubert Glee Club of Jersey City and Mr. Paul Dufault. The performance was excellent, and showed intelligent and careful study on the part of all concerned. Later the Glee Club sang with Mme. Schumann-Heink in a rhapsody by Brahms for alto and male chorus, also an infrequent number on concert programs, but none the less welcome. Mme. Schumann-Heink was in splendid voice, and her opulent tones blended beautifully with the male choir. She also sang an air from "Rienzi" and the Brangene watch song from the second act of "Tristan," which were separated by two movements from one of Handel's concerti for wind and string instruments. The concert was brought to a finish with "Die Meistersinger" overture, brilliantly played. L. M. I.

UNBELIEF.

There is no unbelief;
Whoever plants a seed beneath the sod
And waits to see it push away the clod,
He trusts in God.

Whoever says when clouds are in the sky,
"Be patient, heart; light breaketh by
and by,"
Trusts the Most High.

Whoever sees 'neath Winter's field of snow
The silent harvest of the future grow,
God's power must know.

Whoever lies down on his couch to sleep,
Content to lock each sense in a slumber deep,
Knows God will keep.

Whoever says "To-morrow," "The unknown,"
"The future," trusts the Power alone
He dares disown.

The heart that looks on when eyelids close,
And dares to live when life has woes,
God's comfort knows.

There is no unbelief;
And day by day, and night, uncon-
sciously,
The heart that lives by that faith the
lips deny,
God knoweth why!
—Edward Bulwer Lytton.

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About Jewish Art.

Editor, HEBREW STANDARD:

I quote the following from a letter received from a distinguished artist well known here and abroad, who was recently invited by a Berlin committee to contribute one of his works at a proposed Jewish exhibition of Jewish art in that city:

"I am not a Jewish artist, but simply an artist, and my private opinions on religion and politics belong to me alone. And besides, the world would never hear the end of the howling of the Jews if a Christian art exhibition were to be held in Berlin or elsewhere and the Jews were excluded."

Publication of the foregoing may possibly prove "food for thought" for some of our co-religionists in these parts. X X X

Shall There Be a Cleavage?

Editor, HEBREW STANDARD:

The correspondence signed "An Admirer of the Hofjuden," which appeared in your last week's issue, has amused me very much.

Some Jews, after arriving in this country and striking a streak of luck, and in a few years amassing a fortune, seem to forget who they were as well when they were poor, and therefore refuse to associate with those Jews who were not fortunate enough to climb the golden rungs of society.

After making their millions and securing all the possible comfort their money can obtain for them—which does not seem to satisfy these fortunate Jews—and here is where the Hofjuden stands—he makes every effort to associate with the so-called "400," thereby losing his self-respect, and becomes the real *Hofjude*.

These fortunate possessors of great wealth should not forget that money does not make the man; and neither should he lose his self-respect to become a *Hofjude*.

The Jew who always respects himself is respected by others. He is as much as any member of the "400," who are nothing more than the Hofjude, a they or their ancestors were nothing but immigrants. A Jew.

P. S.—Would like to know what answer the admirer of the Hofjuden has to make to the above?
Poughkeepsie, Dec. 24, 1907.

Shall There Be a Cleavage?

Editor, HEBREW STANDARD:

"Shall there be a cleavage?" Yes, by all means. We will then discuss, to the satisfaction of all concerned, how munificently the Orthodox contribute to the welfare of his own class. It is a noteworthy fact that, with one or two exceptions, the aforesaid Orthodox, who has made a fortune in recent years, contributed very sparingly to the Kisheneff Fund.

By all means go ahead and accomplish this "cleavage," and you will be confronted with a dismal failure. Let well enough alone, and cease your "knocking" the "Hofjuden" and the charitable, wealthy Jew, ever prominent in the land. Are we not one people? AN AMERICAN JEW.

[Our correspondent entirely misses the point of our contention. We have never urged a cleavage. We do not desire a cleavage. Nor would a cleavage be at all advantageous to the Jews of this country.

We merely point out to our readers the issue in that direction, which is being forced upon us by so-called Jews, who have Christmas trees in their houses; have Roman Catholic priests perform in their homes the marriage ceremony between their children and Christians; who hold public meetings on Jewish affairs on

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the Jewish Sabbath; who endeavour to eliminate all Jewish characteristics from our communal institutions, including even the suppression of the word "Jewish" from their titles; who, disregarding the religious scruples of those who are unfortunate enough to need aid from institutions founded by Jews, supported by Jews, and intended for the relief and comfort of Jews, cause forbidden food and un-Jewish ceremonies to be the only fare in the institutions they force into their own keeping through the length of their pocket-books; who flagrantly violate every law sacred to Jews, even the fundamental one which commands that Jewish males shall be initiated into the Abrahamic covenant.

That they are contributors to collections made for communal institutions is true. But that they contribute as largely, and in many cases even more generously, to so-called unsectarian claims upon the wealthy, is equally true. But after all, though charity is one of the cardinal virtues of our faith and of humanity in general, it does not constitute the all-in-all of Judaism.

As to the charge against the so-called Orthodox, that they did not respond to the Kisheneff Fund as generously as the "Hofjuden," we would call the notice of "An American Jew" to the fact that collections were

made in hundreds of instances which did not come into the lists prepared for the press, but which, in the aggregate, more than offset the much-advertised contributions of any other class.—Ed. H. S.]

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FRIDAY

AMERICA'S LEADING JEWISH FAMILY PAPER

OFFICE: 87 NASSAU STREET, NEW YORK.

J. P. SOLOMON, EDITOR

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NEW YORK, FRIDAY, JANUARY 3rd, 1907. TEBETH, 29th, 5667

ה'תרס"ז

TO-MORROW is Rosh-Chodesh Shebat.

THE best way to secure the permanency of Judaism is to gain a knowledge of Judaism, and to furnish this knowledge is largely within our power.

Is not Israel's Messenger, of Shanghai, too anxious to convert Dr. Emanuel Schreiber? It is verlorene Muehe, Brother!—Jewish Voice.

WHILE the lamp holds out to burn,
The vilest sinner may return.

"RUSH into print Rabbis" should be very careful in their off-hand statements for the press. They may express their own personal views, but in many instances they do not voice the sentiments of the community at large.

A VITAL reason why some teachers "regret" the passing away of the old-time Christmas celebrations in the public school is, perhaps, the fact that the Jewish children have awakened to the incongruity of giving Christmas presents to their teachers.

THE Young People's League of Temple Israel could just as well have omitted "Christmas Eve" from the announcement of their Whist and Dance which took place last Tuesday evening. We presume that it was more thoughtlessness upon the part of the Entertainment Committee, but those who have charge of Jewish social affairs should be cautious in these matters.

What Is Slimmer?

Will some wise man's son kindly diagnose the case of Abraham Slimmer? Mr. Slimmer is an Iowan of Jewish extraction who is credited with having been a millionaire. That he no longer belongs to that favored class is due entirely to his own exertion in giving away his money. Numerous institutions have profited by his charities in sums varying from \$5,000 to \$50,000, and he announces his intention of distributing his entire fortune. Part of his disbursements are made in person as he travels about the country in shabby clothing, relieving cases of distress. Mr. Slimmer considers that instead of growing poor he is becoming rich in gains that are worth more than money. Now, by all tacitly accepted standards, this man Slimmer is a crank.—Collier's Weekly.

NO, Slimmer is not a crank. He is simply the exponent of true Jewish love of humanity.

A CONVERSATION with an up-town Fifth Avenue grocer reveals a side-light on the controversy about the sectarian practices in the public schools, which shows the advantage of agitation by Jews to make Judaism possible in this country for Jewish Jews. Not only has the Jewish consciousness been awakened and aroused in observant parents, who directed their children to take no part in the Christian rejoicing in commemoration of the (unhistorical) birthday of "the Saviour," but the use of the Christian or pagan symbol, the Christmas tree, has been largely abandoned, even in the houses of Jews, who ordinarily are lax in their observance of Judaism. The grocer says "that he will not buy any Christmas trees next year unless they are ordered in advance." He is in a neighborhood largely inhabited by Jews, and we hope he will lose the revenue he formerly enjoyed from this pandering to the "spirit of Christmas." It is a mockery for a Jew to teach his children that goodies come from Santa Claus and off Christmas trees. It is worthy of apes, not of Jews.

IN the Boston Transcript is printed the views of Rabbi Fleischer, of Boston, upon the Public School controversy in New York. We have so often been obliged to criticize this rabbi for his un-Jewish utterances that we are delighted at this opportunity to welcome his very proper attitude in this matter. Rabbi Fleischer recites the pros and cons of the agitation, and properly puts the blame upon "the misguided misuse of position and opportunity," as exemplified by the proselytizing methods of Principal Harding, while "an ultra-sensational and over-officious newspaper (The New York Herald) did the rest." He treats with fine derision the "weary, flat, stale and unprofitable" utterances of the Christian (?) divines, (?) whose talk "sounds ominously portentous of new Crusades and St. Bartholomew massacres," while he quotes approvingly the statements of Rev. Dr. McArthur, Dr. Aked and Bishop Potter. We quote the following, which shows the trend of Dr. Fleischer's article:

So much for the statements of Christians pro and con. The whole tempest was raised by the Union of Orthodox Hebrew Congregations, through their secretary, Mr. Albert H. Lucas, of New York.

To these orthodox Jewish leaders and to orthodox Jews in general, the mention of Jesus is distasteful and the involuntary celebration of his birth and the acclamation of Christ as God or Saviour in the presence of Jewish children is, of course, obnoxious. As taxpayers and as American citizens, they protest against what they feel to be disrespectful and insulting to the beliefs of Jews and to the disabilities of other non-Christians. Likewise they feel as Bishop Potter apparently does, that our public schools have no right to countenance or to discountenance any sect, denomination, or religion whatever, whether its followers be many or few.

Now, what do truth and justice dictate in this case? There can be no doubt that, if America and our public schools were just beginning their careers today, there would be no recognition of religion in the public schools. Not even the Bible would be read. For, say what you will, and whatever may once have been true, ours is not now a Christian country. All the inhabitants of the land are guaranteed by the Constitution of the United States, the supreme law of the country, not only religious freedom, but the liberty to be without religion, if they choose.

Our public schools would, therefore, be, if established anew to-day, strictly "secular," in the sense in which that term means to distinguish the generality of human interests from those which, restrictedly regarded, are called "religious."

Jewish Settlements.

I.

IN an article entitled "Jewish Activities at the University Settlement," printed in another portion of this issue of the HEBREW STANDARD, Dr. Charles S. Bernheimer, assistant head worker of that institution, defends the University and other settlements "because of the criticism of this and other settlements" which "have been made respecting their attitude toward the Jewish young people who come to attend," and then Dr. Bernheimer gives a somewhat formidable list of "Jewish" work done in the various clubs meeting at the University Settlement. Dr. Bernheimer is, however, very careful to say: "We shall not discuss whether" there might not be a greater Jewish spirit in the settlements "if the settlements were altogether under Jewish management."

Besides, Dr. Bernheimer does not tell us that "the Chanukah play on Christmas Day was a distinctive feature at the house last week. It was produced by the twelve-year old members of the Happy Home Club, under the direction of Miss Krombach." And that, furthermore, the two kindergarten classes had a Christmas tree, with the usual accompanying gifts, and all that.

While it may be true, and we accept Dr. Bernheimer's word for it, that many lectures of a Jewish character were delivered at the Settlement, and that "the majority of the club leaders are Jewish," the general atmosphere of not only the University Settlement, but all the other "houses" on the East Side managed by, and under the auspices of, non-Jews, must have a distinctly non-Jewish influence upon the young people who frequent them. And as for a Christmas tree for the little tots, such a stupidity admits of no excuse.

Lectures on Jewish customs, Jewish history and Jewish literature cannot make for Jewishness and a Jewish spirit unless the object of the institutions catering to the young is absolutely and unequivocally Jewish.

Whatever Dr. Bernheimer may say to the contrary, there can be no real Jewish spirit at the settlement.

The policy of the "house" is not Jewish. It does not stand for Judaism, and does not represent Jewish thought, Jewish philosophy and Jewish tradition. The whole influence of the settlements is of a negative quality.

All the lectures in the world cannot undo the evil which has been created by the Christmas tree in the minds of the little ones, who are bribed to sing and dance around the symbol of a strange faith. "The young people who come to the University Settlement are almost all Jews," says Dr. Bernheimer. "I found that many were not acquainted with books in the English language treating of Jewish subjects, and that a number were ignorant of Jewish work along various lines. I found, furthermore, that this lack of knowledge was not peculiar to those who came to the University Settlement, but was equally true of young people who are attendants at other social and educational centres, some of which are entirely under Jewish auspices." This strikingly bears out our contention that institutions working among our people must be Jewish. We have as great an objection to the un-Jewish Jew "going down" to the East Side and "working" there as we have to the Gentile endeavoring to influence Jewish boys and girls in a manner which cannot but have the effect of causing them to be lured away from their God, their faith and their people.

The Closing of the U. H. C.

THE news that the directors of the United Hebrew Charities have practically closed the institution has come like a shock to the community.

At a time when so many are out of work, when employment is so scarce, when so much sickness abounds, when the winter, with all its wretchedness, is here, all of which must intensify the suffering of the needy and the poor in our midst, the suspension of the U. H. C. cannot but be followed by dire consequences.

For years past the U. H. C. has been working under a great disadvantage. The demands made upon the institution have grown beyond the means at the disposal of the directors, due, in the main, to the indifference of those members of the community who can well afford to give, but refuse to do their share towards ameliorating the position of their unfortunate co-religionists.

Jews always prided themselves upon their *Zedakah*; they never refused to assist those in need of help; they were always eager to stretch out the hand of brotherhood to the fallen, to the sick, to the lame and to the halt. Things appear to have changed now; and the result is the closing of the U. H. C.

It is manifestly unfair, unjust to saddle only a small part of the community with the whole burden of maintaining the communal institutions. The poor, who belong to every class, must be supported by *Kol Yisroel*, and not by reformer or orthodox, by German or Russian.

There may be some, very likely there are many, who are not in harmony with the methods of the U. H. C., but criticism at this juncture will not pay the rent of the poor widows and deserted families. It will not fill the stoves with fuel (the coal supply having been discontinued altogether), will not purchase the necessary nourishment for the ailing. Only this has to be considered now, and therefore the duty of the community is plain. Money must be forthcoming, so that both the central and the district offices shall be reopened at once, and so that all applicants deserving of assistance shall be helped.

It is undoubtedly true that every Jew and Jewess does contribute to some charitable purpose or other, but that does not lessen his or her duty to give to the U. H. C. so long as that organization is the chief alms-giving body in the community.

The U. H. C. has no funds. This is all that has to be considered now. The first duty of the community is to insure the reopening of the Charities. All other questions can be settled afterwards. The U. H. C. must be reopened if the fair name of the Jews of this city is to be preserved.

The U. H. C. must be reopened, unless we are ready to meet the accusation that we are deaf to the pleadings of the poverty-stricken. The U. H. C. must be reopened, unless we are willing to have it said that the richest Jewish community in the world, where so much money is spent for personal pleasure and enjoyment and adornment, has lost all sense of self-respect, all feelings of decency.

The poor standing at our doors, their cries of anguish reach the very throne of God, and we are His instruments to give to others less happily situated something from the bounty with which our Heavenly Father has blessed us.

The Watch Tower.

שמר מה מלל

A FRIEND of mine has told me another couple of stories in reference of the management in our orthodox congregations.

I am not inoculated with the virus of reform, but I do feel this, that unless the orthodox mend their house, they need not be surprised if the young folks will more and more dislike their mode of worship and general conduct.

The highest contempt with which my orthodox friends regard their spiritual chiefs has become proverbial. But the following beats everything—even the impertinence of Keneses Yisroel of Harlem, who ask candidates for the position of *Maggid* in their congregation to apply to the *shammes*. A rabbi was engaged by a congregation with the understanding, of course, that he was to receive a living wage. His salary was fixed at One Hundred and Fifty Dollars a year, and a society for the purpose of collecting money for the *Rav* was formed. With the result that the unfortunate rabbi was transformed into a schnorrer and a toady.

Another story: A shochet had to be elected. The old one had prospered and he was anxious to give up his *schechitah* and *mohelschaft* which went with it. The candidate who was elected had to pay several hundred dollars, which the shoel and the old schochet divided. Very edifying!

Zangwill, the Marshalllic, is at it again. This is Pantomime season in England, and his latest proposal to send our people to Southwest Morocco is worthy of a place in the latest Drury Lane show, or Weber and Fields might adopt it and make good use of it. I have known Zangwill, professionally, for many years. In fact, since I was a boy, and he was on the staff of the *Jewish Standard*, but for the life of me I could never take him seriously.

When the Ghetto novelist entered the Zionist Movement, I was one of the very few Jewish journalists who regretted his admission into the inner councils of the National party, and while I don't want to say "I told you so!" I cannot help thinking my opinion of Zangwill was right after all.

Morocco as a Jewish territory Zangwill's latest speech which he delivered in Manchester sounds like a piece of his *Moror* and *Charosth*, the column of light stuff he used to contribute to the *Jewish Standard*. Will Zangwill, Lucien Wolf, M. A. Spielman and others go out as pioneers and "procure" S. W. Morocco by fighting the native tribes, as Zangwill expects the Jew may have to do?

I see by the papers that the Jews have given the customary Christmas parties and dances and engagement receptions advertised to take place on "Christmas Day." Chanukah has come late for these Jews.

Dr. Nathan Birnbaum (Matthias Acher), who arrived in this city on Wednesday, deserves special recognition, for not only is he a noted *litterateur* and one of the cleverest leaders of the Jews of Austria—he practically founded the Jewish Party in that country—but also because he is one of the pioneers of the modern Zionist Movement. He was a com-

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manding figure at the first Zionist Congress, held in 1897, and his subsequent official withdrawal from the Movement was everywhere regretted. Dr. Birnbaum's stay in this country cannot but help to stimulate the Jewish National Movement.

At a meeting of the Presbyterian ministers held here last week, the Rev. Dr. Thomas Chalmers Mitchell, director of the New York Jewish Training School, told his confiding audience that "of the 2,000,000 Jews in America, 6,000 had been converted to Christianity." If what Dr. Mitchell says is true, then we Jews ought to have a special service of praise and prayer that we have got rid of so many bad Jews.

I suggest, however, to Dr. Mitchell, to the Presbyterian ministers, and to all the Christian clergy of this country, to read the address of the Rev. Dr. Emil G. Hirsch, of Chicago, which he delivered at the Convention of Ethical Societies, in which he complains of the Anti-Semitism throughout the country.

"The position of the Jews in the United States," said Dr. Hirsch, "is certainly not a happy one. The life of the Jew is often a heavy burden to him, and in certain instances absolutely unbearable." He further stated that it was dangerous for Jews to go through the streets of Chicago, because of the attacks of the loafers.

The Hebrew Citizen's League of Philadelphia has, too, inaugurated a campaign against the Jew-baiting so prevalent in the "City of Brotherly Love." Here is ample work to do for the Christian ministers of the United States. Let them convert their own people first. They need salvation very badly.

Goldfaden, the "Father of the Yiddish Stage," has written another play of a strong nationalistic, and therefore Jewish tendency. The old playwright has always been true to his conception of the Jewish stage, and his latest effort deals with no Jew problem, but presents the condition of the modern Jew. It is not surprising that the piece, "Ben Ami" (The Son of My People) made a strong impression. I prefer any day to see "Shulamia" and "Bar Kochbah" than some of the so-called realistic plays of Kobrin or Libin, or some of the "shund" pieces of Kornbluth or Solotareffsky.

Whenever I read the New York correspondence of the London Jewish Chronicle (why a paper should accept New York news by the way of Baltimore passes the comprehension of every journalist) I must laugh. The most fantastic things appear in the American letter, and the editor of the Chronicle swallows it all. That "American letter" reflects as much

the real happenings and opinions of American Jewry as if it were written by one of the scribes who takes tea in one of the East Side cafes and then writes a book on the Jews of New York.

The young ladies of the Spanish and Portuguese Synagogue have forsaken bridge and are now devoted to "Pool."

WHY
are the Christological settlements supported by Jews?

- NEW YEAR RESOLUTIONS.**
- To love Dr. Magnes—Dr. Schulman.
 - To make Temple Emanu-El an Orthodox Synagogue—Dr. Magnes.
 - To return to the Educational Alliance—Dr. Blaustein.
 - To write no more German poetry—Jonas Weil.
 - To go out as a Pioneer to S. W. Morocco—Cyrus L. Sulzberger.
 - To give up Politics—Edward Lauterbach.
 - To make no more Rabbis—Louis Marshall.

השטר
"Gambling."

GAMBLING is an evil which has brought ruin and destruction to many a household. Poverty and suicide follow its hideous path; this is not a novelty. I am saying nothing that is not known when I make the above assertion. Its truth is so patent that he who runs may read it. But be the proclamation of this fact ever so vociferous, it seems to fall on deaf ears, and though men may come, yea, women may come, and both may go, the gambling spirit seems destined to prevail and go on forever.

The press may discharge its fulminations against this evil, and novelists may put forth essay after essay; the rabbis, as they did in olden times, may denounce it; the Talmud may go as far as to exclude the testimony of a gambler; but there is no abatement of this tempting pastime, for, it is "pas im" that people who indulge in this direction call it.

There was a time, however, and that not far distant, when the subject of the preacher and the moralist was only mere man. Man alone was wont to gamble, and in man alone was found the destructive spirit which so often brought, not only him, but also those dependent upon him, to the almshouse and an early grave. But now, in this progressive age, with the emancipation of woman from her alleged thralldom, and in her habilitation with the rights and privileges which were previously solely enjoyed by the sterner sex, with her pioneer strides into the domain of absolute freedom, and into soil which was

formerly virgin to her, she has in many instances become a virago, and assumed to herself not only privileges which were of right hers, but some which she could have afforded to eschew.

It would amaze those modest womanly women, who know what mission women have to fulfill, and whose whole aim in life is not to go astray from the line which leads them to it, to know how many mothers of families are downright gamblers—gamblers as strong as gamblers can be; who are possessed of the spirit in a more intense degree than man ever was, because when a woman has a will she has one, and there are no degrees in its intensity. It is density and intensity itself, and few can break through it; and when she has a habit, it soon becomes a confirmed one.

Yes, the number of wives, mothers of children who "play poker like men," is something startling. Do they play for pastime? Not a bit of it. It's for money, and for the pleasure money getting gives them. For low stakes; bless you, no. I am not talking idle words—these matrons lose from ten dollars to a hundred at sittings, and the saddest part of all is, that most of them can ill afford the loss. This is a crime. A crime against the husband, a crime against the family, a crime against society.

In the city here, women poker parties, aye, and wherein there is sprinkling of the masculine gender, are common, quite common. These women have their certain days and nights; they come home, like men, possessed of the same passion, early and late, and the family and the purse, and morals, are the losers and sufferers.

This habit, this custom, now quite confirmed, this passion of women for "poker" ought in the interest of common humanity to be made nauseous and a stench in the nostrils of decent society. When a woman sinks, she goes below the level of a man; when a woman plays poker for gain she sinks in the same ratio; that is, I mean to say she rises to more elevated heights, and it takes a strong arm to pull her down. Here is a chance for united action by the pulpit and press. The evil is already so widespread that its eradication will even now be accomplished only in so-called general society with great difficulty.

L'ANGLOX.
Heed Good Example.

היבט אל אברהם איבן
"I appeared unto Abraham, un'o Isaac and unto Jacob as God Almighty, but by my name Eternal, I was not made known to them."—Exodus, vi., 3.

EXAMPLE is the school of mankind," said Burke, the great Irish statesman, and it is true; it only depends upon the person what examples he takes, good or bad. Particularly in religion, some are over exact in their criticism, and when we point out to them examples of our ancient sages they find fault with them abundantly. Why should we regard our patriarchs, Abraham, Isaac and Jacob with reverent memories? Surely their lives would not afford us example to-day, they argue; but they do not consider that we are not asked to live as they lived 4,000 years ago; we are but told אל אברהם איבן "Look to your father Abraham," to look to them as our ancestors. (The relation we cannot deny;

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no matter how advanced we have become in culture, how bright we have become with civilization, or how high we have climbed the social ladder, we must admit that *Abraham, Isaac and Jacob have still been our remotest ancestors.* And is there really nothing that we could admire in their careers? We must be mindful that they lived in an age and in a land where there was nobody to afford them whole some example. They had to choose how to live, they had to form their own characters, they could copy after nobody, for everybody was a frivolous idolator, and they had chosen to believe in the one true God and propagated their belief by precept and example. This merits our recognition and respect for them as our earliest ancestors.

Our text conveys to us a wonderful knowledge of their understanding of God, who appeared to them as God Almighty, but had not made himself known to them by his name Eternal.

They comprehended his unexcelled power and invincible might, but they also believed him to be Eternal and Infinite, notwithstanding the fact that there was none to acquaint them with this sublime knowledge; and they had the courage and fortitude to stand by this principle despite all antagonistic obstacles and opposing elements. Must not the defects in their lives, as critics see fit to call it, dwindle into insignificance before their great redeeming virtue of monotheistic tendencies and belief that gave humanity the sweetest blessing? When history tells us that men like Fulton, like Howe, like Morse, like Hoe and hundreds like them who benefitted mankind by their inventions, do we pause to think and enquire what their moral virtues were and what their character, ere we recognize and appreciate the good they conferred upon mankind? No, the world does not look to their private life, but to the service they had rendered scientifically to their fellow-men; just so do we look to Abraham, our father, and to Isaac and to Jacob, our patriarchs; not to what their private lives were in that remote age of dark superstitions of all other people, but for what service they had rendered mankind in enlightening the world in the belief of the true God.

How Abraham, Isaac and Jacob

lived, what their conduct and manner of life, would afford us no example, no matter how exemplary their deportment was at the time they walked on earth. We could not, we would not live as they lived, but we venerate their memory as our patriarchs; men who lived the best they knew how, and who were firm in their belief in God, though there was none to teach them.

How tireless we are and how indefatigable in teaching and preaching God, yet the lukewarmness, the indifference, the carelessness of so many cannot be obliterated.

Godlessness is still rampant and our noble religion still neglected, and often by those who were taught better and know better. Can we not see then what information we obtain from our text that says:

"I appeared unto Abraham, unto Isaac and unto Jacob as God Almighty, but by name Eternal I was not made known to them," yet they knew him, worshipped him and taught him to mankind; giving the world the sweetest of all booms and illustrating the divine behest, "Be thou a blessing."

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Children's Page.

MOTHER GOOSE'S BALL.

BY MARY CABELL RICHARDSON.

OLD Mother Goose, by way of variety,
Thought she would get into good society;
She sent out cards to a very grand ball,
To neighbors and friends, and kindred all.

The Man in the Moon dropped down the money,
The Queen of the Bees sent the jars of honey,
The owl and the pussy cat made the ice cream,
The elephant's cake was really a dream,
A bright little starlet furnished the light,
And a bullfrog chorus sang half the night.

Miss Pig arrived first, in a smart red poke;
Mr. Mule, in high collar, was about to choke;
Miss Cow, in a hoop-skirt, was a strange sight;
Miss Duck limped along, her shoes were too tight;
Mr. Mouse paid court to a trim young hog;
Miss Cat led the dance with a poodle dog.

Mr. Billy Goat, receiving no card to the mirth,
Concluded to spoil it, or toss up the earth.
He routed them all with a ten bull blow;
They took to the woods, and they were not slow.
Bill ate all the cream, the can and the honey,
And finished the feast with the golden money.
When good Mother Goose got over her swoon,
Bill was dancing away in the light of the moon.

Through the Red Sea and the Wilderness.

II.

ONE day as he led his flock out in search of food he came to Mount Ho-reb, and there he saw a flame of fire stream out of a bush, and the bush was not burnt in the least.

As he drew near the bush the Lord spoke to him out of the flame, and Moses hid his face, for he dared not look on God.

The Lord said, "The cry of the children of Israel has come up to me, and I have seen how ill they have been used. And I will send thee to Pharaoh, that thou mayest bring them forth out of the land of Egypt."

But Moses was loth to go. And the Lord said, "What is that in thine hand?" And Moses said, "A rod," and the Lord said, "Cast it on the ground," and he cast it on the ground, and it was changed to a snake, and Moses fled from it. Then the Lord said to Moses, "Put forth thine hand, and take it by the tail." And Moses did so, and it was a rod in

his hand. And the Lord said, "Put now thy hand in on thy breast." And he put it in, and when he drew it out it was white, and like a dead hand. And he put his hand in once more, and drew it out, and it was like the rest of his flesh.

Then Moses said, "O, my Lord, I am not fit to do this work, for I am slow of speech, and a man of few words.

And the Lord said to him, "I will be with thee, and teach thee what thou wilt say."

Still Moses was loth to go, and the Lord was wroth with him, and said, "Take Aaron with thee, he can speak well. And thou shalt tell him what to say and do, and I will teach you, and with this rod in thy hand thou shalt do great things, as if thou wert God."

So Moses took his wife and his sons and put them on an ass, and went back to Egypt with the rod of God in his hand.

Your Expression.

What kind of expression do you wear habitually?

Is it sour, morose, repellant? Do people look happier when you approach them or do they shrink from you?

It makes all the difference in the world with your prospects for success in either society or business what sort of expression you wear.

The candidate for success should learn the power of a smile not only because it wins friends, but because its powers over one's life is immeasurable.

The effort to be always kind, considerate and gentle, no matter what may be ranking in the heart, has a great influence in transforming life.

Father: I wonder what's the matter with Lillian this morning. She acts like one possessed.

Mother: She probably is. I noticed a new ring on her finger when she came down stairs.

Read this Aloud.

Betty Botter bought some butter; "But," she said, "this butter's bitter. If I put it in my batter, It will make my batter bitter; But a bit of better butter Will but make my batter better." So she bought a bit of butter, Better than the bitter butter, And made her bitter batter better. So 'twas better Betty Botter Bought a bit of better butter.

No Plumbers in Heaven.

Rain had fallen almost steadily for several days. Johnny, the plumber's son, was displeased, as the dampness kept him in the house. One evening he said to his father:

"The angels can't be very thoughtful of the people down here, or they'd have their leaky pipes fixed."

Then the lad's business instinct asserted itself: "Pop, why don't you go to heaven?" he asked after a moment's cogitating. "Maybe there ain't any plumbers there, and you'd get the job."

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A Baltimore Johnnie's Reading.

Sunday School Teacher—Johnny Wise, you have probably read in the papers of the police getting after those who were breaking the law by keeping their places of business open on Sunday. Do you remember anything you ever heard from the Bible that would apply to that?

Johnny Wise—Yes'm.

S. S. T.—What was it, Johnny?

J. W.—And even Solomon in all his glory never made a raid like one of these.—*Baltimore American.*

Mathematical.

Jakey (aged eight)—When I was two years old and my big brother was six, was he three times as old as I? Teacher—Yes.

Jakey—And when I was four and he was eight, was he twice as old as I? Teacher—Certainly.

Jakey—And now I'm eight and he's twelve, is he only once and a half as old as I am?

Teacher—Yes. Why?

Jakey—Well, how long will it take me to catch up to him?

A Fudge Tip.

The girl and boy who like to make fudge will find they can give their candy a delicious flavor and make a pleasant variety by using about a half teaspoonful of lemon juice instead of vanilla, or if the candy is not liked quite so acid a little lemon is used with the vanilla.

Our business is not to build quickly, but to build upon a right foundation and in a right spirit. Life is more than a mere competition as between man and man; it is not what can be done first, but who can work best; it is not who can rise highest in the shortest time, but who is working most patiently and lovingly in accordance with the designs of God.—*Rev. Joseph Parker, D. D.*

What a vast proportion of our lives is spent in anxious and useless forebodings concerning the future—either our own or those of our dear ones. Present joys, present blessings slip by and we miss half their flavor, and all for want of faith in Him who provides for the tiniest insect in the sun beam. Oh, when shall we learn the sweet trust in God that our little children tell us every day by their confiding faith in us? We, who are so mutable, so faulty, so irritable, so unjust; and He, who is so watchful, so pitiful, so loving, so forgiving? Why cannot we, slipping our hand into His each day, walk trustingly over that day's appointed path, thorny or flowery, crooked or straight, knowing that evening will bring us sleep, peace and home?—*Phillips Brooks.*

"Now, boys," said the teacher of the juvenile class, "can any of you give a proof of your own that the earth is not flat?"

"I can," replied the bright chap at the foot of the bunch. "If it was flat you could see the north pole with a telescope."

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CONUNDRUMS.

Why are apples like printer's types? Because they are often in pi(e).

What song would a little dog sing that was blown off a ship at sea? "My Bark is on the Sea."

Why is there no such thing as an entire day? Because every day begins by breaking.

What is that which every living being has seen, but never will see again? Yesterday.

And what question is that to which you must positively answer yes? What does y-e-s spell?

This is a teaser!—What is it which will be yesterday, and was to-morrow? Why, to-day, of course.

Why are cheese-mites like a book of Bulwer's? Because they are the Pilgrims of the Rhine.

If a tough beef-steak could speak, what English poet would it mention? Chaw-sir (Chaucer).

Why is an author the most wonderful man in the world? Because his tail (tale) comes out of his head.

Why is a wax candle like Mr. Dickens—the immortal Dickens—last book? Because it's a cereal (serial) work.

How do we know Lord Byron did not wear a wig? Because everyone admired his coarse hair (Corsair) so much.

By well employing my second you will never regret my first, and you will the more thoroughly enjoy my whole? Past-time.

Frolics of the Parvi.

Little Rosie—Say, mamma! Mamma—Well, what is it, dear? Little Rosie—Where do kittens learn to act like kittens?

Mother—Eli, when I gave you and Becky each an orange, you both promised not to eat them until after dinner. Is it possible you have deceived me? Little Eli—No, mamma, I ate Becky's and she ate mine.

Small Sammie—Papa, didn't I hear you tell mamma we would have to economize?

Papa—Yes, my son. Small Sammie—Well, you might begin by getting me a pony, then I shouldn't wear out so many shoes.

Little Abie—Why don't you kill that old hen, Mr. Isaacs?

Mr. Isaacs—What old hen do you mean, my boy?

Little Abie—The one that pecks you. I heard mamma say you had been henpecked ever since you got married.

Teacher—Now, Markie, why is it more blessed to give than to receive? Markie—Because when you receive you've got to give something better.



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LITERARY.

THE MODERN READER'S BIBLE. Edited, with introduction and notes, by RICHARD G. MOULTON, M. A., Ph. D. The Macmillan Co., New York and London, 1907.

Dr. Moulton (professor at the University of Chicago), has completed his great task and has earned the congratulations of his generation. For the past twelve years his new edition of the Bible, "presented in modern literary form," has been appearing volume by volume. The whole splendid work now lies before us, complete in one volume. The work was well worth doing. The Bible takes on a new aspect and the result is a revelation. It is as though one's aged mother were to appear before her children dressed in her bridal raiment and radiant again in her first beauty.

Professor Moulton repudiates any desire to give new readings. He ignores all the conclusions of all the various schools of Higher Critics. He founds his edition on the Revised Version, allowing himself the privilege of choice between the text and the variants given in the marginal notes. Frequently also he alters the diction, but for purely literary reasons. In fact, he treats the Bible entirely as literature, and edits it from that standpoint. He retains the old names and indicates the old version-division; but by breaking up into paragraphs, by arranging in prose, verse, narrative and dialogue, by distinguishing between body of work and appendices—according to his judgment of the literary demands of the text—he gives the most casual reader a striking and new view of the Scriptures. The use of different type, practically using all the varieties of roman, italic and gothic founts, lower case and capital, of single and double columns, the introduction of very frequent headings, the indication of dramatic personae in dialogue are all employed in carrying out the central idea.

The work, on the lines laid down by the editor, is admirably done. But the critical student of the Bible, while recognizing the brilliancy of Dr. Moulton's work, will deplore two things. The learned editor, while justified in ignoring for his purpose the conclusions of all the schools of critics as to the authorship and date of the various books, should not have ignored the important conclusion of the best class of verbal commentators. Above all, in arranging the Old Testament he should have gone beyond the translations and should have had the Hebrew text constantly before him.

An illustration of his own given in the introduction will serve to emphasize both these points. In explaining his methods he refers to the fact that the old manuscript scrolls have the text inscribed as if the whole book were one word, without division or change of letters, and without punctuation of any kind. To illustrate he quotes Hosea, Chapter XIV., Verses 5-8. He gives the four verses as though they were one word; shows how the mediaeval commentators dealt with it and then shows his own method. Let us take one verse, the last, to illustrate. In the manuscript this would read: "ephraimshalshay-whaveidotoanyonemorewithidolsihaveansweredandwillregardhimliketreeoffruitfound."

This the revisers read by:
"Ephraim shall say: 'What have I to do any more with idols? I have answered and will regard him. I am like a green fir tree; from me is thy fruit found.'"

This the revisers render by:
"EPHRAIM What have I to do any more with idols?
THE LORD I have answered, and will regard him.
EPHRAIM I am like a green fir tree,
THE LORD From me is thy fruit found."

Every Hebraist can at once put his finger here on the source of weakness. The old Hebrew scroll would omit all the vowels and the verse would read: "ephraimshalshaywhaveidotoanyonemorewithidolsihaveansweredandwillregardhimliketreeoffruitfound."

The first editor, breaking this up into words, and supplying the omitted vowels, would have to overcome many difficulties. A slight change of a vowel would alter the whole meaning of the sentence. He might justifiably read

thus: "Ephraim shall say: 'Wheat have I to-day! (Nay more, with idols I have answered and will regard him). I am like a grown fir tree. From me is Thy fruit found?'" Schools of commentators might argue endlessly; sects might be founded and many throats be cut, before tradition would fix the accepted reading as we have it now in the revised version.

Prof. Moulton may not be aware that one of the latest and keenest of Bible commentators has much to say upon this very verse. We learn that the English revisers and translators and the whole idea of dialogue is knocked on the head by merely reading the Hebrew "le" in place of "li" in the third word of the verse as does the Septuagint. The difference would be caused by the accidental shortening of a line by the copyist. The verse would then mean "What further need hath Ephraim for idols? I will care for him and look after him." In that case there is no excuse for the dialogue form.

We turn to a favorite passage of our own: Isaiah V. 1 to 8, the well known parable of the vineyard with its carefully wrought simple simile and its bold and caustic play upon words. This is Dr. Moulton's version:

PARABLE OF THE VINEYARD.

Let me sing a song of my beloved touching his vineyard.
My well beloved had a vineyard
In a very fruitful hill:
And he made a trench about it,
And gathered out the stones thereof,
And planted it with the choicest vine,
And built a tower in the midst of it,
And also heaved out a winepress therein;

And he looked that it should bring forth grapes—and it brought forth wild grapes! And now, O inhabitants of Jerusalem and men of Judah, Judge, I pray you," etc.

Only two of the eight verses are regarded as metrical. Why? Had Dr. Moulton gone to the Hebrew he would have seen that if part was metrical the whole was so. The Neginoth would have helped him to the metre and would perhaps have given him a well-grounded suspicion that the method of the Masoretes was fundamentally his own.

The keen modern critic mentioned before, Arnold B. Ehrlich, gives cogent reasons (for which we have at present no space) for denying that this parable is intended by the Hebrew writer to be poetry. All the forms of Hebrew versification are conspicuously absent and the only parallel to the satirical meaning—a hint of which is given in the two bitter puns in verse 8—is to be found in Hamlet, in Polonius' advice to Laertes. Now here we have a fine shade of literary value, which should appeal to a stylist like Prof. Moulton with tenfold force. He has missed the point by adhering to the banal English version. Isaiah was not merely a "rhapsodist." First of all, and above all, he was a consummate literary artist and his rhetoric is so fresh and novel, so unlike all current methods, that he is worthy of and will repay the closest study.

But all this criticism is somewhat apart from Dr. Moulton's avowed idea. Neither he nor any other worker can hope to produce a version or edition of the Bible that shall meet with instant and universal acceptance. Our new editor's contention that "the literary study of the Bible is the common ground on which varying theologies may meet" is perfectly just. His plan is to give "by principles of comparative literature the exact literary form and detailed structure of the books of Scripture."

Realizing what this means one is inclined a priori to object that "comparative literature"—the study of recognized forms of national literatures all tracing back their source to the classic models—is of no avail in dealing with the Bible. That is, as literature, without model and is a spontaneous growth, obeying its own laws of development, in a soil so different from that which produced the early Greek literature that there can be no analogy between them.

The objection seems to be fully sustained when we turn to Dr. Moulton's treatment of Deborah's song (Judges V.). It is divided into four parts with a prelude. There are choral dialogues between "men, women and tutti," with strophe and anti-strophe. It is all very attractive and striking, but not convincing. The form is not conceivably Hebraic. We cannot help suspecting

that Deborah's song is not appropriately dressed when in the garb of a cantata or oratorio.

Yet when all has been objected that can be possibly urged—and it would not be practicable even in a long series of articles to enter into a detailed analysis and criticism of Dr. Moulton's product—there remains the great and undeniable fact that here is a most noteworthy, attractive and useful work worthily conceived and nobly executed. The book should be on the shelves of every lover of literature, of every liberal student of the Sacred Scriptures. It is stimulating and attractive in the highest degree.
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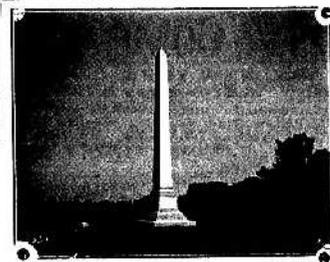
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Dated New York, the 26th day of July, 1907.
ISAAC M. SECKELMAN, BARNETT I. SECKEL, Administrators.
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Jan. 22, 1908, and will be on "The Appreciation of Art." The other subjects are "Ten Centuries of Striving," "The Italian Masters," "Michelangelo," "The Northern Masters," "Rembrandt and His Followers," and "The Modern Masters." The series will be fully illustrated by stereopticon pictures. Course tickets for the seven lectures at five dollars each may be obtained from Mrs. Julius Beet, 38 West 77th street; Mrs. Simon Dottenheim, 1543 St. Nicholas avenue; Mrs. William Elstein, 121 East 57th street; Mrs. Louis Marshall, 47 East 72nd street; Mrs. Cyrus L. Sulzberger, 516 West End avenue.

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Emanuel Brotherhood. This (Friday) evening Dr. Spear will speak.
Shari Zedek of Harlem. The subject of Dr. Spiegel's sermon will be: "God and Moses."
Congregation Es Chaim. 107 E. Ninety-second St. Saturday morning Dr. Spear will speak on "Let Us Work in Harmony."
Harlem Federation, 240 E. 105th St. Friday evening, January 10, 1908, the eighth address will be delivered by the Rev. I. L. Brill.
Congregation Anshe Chesed. Rabbi Gustav N. Hausmann will preach this (Friday) evening on "Victory Over Death," a. l. on Saturday morning on "Victory Through Struggle."
Temple Emanuel-El. This Sabbath morning Dr. Silverman preaches on "Judaism as a Moral Force." Sunday morning Dr. Martin A. Meyer, of Brooklyn, on "What Makes for Judaism."

The Educational Alliance. East Broadway and Jefferson Street. At the children's services this Sabbath afternoon at 3 p. m. Rev. Jacob Goldstein will officiate as rabbi and Rev. D. Greenberg as cantor.
Congregation Orach Chaim, 1461 and 1463 Lexington Ave. The fourth popular lecture by the Rev. Prof. Joseph Mayor Asher, rabbi of the congregation, will be delivered on January 3 at 8.30 p. m. Subject: Jehudah Halevy. All friends are cordially invited.
Temple Israel Sisterhood. 311 and 313 East 116th St. The annual meeting of Temple Israel Sisterhood will be held at Temple Israel, Lenox avenue and 120th street, on January 6, at 2.30 p. m. Miss Wald, of the Nurses' Settlement, will deliver an address.
The Free Synagogue. Dr. Stephen S. Wise will preach Sunday morning at 11.15 on "Judaism and the Social Crisis." Professor Charles R. Lanman, of Harvard University, will lecture on "Brahmanism" Sunday evening, January 5, at 8.15, this being the sixth lecture in the course on "Religions of the East." The publication of "Free Synagogue Pulpit," containing the sermons and addresses of Dr. Wise, has been begun and will be issued monthly hereafter. The January number contains the address "What is a Free Synagogue?"

Independent Order B'nai B'rith. GRAND HALL, DISTRICT NO. 1.
Not only the older members and their wives, but many of the younger set were present at the Lexington Opera House on Thursday night, Dec. 26, on the occasion of the grand ball given by District No. 1, I. O. B. B. under the auspices of the Advancement Committee and the Young Ladies' League. The hall was lavishly decorated and the music, furnished by Bro. Felix S. Eben, was of a kind that made dancing enjoyable. It was indeed a success. The opinion of all was that the every effort toward the successful conclusion of this ball had been fully realized. The home, to which the proceeds are to be donated, will reap a goodly benefit, since the affair was not only a social but a financial success. The main purpose was also accomplished in that it brought to our ranks a number of new members. The opinion of all was that further efforts in that direction will bring about that social intercourse which is necessary to keep them interested in the work of the order, and look forward to a repetition next year. Mr. Henry Aron, chairman of the Entertainment Committee, was assisted by the Young Ladies' League, and by the following chairman: Brother John J. Rosenzweig and Miss Mina E. Levi, of the Reception Committee. Brother H. E. Simon, of the Floor Committee. Brother Samuel Berliner and Miss Julia Steinbrink, of the New Membership Committee. And to these conscientious workers and their numerous assistants, who so ably aided in making the ball so enjoyable an affair, the district is indebted for its successful outcome. The General Committee, Board of Governors, Young Ladies' League and Ladies' Auxiliary Society were well represented.

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Beth Israel Bikur Cholim. Seventy-second Street and Lexington Avenue. Services for deaf mutes will be held on Friday evening in the synagogue at 8 o'clock. On Sabbath morning Rabbi Aaron Eisenman will preach the sermon on the topic "The Psychology of the Jew." Children's services will be held on Saturday afternoon at 3 o'clock in the synagogue. Topic of sermon "A Motto for the Year 1908." The Bible class of the Young People's League will meet on Monday evening in the vestry rooms. Topic for discussion "Religion and Science." The Beth Israel Sisterhood will hold its regular business meeting on Wednesday afternoon at 2.30 o'clock, in the vestry rooms of the synagogue.
Congregation Mickveh Israel of Harlem. 107 West 116th Street. During the month of January the speakers at the lectures of the Congregation Mickveh Israel will be: Friday, January 3, Rev. Henry S. Morris; Friday, January 10, Rev. Aaron Eisenman, of the 72d street and Lexington avenue Synagogue; Friday, January 17, Rev. Elias L. Solomon, of the Bronx Synagogue; Friday, January 24, Max Cohen, Esq., of Yonkers; Friday, January 31, Cecil B. Ruskay, Esq. The lectures are held at the synagogue, 107 West 116th. Friday evenings at 8.15. The sermons on Saturday morning are delivered by Rev. Henry S. Morris, the rabbi of the congregation.
The Old Testament in Art. Dr. Daniel A. Huesch will deliver a series of seven illustrated lectures on "The Old Testament in Art" at Temple Emanuel-El on Wednesday mornings at 10.30. The first lecture will be given on

Bertha Calman Aid Society. The Bertha Calman Aid Society will give an entertainment in Alhambra Hall, 126th street and Seventh avenue, on Feb. 15. An original two-act musical comedy will be given which is now being written by Jack B. Loeb, A. Rosenthal and J. B. Bernstein, members of the society. Over seventy-five persons will take part in the piece, all of whom are chosen from the society. Among those who are taking prominent parts in the entertainment are: The Misses Helen Brande, Minnie Lewis, C. Rothschild, G. Heyneman, Elsie Brande, Lillian Rogers, Josie Lambert, Elsie Flann, May Nelson, Lillian Cohn, Roskan Meyer, Jack B. Loeb, Jack Bernstein, Harry B. Etenson, Henry H. Hymes, S. Rosenthal, Lawrence Morris, Harry Sharp, Jacques Newmarket, Sidney Lissner, S. Nathan. Mrs. M. Brande, of No. 1367 Fifth avenue, has charge of the arrangements committee. After the entertainment dancing will be the pleasure of the evening.
M. M. de Rothschild Brothers have sent Dr. Jean Charcot 40,000 francs as a subscription towards the cost of the new expedition to the Polar regions, which he is now organizing.

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The engagement is announced of Mr. L. E. Hamburg, brother of D. M. Hamburg, the prominent business man of Port Richmond and trustee of Temple Emanuel-el, and Miss Antonie Gunsberg, sister of Mrs. D. M. Hamburg, a member of the sisterhood of the temple. In honor of the happy event a fine collation was served at the home of Mr. and Mrs. Hamburg last Sunday that was thoroughly enjoyed by the many friends and acquaintances present.
This Sabbath services at Temple Emanuel-el will begin at 9 a. m. A special choir will assist Rev. A. Goldfarb. All are welcome.
Goldfaden Writes Another Play. A new Yiddish play that will be of a special interest to Zionists is "Ben Ami" from the pen of Abraham Goldfaden, the aged founder of the Yiddish stage, which has just been produced at the People's Theater, New York. The play depicts modern conditions in Russia's Jewry, and in describing the struggle between assimilation and Jewish self-consciousness it presents a powerful argument for Zionism. All through the play there are a number of splendid Zionist speeches and Ben Ami, the Jewish artist and Zionist, is a real hero of his people. Despite the exaggeration of the actors the play makes a powerful impression and will be of great interest to those who are concerned in Jewish questions.

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THE UP-TOWN TALMUD TORAH.

SEMI-ANNUAL REPORT.

At the meeting of the Board of Education of the Uptown Talmud Torah held last Monday at their office 8 West 113th street, Mr. Isaacson presided.

SEMI-ANNUAL REPORT. JUNE-DECEMBER.

5667-1907.

On June 1 the number of pupils was about 320. At the end of the same month the number rose to 505. They were divided in twelve classes, viz.: Three for beginners, three for slow readers, four for fluent readers and two for the translation of Pentateuch and some grammar.

A, B, C and beginning of reading, 33; beginning of reading and prayers, 59; A, B, C and beginning of reading, 52; beginning of reading and prayers, 35; A, B, C and beginning of reading, 55; beginning of reading and prayers, 53; reading and blessings, 40; reading and beginning of Pentateuch, three chapters, 48; reading and blessings, 36; reading Pentateuch, two chapters, 43; Pentateuch, three sedres and little of grammar, 24; Pentateuch, four sedres and little rashe, 30; total, 605.

During the summer no change in the programme was introduced by the principal, all his attention having been devoted to the improvement of the order and discipline.

NEW LIST OF CLASSES AND TEACHERS.

Class IA, beginning of reading, Hebrew speaking, 46 old registration, 48 new registration; IB, the same, 41, 42; IC, the same, 48, 49; 1 1/2 A, beginning of reading, blessings, speaking and writing, 45, 46; 1 1/2 B, reading and prayers, 52, 53; 2A, the same, 40, 43; 11 B, the same, 43, 48; 111 A, reading, translation of prayers, toltoh Yeshurun, little grammar, 46, 50; 111 B, the same, 40, 48; IV, reading Pentateuch, order of prayer, targum, 36, 35; V, Pentateuch, order of prayer, targum, melodies, 20, 20; VI, Prophets, grammar, 21, 21; VII, Pentateuch, Prophets, grammar, laws, melodies, 14, 14; GI, begin-

ning of reading, Hebrew speaking. Total, 533 old registration, 562 new registration; not regular, 110; left, 63; registered this season, 735.

IMPROVEMENTS AND INCREASE.

- 1. New classes opened, 5.
2. Number of pupils increased as compared with end of last season, 119.
3. Average of attendance for June, 66 per cent. Average of attendance for December, 85 per cent.
4. In the beginners' classes the old system was substituted by the phonetic.
5. Exercise for Hebrew speaking introduced.
6. Numbers of hours for instruction devoted to grades V, VI, VII, from 12 to 18.
7. Subjects of instruction in the higher classes have been raised from 4 to 500 and to a whole book of Pentateuch and one book of Prophets apart from ritual laws Roshe and grammar.
8. A bar mitzvah class has been opened to prepare pupils for same.
9. A Hebrew speaking circle organized outside of school hours.
10. Children's synagogue for Friday and Saturday evenings when the principal delivers lecture.

WORK FOR THE LAST TWO MONTHS.

- 1A and B and C. Primar fifty lessons, prayers and blessings.
1 1/2 A and B. Rectification of faulty reading.
2A and B. Whole prayer book once through, various blessings and translation.
3A and B. Reading in prayer book, 220 pages, translation of Toldtoh Yeshurun, three chapters, Hebrew speaking practice, declension of nouns, singular and plural, order of prayers.
IV. Reading, two chapters of Pentateuch xxiii, to xxix. Genesis.
V. Reading of 1 Book of Psalms five times, Pent. xxiii, to xxix., order of prayers, week days, fast and feasts, grammar Kall regular.
VI. Reading one-half Book of Psalms, the whole book of Genesis, targum Onclies, Pent. xxxvii, to lvii, Genesis, order and laws of prayers in week days, grammar, Kall irregular, Jewish history, Spanish period, melodies of Sedrah and Haphtorah, exercise in Hebrew speaking.
VII. Pent. numbers 1. to xvii, besides Sedrah of week, three portions Rashi, ritual laws, short Shulchow Arrich.

PALESTINEAN CONDITIONS.

The January number of The Maccabean, the Jewish monthly magazine published in the English language, will contain the following special correspondence from Palestine:

Jaffa, November 28.

The immigration from Russia to Palestine has increased slightly during the last month. The industrial situation in the towns is becoming duller from day to day. Food is very dear, and some poor people are almost living on bread and oranges. There are no relief committees in Jaffa, and though it assumes a position of greater importance commercially than all the Palestinian towns combined, its charities are quite unworthy of notice.

In Jerusalem it is otherwise. The Colonies have united and are buying up all the wheat for purposes of selling it at a plaster (3c.) below the current price. The Anglo Palestine Co. has advanced loans to them at lower rates of interest than is general now.

The Society Athid is making good progress. Its soap is now used in almost every Jewish family here, and is better in quality than that manufactured by others. It would interest your readers to know that at first the Muslim washerwoman employed by the Jews refused to touch this soap so as to boycott the Jewish sellers. They were unsuccessful. I hope that Athid's soap will find a use in the house of every Jew living in America.

JERUSALEM.

There has been plenty of rain. The cisterns are full and no more business will be done as far as the water famine

is concerned. The Sultan has wired, through the Minister of Mosques, to the Pasha of Jerusalem, ordering him to furnish the sanctuaries with new coverings. A further telegram of the Pasha to the governor of Hebron was sent, reading: "We herewith inform you that by an evade of the Sultan you are commanded to make new coverings on the tombs of the holy prophets and in the wives that lie buried in Hebron." In the same evening coverings were laid on the "Harem Scharif Abrahme" (cave of Machpelah) and in the Mosque of Omar, where all pious Muslims assembled to pray for the health of His Majesty the Sultan.

WAADY HANUIR.

The orange growth of this year appears to be good. They are already being cut and exported. Waady Hanuir is a small colony with energetic workers and they are therefore successful. The secret of the colonists' success here lies in hand toil and little luxury. There are also tobacco plantations here.

EKRON.

Ekron is somewhat unfortunate. The public garden is to be rented to private individuals. The almond and peach gardens are not so flourishing, because the soil is not suited for their cultivation. Vegetables are growing abundantly. Formerly it did considerable poultry farming, which now is still not abandoned in spite of the many ravages caused there this year by the chicken pox. They also own pigeons.

Restaurant to be added as soon as alterations are completed.

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SCHOOLS IN JERUSALEM.

I will give you now a statistic of children attending Jerusalem Chedarein and schools.

The number of pupils attending the Askenazic Talmud Torah is 810. In the Chassidic Talmud Torah, 320. In the suburb of Meah Schaarein, 250. In the Orphan Asylum Diskin, 230. In the Chedarein of the Hungarian Colel, 200. In the private Chedarein belonging to the Askenazim, 400. In the Sphardic Talmud Torah, 450. In the schools of the Yemanites, Bokhavites and Kuros, 350. In other schools the number of boys and girls attending are 4,000.

Dr. Paul Nathan and his secretary, Dr. Milivoich of the Hillsverein, have arrived here from Galilee. They everywhere met with a cordial reception. Dr. Nathan appears satisfied with all he saw, and believes that Palestine has a great future before it. He thinks that the Hebrew language has made rapid strides in Palestine and that its revival is no more a delusion.

The financial crisis abroad has had effect also in Jerusalem. Three great firms failed and have increased the general distress here. Fortunately, the Anglo Palestine Co., Ltd., will be no great sufferer, thanks to the discretion of its manager.

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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, No. 74 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 STRASSBOURGER, MORRIS J. SCHIFFER, Executors. STRASSBOURGER, WEIL, ESCHWEG & SCHALLEK, Atty. for Executors, 74 Broadway, New York City.

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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 offices of Messrs. Blade & Slide, No. 206 Broadway, in the City of New York, on or before the 27th day of February, 1908, next.

Dated New York, the 17th day of August, 1907. SAMUEL NAUHEIM, PHILIP BARNARD, Executors.

BLAUER S. COHEN, Attorney for Executors, 44 Broadway, Borough of Manhattan, New York City.

JACOBS, ABRAHAM.-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 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 offices of Messrs. Blade & Slide, No. 206 Broadway, in the City of New York, on or before the 20th day of April, 1907.

Dated New York, October 8th, 1907. HARRIS JACOBS, Administrator. BLADE & SLIDE, Administrators, No. 206 Broadway, Borough of Manhattan, New York City.

NEW YORK SUPREME COURT, NEW YORK COUNTY. ROSIE KLEIN, Plaintiff, against ISIDORE KLEIN, Defendant.

SUMMONS.-Action for an absolute divorce. To the above named Defendant, hereby notified that you are HEREBY SUMMONED to answer the complaint of the above named plaintiff, and to serve a copy of your answer on the plaintiff's attorney within twenty (20) days after the service of this summons upon you, exclusive of the day of service; and in case of your failure to appear or answer, judgment will be taken against you for the relief demanded in the complaint of the plaintiff heretofore filed.

Dated New York, October 19th, 1907. STANISLAUS N. TUCKMAN, Attorney for Plaintiff, Office and Post Office Address: 820 Broadway, New York City, Borough of Manhattan.

To the defendant, Isidore Klein: The foregoing summons is served upon you by publication, pursuant to an order of the Hon. Charles H. Truax, one of the Justices of the Supreme Court of the State of New York, dated December 11th, 1907, and filed with a copy of the summons and complaint in the office of the Clerk of the County of New York in the County Court House in said county, on the 12th day of December, 1907.

STANISLAUS N. TUCKMAN, Attorney for Plaintiff, Office and Post Office Address: 820 Broadway, New York City, Borough of Manhattan.

THE PEOPLE OF THE STATE OF NEW YORK BY THE GRACE OF GOD, FREE AND INDEPENDENT.

To Hong Hui, Hong Fook, Hong Look and Ewing State Surety Company, the persons interested in the estate of Hong Dew, late of the County of New York, deceased, and creditors, next of kin or otherwise, send greetings.

You and each of you are hereby cited and required personally to be and appear before our Surrogate of the County of New York, at the Surrogate's Court of said County, held at the Hall of Records, in the County of New York, on the 21st day of January, 1908, at ten o'clock in the forenoon of that day, then and there to attend a judicial settlement of the account of proceedings of Hong Dew, as administrator, etc., of the goods, chattels and credits of said deceased; and each of you are hereby cited as an executor or administrator, if you are required to appear by your guardian, if you have one, or if you have none, to appear in person, or if you are 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. CHARLES H. BECKETT, a Surrogate of our said County, at the County of New York, the 4th day of December, in the year of our Lord one thousand nine hundred and seven.

DANIEL J. DOWNEY, Clerk of the Surrogate's Court.

[L.S.] Administrator, 7 Beekman Street, New York.

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STEIN, 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 Stein, 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 Louis J. Hamel, No. 230 Broadway, in the City of New York, on or before the 15th day of June next. Dated New York, the 8th day of December, 1907. HENRIETTA STEIN, WILLIAM BAUMAN, Executors. L. & A. U. ZINKE, Attys. for Executors, 200 Broadway, New York.

ROTHSCHILD, AMANDA.—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 Amanda Rothschild, 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 R. Kohn, No. 42 Broadway, in the City of New York, on or before the 22d day of May next. Dated New York, the 11th day of November, 1907. LOUIS F. ROTHSCHILD, SIMON F. ROTHSCHILD, MATTHEW ROTHSCHILD, Executors. HARRY R. KOHN, Attorney for Executors, 42 Broadway, Borough of Manhattan, New York City.

ROSENWALD, CARL.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Carl Rosenwald, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, No. 47, No. 42 Broadway, Borough of Manhattan, City of New York, on or before the 21st day of March next. Dated New York, the 12th day of September, 1907. GUTTERMAN, Attorney for Administrator. THEODORE ROSENWALD, Administrator.

SBAR, 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. Sbar, 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 SBAR, Executrix. THOMAS & OPPENHEIMER, Attorney for Executrix, 60 Wall Street, Borough of Manhattan, New York City.

ULMANN, ADOLPH.—In pursuance of an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Adolph Ulmann, late of the 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 Nathan & Neumann, No. 28 Park Row, Manhattan Borough, City of New York, on or before the 1st day of February next. Dated New York, July 22, 1907. MATHILDE ULMANN, JAMES ULMANN, Executors. MEIGHAN & NECAUSULMER, Attorneys for Executors, 38 Park Row, Manhattan Borough, New York City.

WECHSLER, BENJAMIN.—In pursuance of an order of Hon. Charles H. Beckett, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Benjamin Wechsler, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at the place of transacting business at the office of William H. Hillman, No. 203 Broadway, in the Borough of Manhattan, City of New York, on or before the 28th day of June next. Dated New York, the 10th day of December, 1907. ALBERT B. WECHSLER, HENRY B. WECHSLER, Executors. WOLF, KOHN & ULLMAN, Attorneys for the Executors, 203 Broadway, 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 James C. de La Mare, No. 28 Broadway, Borough of Manhattan, in the City of New York, on or before the 4th day of February next. Dated New York, the 26th day of July, 1907. BERTHA LEVY, Executrix. JAMES C. DE LA MARE, Attorney for Executrix, 28 Broadway, Manhattan, New York.

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. R. & I. S. Isaacs, No. 62 Williams Street, in the Borough of Manhattan, City of New York, on or before the first day of February next. Dated New York, the 16th day of July, 1907. JOSEPH L. BUTTENWISSER, BELIAS LITTMAN, HENRIETTA LITTMAN, HELEN LITTMAN, Executors. M. R. & I. S. ISAACS, Attorneys for Executors, 62 Williams Street, Borough of Manhattan, New York City.

HEHNSTEIN, HIRSCH.—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 Hirsch Hehnstein, 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. CHARLES GENTZLINGER, Attorney for Administrator, 29 Liberty Street, New York City.

JOSEPHYAL 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 Josephyale Louis, 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. 48 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. MARTHA JOSEPHYAL, SIDNEY L. JOSEPHYAL, NATHAN DRILL, GEORGE R. HELLMAN, Executors. JOHN MARCUS, Attorney for Executors, 48 Cedar Street, New York City.

POLOCK, 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, at the office of Stewart Building, Room 224, No. 280 Broadway, in the Borough of Manhattan, City of New York, on or before the 27th day of January, 1908, next. Dated New York, the 22d day of July, 1907. LAWRENCE L. LEVY, Attorney for Executor, 280 Broadway, Borough of Manhattan, New York City.

PLECK, 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 Pleck, 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 Kohn, No. 42 Broadway, in the Borough of Manhattan, City of New York, on or before the 16th day of June, 1908. Dated New York, November 27, 1907. GIBBS FLECK, Administrator. JOSEPH KATZMAN, Attorney for Administrator, 61 Chanters Street, 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 & Tansler, No. 82 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. FLEMMING W. SCHIFFER, GEORGE H. WAXELBAUM, JACOB WERTHEIMER, Executors. LIEBMAN, NAUMBURG & TANSLER, Attorneys for Executors, 82 Broadway, Manhattan, New York City.

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 subscribers, at their place of transacting business, at the office of his attorney, No. 140 Delancey Street, in the City of New York, on or before the 14th day of January next. Dated New York, the 6th 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, in the City of New York, on or before the 15th day of March, next. Dated New York, the 30th day of August, 1907. THEODORE ROSENSTEIN, Executors: LOUIS ROSENSTEIN, ROSENSTEIN, WILLIAM H. ROSENSTEIN, Executors. STROOCK & STROOCK, Attorneys for Executors, 230 Broadway, New York City, Manhattan.

STEINHARDT, MAX.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Max Steinhardt, 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. 74 Broadway, in the City of New York, on or before the 23d day of May, 1908. Dated New York, the 20th day of November, 1907. MOLLIE F. STEINHARDT, Administratrix. STRABOURGER, WELLS, ESCHWEGE & SCHROEDER, Attorneys for Administratrix, 74 Broadway, New York City.

WEINBERG, PHILIP.—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 Philip Weinberg, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at the place of transacting business, at the office of Witt, at the office of Kantowitz & Esberg, 220 Broadway, New York City, Manhattan Borough, on or before the 1st day of November, 1907. ALBIS WEINBERG and ABRAHAM LEVY, Executors. WILLIAM H. ROSENSTEIN, KANTOWITZ & ESBERG, Attorneys for Albia Weinberg and Abraham Levy, Executors, 220 Broadway, New York City, Manhattan Borough. JULIUS HENRY COHEN, Attorney for Hirsch Richter, Executrix, 25 Williams Street, New York City, Manhattan Borough.

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 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 H. Ochs & Marlow, No. 74 Broadway, in the Borough of Manhattan, in the City of New York, on or before the 15th day of June next. Dated New York, the 26th day of July, 1907. THEODORA MEYER, Administratrix. H. OCHS, MARLOW & MARLOW, Attorneys for Administratrix, 74 Broadway, Manhattan, New York City.

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 Horowitz & Nassau St., Borough of Manhattan, in the City of New York, on or before the 28th day of April next. Dated New York, the 7th day of October, 1907. HERMAN HERST, Attorney for Executor, No. 119 Nassau Street, Borough of Manhattan, City of New York.

BARNETT, SAMUEL.—In pursuance of an order of Hon. Charles H. Beckett, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Samuel Barnett, 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 Marx & Greenberg, No. 61-65 Park Row, in the City of New York, on or before the 31st day of January next. Dated New York, the 28th day of December, 1907. SARA BARNETT, BENJAMIN BARNETT, LENA GREENWALD, Executors. MARX & GREENBERG, Attorneys for Executors, No. 61-65 Park Row, Borough of Manhattan, New York City.

SCHENBERG, 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 Schenberg, 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, Lewis & Levinson, No. 230 Broadway, in the City of New York, Borough of Manhattan, on or before the 15th day of June next. Dated New York, the 7th day of October, 1907. RACHEL SCHENBERG, Executrix. ISAAC SCHENBERG, Attorney for Executrix, 230 Broadway, Borough of Manhattan, N. Y. City.

HIRSCH, MILDRED.—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 Mildred Hirsch, 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 Julius Silverberg, No. 150 Nassau Street, in the City of New York, on or before the 27th day of April, 1908. Dated New York, the 17th day of October, 1907. SAMUEL GOLDSTEIN, Executor. JULIUS SILVERBERG, Attorney for Executor, 150 Nassau Street, Manhattan Borough, New York City.

WELLS, FANNY.—In pursuance of an order of Hon. Charles H. Beckett, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Fanny Wells, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, at the office of Louis Kohn, No. 42 Broadway, in the City of New York, on or before the 16th day of June next. Dated New York, the 18th day of December, 1907. L. YOUNG, Executor; LOUIS STECKLER, Attorney for Executor, 21 Broadway, New York City.

WELLS, 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 Wells, 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 Rose & Putzel, 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 K. PUTZ, Executrix. ROSE & PUTZ, Attorneys for Executrix, 123 Broadway, Borough of Manhattan, New York City.

PUTZ, 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 Putz, 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 Rose & Putzel, 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 K. PUTZ, Executrix. ROSE & PUTZ, Attorneys for Executrix, 123 Broadway, Borough of Manhattan, New York City.

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. 62 William Street, in the City of New York, on or before the 15th day of February next. Dated New York, the 24th day of June, 1907. EMMA ROSENBAUM, JULIUS J. FRANK, DAVID ROSENBAUM, MARTIN ROSENBAUM, MORTIMER FLEISHACKER, Executors. J. C. GUGGENHEIMER, Attorney for Executors, Office and Postoffice Address, 62 William Street, New York 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. Knies, No. 122 Broadway, in the City of New York, on or before the 5th day of February next. Dated New York, the 26th day of July, 1907. CLARA M. BAUMGARTEN, PAUL J. BAUMGARTEN, Executors. HAROLD C. KNIES, Attorney for Executors, 122 Broadway, Manhattan, New York.

HIRSCH, LAZAR.—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 Lazar 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. 122 Broadway, Manhattan, in the City of New York, on or before the 1st day of February, next. Dated New York, the 22 day of July, 1907. AUGUSTA HIRSCH, Administratrix. ARNSTEIN & LEVY, Attorneys for Administratrix, 122 Broadway, Manhattan, New York.

MATSHAK, 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 Matshak, 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 Walter J. Greenberg, No. 61-65 Park Row, in the City of New York, on or before the 15th day of June next. Dated New York, the 26th day of July, 1907. WALTER J. ROSENSTEIN, Attorney for Executors, 61 Liberty Street, Borough of Manhattan, City of 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. 129 Broadway, Borough of Manhattan, in the City of New York, on or before the 28th day of January next. Dated New York, the 16th day of July, 1907. CHARLES G. STEINBERG, IDA M. JACOBSON, Executors. ADAM WIENER, Attorney for Executors, 129 Broadway, Borough of Manhattan, New York City.

LEWENTZ, 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. Lewentz, 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, No. 61-65 Park Row, in the City of New York, on or before the 31st day of January next. Dated New York, the 29th day of July, 1907. LOUIS COHEN, BELIJ BAUM, Executors. HARRY GREENBERG, Attorneys for Executors, 61-65 Park Row, Borough of Manhattan, New York 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 Executrix, 271 Broadway, Borough of Manhattan, N. Y. C.

GOLDSTEIN, SAMUEL 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 Samuel L. Goldstein, 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 Leo Levy, No. 60 Wall Street, in the City of New York, on or before the 15th day of April, 1908 next. Dated New York, the 1st day of November, 1907. HELEN R. GOLDSTEIN, Executrix. LEO LEVY, Attorney for Executrix, 60 Wall Street, Borough of Manhattan, N. Y. City.

BEHRMAN, 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 Simna Behrman, 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 Kohn, No. 42 Broadway, in the City of New York, on or before the 21st day of January next. Dated New York, the 18th day of July, 1907. CHARLES ROTH, Executor. MAX D. STEUER, Attorney for Executor, 118 Broadway, Manhattan, New York City.

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 were .30..... .29
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